

الْقَامُوسُ

AN

A R A B I C - E N G L I S H
L E X I C O N ,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES ;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC' ETC' ETC',

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

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IN TWO BOOKS

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS -
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 5.

ع — ض

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ض

The fifteenth letter of the alphabet called **ضَاد** · it is one of the letters termed **مَحْبُورَةٌ** [or vocal, i. e. pronounced with the voice, and not with the breath only]; (TA;) and of the letters termed **تَحْرِيَّة**, ('Eyn, Mgh, TA,) from **الشَّحْرُ**, which is the place of the opening of the mouth ('Eyn, Mgh, TA on the letter ج) its place of utterance is from the extremity of the tongue [extended so as to reach] to the part next to the [lateral teeth called] **أَصْرَاس**; and it is more usually pronounced from the left side than from the right the vulgar [sometimes] pronounce it as **طَاء**, making its place of utterance to be between the extremity of the tongue and the central incisors, which pronunciation is peculiar to a dialect, as mentioned by Fr on the authority of El-Faḍl. he says [also] that some of the Arabs substitute it for **طَاء**, saying **طَهْر** for **طَهْر**, but that the doing thus, though allowable in speech, is not allowable in the reciting of the Book of God, which follows the rule, or usage, of the Prophet (Mgh in art. **صود**) or its place of utterance is from the foremost part of the edge of the tongue and the part next to the **اصراس**; and it has no sister [or analogue] accord. to Sb; but accord. to the 'Eyn, it is a sister of **ذ** and **ث**, and these three letters are termed **لِثَوِيَّة** [or gingival], because proceeding from the gum; the substitution of any of these, however, for another of them, vitates prayers · (Mgh ·) it is of the class termed **الْحُرُوفُ الْمُسْتَعْلِيَّة** : (L in art. **ضود** ·) and is a letter peculiar to the Arabs, (L and K in that art.,) accord. to the general and correct opinion; (TA in that art.,) [whence the saying of Mohammad, **أَنَا أَفْصَحُ مَنْ نَطَقَ بِالصَّادِ** I am the most chaste in speech of those who have pronounced the letter **dād**, i. e., of the Arabs, agreeably with another saying, ascribed to him, mentioned voce **بَيِّنَد**;] or it is a letter rarely occurring in the language of any other people. (L in that art.) — It is always a radical letter; and is [said to be] not substituted for another letter; (L in art. **ضود** ·) [but it is so substituted in some cases of **إِدْعَام**, as, for instance, for the **ل** of the article **ال**, and in **يَضْرَعُ** for **يَتَضَرَّعُ**, and the like; and] it is sometimes substituted for **ص**, as in **مَضَى الرِّمَانَةَ** for **مَضَى**, as Ibn-Osfoor says, and Ks mentions **مَنَاصٍ** for **مَنَاصٍ**; (TA;) and also for **ل**, as Ibn-Málik says in the Tes-heel, an instance of which is **رَجُلٌ جَصَدٌ** Bk. I.

for **حَلْدُ**, mentioned by J; (MF, TA;) and sometimes it is changed into **ل**, as in the instance of **إِطْحَعَ** for **إِطْحَعَ**. (S and L &c. in art. **صجع** ·) = [As a numeral, it denotes *Eight hundred*.]

ص

صَوُصُ · see the next paragraph but one, in two places = Also The bird called **أَحِيل** [q. v.]: (O, K) so says ISd. but IDrd doubts its correctness. (TA)

صِصَا · see the next paragraph.

صَوُصُ (S, O, K) and **صِصِي** and **صَوُصُ** (O, K) and accord. to ISd **صِصَا**, which is of an extr. measure, (TA,) *Origin, root, race, or stock*; syn. **أَصْل**: (S, O, K ·) and the place in which a thing originates; syn. **مَعْدَن** · (K) hence, in a **خُطْبَة** of Aboo-Tálib, **الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَرَزَقَ إِسْمَاعِيلَ وَصِصِي** [and of the race of Mudar]: and **يَخْرُجُ مِنْ** **صِصِي**, occurring in a trad., i. e. *There shall spring from the stock, or race, of this*; or, as some relate it, it is [**صِصِي**], with the unpointed **ص**, which means the same: and you say **صِصِي صِدْقِي** and **صَوُصُ** [An excellent origin or race]: (TA ·) [see an ex. voce **بُؤْبُؤ**, in art. **بَا**: and see also **صِصِي** or **صِصِي** &c. signify *multitude, and abundance, of offspring or breed*; (K, TA;) whence the **صِصِي** of sheep. (TA ·)

ضَاَصَا, [in the CK **الضَّاَصَا** is erroneously put for **الضَّاَصَا**], as also **صَوُصَا** (O, K, TA) and **صَوُصِي** (CK,) [which belong to art. **ضو** and the last of which is mentioned in the K in art. **روض** ·] The voices, cries, or shouts, of men, (AA, O, K, TA,) in war, or fight. (O, K, TA ·)

صَوُصَا · see the next preceding paragraph.

صَوُصُ } see **صِصِي**.
صِصِي }

مُضَوُصٍ or **مُضَوُصٍ**, (accord. to different copies of the K,) the former app. the original of the latter,

[which is mentioned in the K in art. **روض**, but in the CK there written **مُضَوُصِي**], (TA,) applied to a man, *Crying out, shouting or clamouring* (K)

صَابِل

رُئِبَر and **صِئِل**, (S, M, O, K,) like **رُئِبَر** and **رُئِبَر**, (S, O, K,) the latter mentioned by IJ, (M,) but the former the more usual, (S, M,) *Calumny, or misfortune*: (S, M, O, K ·) [it is said that] **رُئِبَر** and **صِئِل** are the only instances of the measure **فَعْلَل**: (K ·) but accord. to Th, there is no word of this measure in the language; therefore, if these two have been heard, they are extr., unless, as Ibn-Keysán says, the **ا** be augmentative [and there is no reason for supposing it to be so as there is no known unaugmented word from the root **ضل**]: (S, O) **صِئِل**, however, with **ص**, has been mentioned in the K, as having the same meaning, and is said to be of the dial. of Dabbeh, but not so well known as **صِئِل**, with **ص**, and IB mentions **بُئِدَل**, meaning [likewise the same, or] “incubus,” or “nightmare” [but one of these four instances may be excepted, for] it is said in the K [in art. **رأبر**] that **رُئِبَر** may be incorrect. (TA ·)

صَار

1. **صَارَ**, aor. **صَارَ**, inf. n. **صَارَ** and **صَارَ**, *He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically*; (K,) like **صَارَ**, aor. **يُصَوِّرُ** and **يُصَيِّرُ**. (TA ·) — **صَارَهُ حَقُّهُ**, (K,) aor. **صَارَ**, inf. n. **صَارَ** and **صَارَ**, (TA,) [but the latter is probably a mistake for **صَارَ**], *He deprived him, or defrauded him, of a part, or the whole, of his right, or due*: (K ·) *he refused it to him; or withheld it from him*: (TA ·) like **صَارَهُ إِيَّاهُ**, aor. **يُصَيِّرُهُ** (S* and K* and TA in art. **صير** ·) and **يُصَوِّرُهُ**. (K* and TA in art. **ضوز** ·)

ضَاوِي } see what here follows.
ضَوَوِي }

ضَاوِي, (K,) the first mentioned by AZ (S in art. **ضير** ·) and IAg, (TA,) and the second by Fr (S ubi suprà) and IAg, (TA,) and the third by Fr, (S ubi

supra,) *A defective*, (K,) or *an unjust*, (TA,) *division* (K, TA) as also *صِرَى* (IAar, K) and *صُورَى*. (IAar, TA)

ضال

1. *صَوَّلَ*, [aor. 2,] (S, M, O, Mṣb, K,) inf. n. *صَالَةً* (S, M, O, Mṣb) and *صُؤْلَةً*, (Mṣb,) and *تَصَاعَلَ*, (M, Mṣb, K,) *He*, or *it*, [accord. to the S and O app. said of a man or of a man's body, and accord. to the Mṣb said of a thing,] *was*, or *became*, *small in body*, or *small*, and *lean*: (S, O, Mṣb.) or *small*, *slender*, or *thin*, and *despicable*, *abject*, or *ignominious* and also [simply] *lean*, or *spare* (M, K) and in like manner *تَصَاعَلَ* (M) [or *lean*, or *spare*, and *weak* or *weak*, *small*, and *slender*, or *thin* (see the part. n, *صَيْلٌ*)] or *صُؤْلَةً* signifies the *being lean*, or *emaciated*, and *base*, *abject*, or *despicable*. (TA.) Accord. to AZ, (S, O, TA,) *صَوَّلَ*, said of a man, (TA,) or *صَوَّلَ رَأْيَهُ*, (S, O,) signifies *He was*, or *became*, *small*, or *little*, [in estimation,] and *weak* in judgment. (S, O, TA)

3. *ضَاعَلَ* *شَخَصَهُ*, (M, TA,) [in the O, and in copies of the K, *صَالَ*, but the former is the right,] *He made his person small*, (M, O, K, TA,) in order that he might not appear. (TA.) Zuhayr says,

* قَيْنَا نَدُودَ الْوَحْشِ جَاءَ عَلَامًا *
* يَدْبُ وَيُحْفَى سَخَصَهُ وَيُصَائِلُهُ *

[And while we were driving the wild animals, our young man came, creeping, and hiding his person, and making it small]. (M, TA.)

6. *تَصَاعَلَ* see 1. In a verse of Aboo-Khuṣṣāh, *تَصَالَ لَهَا جَسَدِي* [meaning *My body became lean*, or *spare*, by reason of it,] occurs for *تَصَاعَلَ* or, as AA relates it, he said *تَصَالَ لَهَا*, with idghām. (M.)—Also *He became small*, or *thin*, he *shrank*, or *became contracted*; (O, TA, and Ham pp 653 and 658,) by reason of abasement, (TA,) or from fear (Ham p 658) he *had his person*, *sitting*, and *shrank*, or *became contracted* (M, K, TA.) And *It* (a thing) *shrank*, *became contracted*, or *drew itself together*. (TA.) AHn has used it [in this sense] in relation to a herb, or leguminous plant. (M, TA)

8. *اِصْطَالَ* see 1.

صُؤْلَةً, (S, O, TA,) like *تَوَدَّدَ*, (O, TA,) in the copies of the K *صُؤْلَةً*, but the former is the right, (TA,) an epithet applied to a man, (S, O,) *Lean*, or *spare*. (S) or *weak*, (K, TA,) *lean*, or *spare*, and *despicable*, *abject*, or *ignominious*. (TA.) [See also *صَيْلٌ*.]

هُوَ عَلَيْهِ صَوْلَانٌ, (M, K, TA,) with damm, (TA,) [in the CK, erroneously, *صَوْلَان*,] *He*, or *it*, is a *burden upon him*; syn. *كُلٌّ*. (M, K, TA.)—And *حَسْبُهُ عَلَيْهِ صَوْلَانٌ* *His grounds of pretension to respect*, or *honour*, are a *cause of reproach to him*. (M, TA.)

صَيْلٌ (also pronounced [by some] *صَيْلٌ*, like

شَعِيرٌ [for *شَعِيرٌ*, q. v.], Ham p. 129) *Small in body*, and *lean*; (Mṣb;) or so *صَيْلُ الْجَسَدِ*, applied to a man (S, O) or *small*, *slender*, or *thin*, and *despicable*, *abject*, or *ignominious* and also [simply] *lean*, or *spare*. and so *مُصْطَيْلٌ*, (M, K,) in both senses. (K) or *lean*, or *spare*, and *weak*. (TA) or *weak*, *small*, and *slender*, or *thin*. (Lth, TA) and *مُصَائِلٌ* [likewise] signifies *thin*, or *slender*; applied to a man; syn. *صُؤْلَةً*. (S, O, TA) the pl. of *صَيْلٌ* is *صَوَائِلٌ* and *صَيْلٌ* (M, K, TA) and *صَيْلُونَ*: (TA) and the fem. is *صَيْلَةٌ*. (M, TA)

صَيْلَةٌ fem. of *صَيْلٌ*. (M, TA.)—Also [as a subst] *A slender serpent*: (S, O, K) or *a serpent resembling the viper* (M.)—And *The* *كَبَاةُ* [or *uvula*] (Th, M, K)

مُصْطَيْلٌ see *صَيْلٌ*.

مُصَائِلٌ: see *صَيْلٌ*.—It is also applied as an epithet to the weaving of a coat of mail [app. as signifying *Delicate*, or *fine*, or *small*, or *contracted*, in the rings]. (TA.)

صان

1. *صَانَتْ الضَّأَنَ* *I set apart the sheep* [from the goats]. (Az, TA, and K in art. *مَعَزٌ*.) One says, *صَانْ صَانَكَ وَأَمْعَرْ مَعَزَكَ* *Set apart thy sheep from the goats, and set apart thy goats from the sheep*. (Az, TA.)

4. *اِصْأَنَ*, (S, M, K,) said of a man, (S,) or of a party of men, (M,) *His*, or *their*, *ضَانٌ* [or *sheep*] *became numerous*. (S, M, K.)

ضَانٌ (S, M, Mṣb, K) and *ضَانٌ* (S, M, K) and *ضَائِنٌ*, (S, M, Mṣb, K,) which is also pronounced *ضَائِنٌ*, with kesr to the first letter because of the kesr following, agreeably with a general rule applying to a word [of the measure *فَعِيلٌ*] having any faucial letter [for its second radical], and *ضَيْنٌ* and *ضَيْنٌ*, which are mentioned by IAar, without *ض*, and therefore extr., (M,) [*Sheep*;] *such as have wool*, of what are termed *عَمَرٌ*; one of which is called *ضَائِنٌ*; (Mṣb,) [i. e.] they are pls., (S, K,) or [rather] quasi-pl. ns., (M,) of *ضَائِنٌ*, (S, M, K,) which signifies *one that has wool*, (M,) or the opposite of *مَاعِزٌ*, (S, K,) of what are termed *عَمَرٌ*. (M, K:) *ضَانٌ* is of the fem. gender; (IAmb, Mṣb;) and has for its pl. *أَصْوُنٌ* [properly a pl. of pauc.] (IAmb, M, Mṣb) and *أَصْنٌ*, which occurs in poetry, and is formed by transposition from *أَصْوُنٌ*: (M:) the fem. of *ضَائِنٌ* is *ضَائِنَةٌ*; (S, M, Mṣb, K;) the pl. of which is *ضَوَائِنٌ*. (S, M, K.)—*ضَانٌ* also signifies *A certain species of* [the lizards called] *ضَبَابٌ* [pl. of *ضَبٌ*]; opposed to the *مَاعِزُ*. (TA.) And *A certain species of jerboas*, also called *تَدْمُرِيٌّ* (T voce *تَدْمُرِيٌّ*, q. v.; and TA in art. *شُغْرٌ*;) *differing from the مَاعِزُ* thereof. (T and TA in art. *دَمْرٌ*.)

ضَانٌ. see the next preceding paragraph.

ضَائِنٌ and *ضَيْنٌ*. see *ضَانٌ*.

ضَانَةٌ 1. [ring for the nose of a camel, such as is termed] *حَرَامَةٌ*, when made of *sinen* (Sh, K) [But see *ضَانَةٌ* in art. *صَوْنٌ*]

ضَائِنٌ is an extr., distorted, rel. n. [from *ضَانٌ*] (M.) You say *مِعْرَى ضَائِنَةٌ* *Goats that keep to the ضَانُ* [or *sheep*] (M) And *سَقَاءٌ ضَائِنٌ* 1. *nude*, (M,) or *large*, (K,) *skin*, of the *hide of a sheep*, (M, K,) in which [milk such as is termed] *رَائِبٌ* is churned. (K)

ضَانٌ and *ضَائِنٌ* see *ضَانٌ*.

ضَائِنٌ see *ضَانٌ*, in three places.—It is also used as an epithet. one says *كُنْضٌ ضَائِنٌ* [app. meaning *A ram* *كُنْضٌ* alone having several meanings]. (M)—And it signifies also *Weak*: (K, TA) [opposed to *مَاعِزٌ*] or a *soft man*, as though he were a *ewe*: (M, TA) or one *who ceases not to be goodly in body while a scanty eater*: (M, K) or *soft and flaccid in the belly*. (M, K.)—And *ضَائِنٌ* *Such as is white and broad*, of sands. (K, TA.)

ضب

1. *ضَبَّ*, aor. 2, (K,) inf. n. *ضَبٌّ* (S, K,) *He*, or *it*, *clave to the ground* (S, K) [like *ضَبَّ*] this is the primary signification. (S)—And, aor. and inf. n. as above, *It flowed* (K, TA) like *نَصَّ* or *it flowed gently*, or *scantily*, as blood when it does not drop, or issue in drops, so as to require the repetition of the ablution for prayer. (TA) or it is only said of blood and of saliva: (K) or, aor. as above, inf. n. *ضَبِبٌ*, said of water and of blood, *it flowed*. (S.) And *ضَبَّتْ سَعْتُهُ*, aor. as above, inf. n. *ضَبٌّ* and *ضَبُوبٌ*, *His lip flowed with blood*, from a tumour &c. (TA. [See also another meaning in what follows.]) And *ضَبَّتْ لِسْنُهُ دَمًا* *His gum flowed with blood*: (S.) or *ضَبَّتْ بَالِدَمٍ*: and in like manner, *تَرَكَّتْ لِسْنُهُ يَدَهُ* [his hand or arm]. (A.) and *ضَبَّ مِنَ الدَّمِ*, inf. n. *ضَبِبٌ*, *I left his gum flowing with blood*. (TA.) *ضَبَّتْ لِسْنُهُ*, aor. as above, inf. n. *ضَبٌّ*, means *His gum watered*, or *flowed with saliva*. (TA.) And one says, *جَاءَ ضَائِنٌ* [Such a one came with his gums watering] (S, A*) *وَكَذَا* [for such and such things], (A,) when the person spoken of is vehemently eager, or greedy, for a thing, (S, A,) or when he is affected with very inordinate desire to eat, or with vehement lust, or carnal desire, or with vehement eagerness, or greediness, for the accomplishment of an object of want. (L, TA.) Bishr Ibn-Abee-Khazim says,

* وَبَنَى تَجِيمٍ قَدْ لَقِيَا مِنْهُمْ *
* خَيْلًا تَضِبُّ لِسَانَهَا لِلْمَغْنَمِ *

[And the sons of Temeem, we have found, of them, horsemen whose gums water for spoil]: in

which **ضَبَّ** is said by AO to be formed by transposition from **ضَمَّ**. (S.) [See another ex in a verse cited voce **أَرْمَلُ**.] Another poet says,

* **أَبَيَّا أَبَيَّا أَنْ تَصَبَّ لِنَاتِكُمْ**

* **عَلَى حَرْدٍ مِثْلِ الطَّيِّءِ وَحَامِلٍ**

+ [We disallow, we disallow, that your gums should water for virgins, or bashful virgins, like gazelles, and for camels] (TA) One says also, **ضَبَّ فَمُهُ**, aor. as above, inf. n. **ضَبَّ**, meaning *His mouth watered, or flowed with saliva* (TA) and **يَصُبُّ فَوْهُ** † [His mouth waters] is said of him who is vehemently eager, or greedily, for a thing. (A, TA.)

— **ضَبَّتِ الدَّابَّةُ**, aor. as above, inf. n. **ضَبَّوْبٌ**, means *The beast staled while running*. (TA) = See also 4, in five places. = **ضَبَّ** said of a boy, or male child, *He became a youth, or young man, he attained to the state termed شَبَابٌ* (TA) = **ضَبَّتِ الشَّعَّةُ**, aor. as above, (Msb, K,) inf. n. **ضَبَّ** and **ضَبَّوْبٌ** (K,) *The lip became affected with the disease termed ضَبَّ*. (Msb, K) [See also another meaning in what precedes] = **ضَبَّ**, (S, K,) sec. pers. **ضَبَّتِ**, (TA,) aor. -, inf. n. **ضَبَّ**, said of a camel, *He became affected with the disease termed ضَبَّ* (S, K) *in his فَرْسَنَ* [i. e. in his foot, or the extremity of his foot]. (S.) = **ضَبَبَ اللَّكْدُ** (ISK, S,) or **ضَبَّتِ الْأَرْضُ**, aor. -, and **ضَبَّتِ** (K,) [instances of reduplicative verbs preserving their original forms,] and **أَضَبَّ**, (S,) or **أَضَّتْ**; (Msb, K;) *The country, or land, abounded with [the lizards called] ضَبَابٌ*, pl. of **ضَبَّ**. (S, Msb, K.) = **ضَبَّتِ الْمَاقَةُ**, aor. -, (S, O,) inf. n. **ضَبَّ** (O, K,) *He milked the camel with five fingers* [i. e. with his thumb and four fingers together] (S, O.) or *with the whole hand*. (K. or this mode of milking is termed **ضَفَّ**: TA) or *by putting his thumb upon the teat and turning the fingers over the thumb and the teat together* (Fr, S, O, K. this is done when the teat is long when it is of middling length, the mode termed **بَرْمٌ** is adopted, with the joint of the fore finger and the extremity of the thumb and when it is short, the mode termed **فَطْرٌ**, with the extremity of the fore finger and the thumb. TA.) or *by taking the two teats together in the hand*: (K: [or this mode of milking is termed **ضَفَّ**] and the milking with a hard squeezing is termed **ضَضَّةٌ**: TA) or *by contracting the hand upon the udder, and putting the thumb in, or upon, (فِي) the middle of the palm*. (L, TA.) = **ضَبَّ** and **ضَبَّبَ**, each probably followed by **عَلَى**, seem to signify sometimes *It covered a thing, and became intermixed with it* the inf. ns. **الضَّبُّ** (which I think to be a mis-transcription for **الضَّبُّ**) and **التَّضْبِيبُ** are expl. in the TA as signifying “the covering a thing, and the entering of one part, or portion, of it into another:” see two explanations of each of these verbs, followed by **عَلَى**, voce **أَضَبَّ**.]

2: see above, last sentence: — and see 4, in two places. = **ضَبَبَ عَلَى الضَّبِّ** *He moved about his hand at the mouth of the hole of the [lizard*

called] **ضَبَّ**, in order that it might come forth tail-foremost, and he might lay hold upon its tail (TA. [See also **مَضَبَّ**.]) = **ضَبَّتِ الْبَابُ**, (S, Msb, K, TA,) and **الْحَشَبُ**, (TA,) † *He put [or affixed] a ضَبَّةٌ [q. v.] upon the door*, (S, Msb, K, TA,) and *upon the wood* (TA) And **ضَبَّتِ الْإِنَاءُ** † *He made a ضَبَّةٌ for the vessel*. (Msb) And **ضَبَّتْ أَسْنَانُهُ بِالْعَصِي** † *He clamped his teeth (شَدَّهَا) with silver*. (Mgh) — **نَضَبْتُ** also signifies *The putting the numeral ٢ or ٣ &c. over each of two words, to indicate that the latter of those words is connected with, or refers to, the former of them* = **ضَبَّتِ الصَّبِيَّ** *He fed the child with صَبِيَّةٌ* [q. v.]. (S, K.)

4 **اَصْبَتْ عَلَى شَيْءٍ** *He kept, or clave, to a thing, and did not quit it* (TA) and **اَصْبَتْ فَلَانًا** *He kept, or clave, to such a one, and did not quit him* (K) and **اَصْبَتْ عَلَيْهِ** *He retained him, detained him, or held him in custody* (AZ, K, TA) and **اَصْبَتْ مَا فِي يَدَيْهِ** *He grasped, or kept hold of, that which was in his hands, like أَصْبَأَ* and **أَصْبَى**. (TA in art. **صَبَأٌ**.) And the first of these phrases, (TA,) inf. n. **اِصْبَاتٌ**; (K, TA,) as also **ضَبَّتْ**, [aor. -,] (TA,) inf. n. **ضَبَّ**, (K, TA,) and **ضَبَّبَ**, (TA,) inf. n. **تَضْبِيبٌ**; (K, TA,) signifies *اِحْتَوَى عَلَيْهِ* [i. e. *He grasped it, got, or gained, possession of it; took it, got it, or held it, within his grasp, or in his possession. or it comprised, comprehended, or contained, it*]: (K, TA.) and **ضَبَّتْ عَلَى شَيْءٍ**, inf. n. **ضَبَّ**, *He took, seized, or grasped, a thing with the hand*. (TA; but only the inf. n. in this case is there mentioned.) and **ضَبَّتْ عَلَى شَيْءٍ**, inf. n. **تَضْبِيبٌ**, *He took, seized, or grasped, a thing violently, or firmly, lest it should escape from his hand*. (ISH, O, TA. [See also 1, last sentence.]) — [It is said that] **اِصْبَتْ عَلَيْهِ** also signifies *He was at the point of getting possession of it, namely, a thing (O, K) that he sought, or desired*. (K.) [But it seems from a passage in the TA, in which is an evident mis-transcription, that this is a mistake, originated by Lth, for **أَصْبَى**.] = **اِصْبَتْ السَّقَاءُ** *The skin shed, or poured forth, its water, from a seam, or suture, (خُرْزَةٌ) therein*, (K, TA,) or *from a cut*. (TA.) [And **اِصْبَتْ** app. signifies *He had a bleeding of the gums: for* **مَا زَالَ مَضْبًا** [app. **مَضْبًا**] occurs in a trad. said of one whose gums bled [incessantly] when he spoke. (TA.) — **اِصْبَتْ فِي الْعَارَةِ** *He arose, and made a hostile incursion: (TA.) or* **اِصْبَتْ**, alone, *he made a hostile incursion*. (K.) And **اِصْبَتْ الْقَوْمُ** *The people, or party, rose, or rose and hastened and went forth, all together, to do a thing*. (O, K.) — **اِصْبُوا لِعَلَّانٍ** *They dispersed themselves to seek such a one: and* **اِصْبَتْ الْقَوْمُ فِي بَغْيَتِهِمْ** *The people, or party, dispersed themselves in search of their stray beast*. (T, TA.) And **اِصْبَتْ النُّعْرُ** *The camels, or cattle, approached, or came, in a scattered state*. (K.) — **اِصْبُوا عَلَيْهِ** *They multiplied against him*. (S, O.) — **اِصْبَتْ الْأَرْضُ** *The land became abundant in its*

plants, or herbage. (K. [But the only meaning of this phrase commonly known is one which will be found indicated below]) Accord. to Ibn-Buzurj, (TA,) one says, **اِصْبَتْ الْأَرْضُ بِالنَّاتِ**, meaning *The land put forth all its plants, or herbage*. (O, TA.) And **اِصْبَتْ الشَّعْرُ** *The hair became abundant, or much*. (K) = **أَصْبَتْهُ** *I made it to flow; namely, water, and blood*. (S) And **اِصْبَتْ لَبَنُهُ** *He made his gum to flow [with blood]* (S, O.) — And **اِصْبَتْ** *He spoke*, (AZ, S, O, K,) as though meaning *he made speech to issue* (S, O) [in both of which it is implied that it is app. from what here next precedes] or *he spoke uninterruptedly* (TA.) or *he talked loudly*, as also **ضَبَّ** [aor. -]: (AA, TA in art. **هَضَبٌ** [but it will be seen in what follows that both of these verbs have also a contr. meaning]) and *he called out, or cried out*, (K, TA,) and *raised a clamour, or confused noise*. (TA.) And **اِصْبَتْ الْقَوْمُ** *The people, or party, spoke, one to another* (TA:) or *spoke; and entered, or launched forth, into discourse, or were profuse therein* (AHat, TA) or *spoke all together*. (Har p. 543) And **اِصْبَتْ مَا فِي نَفْسِهِ** *He uttered, or expressed, what was in his mind* (As, TA [See also the same phrase with **عَلَى** after the verb in what follows.]) — Also, (TA,) inf. n. **اِصْبَاتٌ**, (K, TA,) and **ضَبَّ**, (TA,) [aor. -,] inf. n. **ضَبَّ**, (K, TA,) *He was silent*. (K, TA) [Thus both of these verbs have two contr. meanings.] And **اِصْبَتْ الْقَوْمُ** *The people or party, were silent, and abstained from talking*. (AHat, TA.) And **اِصْبَتْ عَلَى الشَّيْءِ**, and **ضَبَّ بِهِ**, *He was silent respecting the thing [and concealed it]* like **أَصْبَأَ**. (TA.) And **اِصْبَتْ عَلَى مَا فِي نَفْسِهِ** *He was silent respecting that which was in his mind*: (As, S, K.) like **أَصْبَأَ**. (S.) And **اِصْبَتْ عَلَى قَلْبِهِ** *He concealed rancour, malevolence, malice, or spite, in his heart*. (S, O.) And **اِصْبَتْ الشَّيْءِ** *He hid, or concealed, the thing*. (K, TA.) — **اِصْبَتْ الْغَيْمُ** *The clouds covered [the earth]*. (TA.) — And **اِصْبَتْ** said of a day, (S, O, Msb, K,) and **اِصْبَتْ** said of the sky, (A, TA,) *It became cloudy, or misty, with ضَبَابٌ* [q. v.]. (S, O, Msb, K, TA.) = **اِصْبَتْ الْبَلَدُ** and **اِصْبَتْ الْأَرْضُ**. see 1, latter half.

5. **تَضَبَّبَ** † *He (a child) became fat, and his armpts became chapped, or cracked, (اِنْتَقَشَتْ) [in the creases,] and his neck became short* (S) or † *he (a child) began to grow fat*. (A, TA:) and accord. to AHn, it is said in this sense of a camel as well as of a human being. (TA.)

10. **خُذْ مَا اسْتَضَبَّ** *Take thou what is easily attainable; what offers itself without difficulty*. (AA, TA in art. **نَدَبٌ**.)

R. Q. 1. **ضَبَّبَ** *He bore rancour, malevolence, malice, or spite; or hid enmity, and violent hatred, in his heart*. (O, TA.)

ضَبَّ *A species of lizard; termed lacerta caudoverbera, from its habit of striking with its tail; (see حَرَشَ); Forskål (Descr. Animalium,*

(IDrd, O, K,) and so نَصَابُصٌ (IDrd, O) or short, and very foul or obscene: or hard, or hardy, and strong (K) and sometimes applied as an epithet to a camel. (TA.)

أَصَبٌ, fem. صَبَاءٌ, A camel affected with the disease termed صَبٌّ (S, K) in the حَقِّ (K) or in the فَرْسِنِ (S.) [See صَبٌّ]

أَرْضٌ مُصَبَّةٌ see 4, in the former half = أَرْضٌ مُصَبَّةٌ see the next paragraph.

مَصَّةٌ A piece of land abounding with [the lizards called] صَبَاتٍ [pl. of صَبٌّ]: pl. مَصَاتٍ you say, وَقَعْنَا فِي مَصَاتٍ [We found ourselves in pieces of land abounding with صَبَاتٍ]. (S, O) And مَصَّةٌ, (K,) or مَصَّةٌ, (S, IATH, Mgh, Msb,) and مَصَّةٌ, (S, K,) the last being one of those [reduplicative] words that preserve the original form, (S,) A land abounding with صَبَاتٍ. (S, IATH, Mgh, Msb, K) = See also صَبٌّ, [of which it is a quasi-pl. n.,] in the former half of the paragraph.

مَصَّبٌ A hunter of the [lizard called] صَبٌّ, who pours water into its hole, in order that it may come forth and he may take it (S, O) or one who seeks to catch the صَبٌّ by moving about his hand at its hole in order that it may come forth tail foremost and he may lay hold upon its tail. (K.)

ضبا

1. صَبَّأَ, (As, S, K,) aor. ٤, inf. n. صَبَّأٌ and صَبَّوْهُ, (K,) He (a man, TA) claved to the ground, (As, S, K, TA, [like صَبَّأَ]) or to a tree (TA) or صَبَّأَ بِالْأَرْضِ, aor. and inf. n. as above, he claved to the ground, and hid, or concealed, himself: and in like manner one says of a wolf, meaning he claved to the ground; or he hid, or concealed, himself in a covert of trees, or in a hollow in the ground, to deceive, or circumvent. (M.) and صَبَّأَ alone, he hid, or concealed, himself; (M, K,) as also اصطبا. (K) and the former, he concealed himself (K, TA) in a covert of trees, or in a hollow in the ground, (TA,) to deceive, or circumvent, (K, TA,) the game, or prey: (TA:) you say, صَبَّأْتُ فِي الْأَرْضِ, inf. n. as above, I hid, or concealed, myself in the land, or country. (AZ, S. [See also ضَبَّأَ.]) — صَبَّأْتُ إِلَيْهِ I had recourse, or betook myself, to him, or it, for refuge, protection, or covert. (S, O, K.) — And صَبَّأَ, alone, He came forth from a place unexpectedly, and ascended [upon an eminence], (O, K, TA,) to look. (TA.) — صَبَّأْتُ مِنْهُ He was abashed at, or shy of, or he shrank from, him, or it; (M, K, TA;) as also اصطبا. (TA. [See also اصطبا.]) = ضَبَّأْتُ بِهِ I made him to cleave to the ground. (As, S, O, K.)

4. اضبا ما في نفسه He concealed what was in his mind: (K, TA:) or اضبا القوم على ما في أنفسهم the people, or party, concealed what was in

their mind. (M) And اصبا على الشيء He was silent respecting the thing, (S, M, O, K,) and concealed it. (S, O) And اصبا على الداهية i. q. أصت [i. e. He was silent respecting the calamity]. (S, O, K) — And اصبا على ما في يديه (M, TA,) or, accord to Lh, اصبا ما في يديه, like أصت and أصت, (TA,) He grasped, or hept hold of, that which was in his hands. (Lh, M, TA)

8. اصطبا. see 1, in two places.

صَبَّيْتُ Cleaving to the ground, (M, K, TA,) or to a tree, applied to a man (TA.)

صَابَيْ [act. part. n. of 1, Cleaving to the ground. &c.] expl. by El-Haibee as meaning a sportsman concealing himself. (TA) — Also Ashes, (M, K,) because they cleave to the ground. (TA.)

صَابَيَّْة: see the last paragraph.

مَصَّأٌ A place where one conceals himself, (S, TA,) in a covert of trees, or in a hollow in the ground, to deceive, or circumvent, the game, or prey: pl. مَصَائِي. (TA)

مَضَوُّوْهُ Made to cleave to the ground. (As, S)

مَصَائِي (O,) or مَصَائِيَّة (K, [and so in the O in an instance mentioned in what here follows, in the next sentence,]) and مَصَائِيَّة (TA, as from the K, but not in the CK nor in my MS. copy of the K,) A [large sack such as is called] غَرَارَةٌ that oppresses by its weight, and conceals, him who carries it (O, K, TA) beneath it. (O, TA.) — The second of these words is also applied in a poem recited by [its author] Abou-Hizām El-'Oklee, to Isk, to the said poem, which is one abounding with hemzels [and difficult to pronounce]. (O, TA.)

صت

1. صَتَّأَ, (S, K,) aor. ٤, (K,) inf. n. صَتَّأٌ, (S,) He grasped, seized, or laid hold upon, him, or it, with his hand; as also اصطبت (S, K.) or, accord. to an explanation of the inf. n. by Ibn-Es-Seed, he did so with the utmost vehemence, or strength: (TA.) or he grasped, seized, or laid hold upon, and took, him, or it: (Sh, TA) or صَتَّأَ عَلَيْهِ has the first of these meanings; (A, L;) as also صَتَّأَهُ: (A:) and صَتَّأَ بِهِ signifies he seized him violently, or laid violent hands upon him. (A, TA.) — Also, i. e. صَتَّأَ بِهِ, aor. and inf. n. as above, He applied his hand to it, namely, a thing that he was making, or doing, diligently, earnestly, or with painstaking. (TA.) — And صَتَّأَهُ He beat, struck, or smote, him, namely, a man. (K.) — And He felt, for the purpose of testing, him, or it, with his hand. (TA.) One says, of a she-camel, تَضَبَّتْ, meaning She is felt with the hand, when one doubts of her fatness. (S, A, K.)

8. اضطبت به: see the preceding paragraph.

صَتَّأَ: see صَتَّأَ — and see also صَبَاتٌ.

ضَبَّةٌ A grasp, or seizure. (O, TA.) [See also

أَصْبَاتٌ. — And الصَّبَّة (K,) or الصَّبَّة (A, TA,) is the name of A certain brand, upon a camel, (A, K, TA,) in the form of a ring with some lines before and behind: (A, TA) it is on the side of the thigh. (TA.)

صَنَّة see صَنَّة.

صَبَاتٌ The nails of the lion. (K, TA) [See also مَصَابِيثُ] — And الصَّبَات (O, K, TA, in the CK) الصَّبَات, but it is like عَرَاب (TA,) [is a name of] The lion, as also الصَّوْتُ, and الصَّبْتُ, and المَصْبُوت, and المَصْبُوت (O, K)

نَاقَةُ صَوْتُ † A she-camel of which one doubts whether she be fat, and which one therefore feels with the hand (S, A, K) and so صَعُوتٌ. (S and K in art. ضعت.) — الصَّوْتُ see صَبَاتٌ.

صَبَاتِي Strong in the grasp; applied to a man, and in like manner to a lion. (O) And صَبَاتِيَّة (O, K, TA,) with damm, and with teshdced to the ي, (TA, [in the CK without teshdced,]) A fore arm (ذراع) big, broad, and strong. (O, K)

صَابَتْ [act. part. n. of صَبَّتْ]. One says, لَيْتَ بِأَقْرَانِهِ صَابَتْ وَبَارَوْا حِمْلَهُمْ عَابَتْ † [A man like a lion, seizing violently his adversaries, and making sport with their souls] (A, TA.)

أَصَابَتْ [as though pl. of صَبَّتْ, q. v.,] Grasps; syn. قَبَضَات. (S, K, but in copies of the K قَبَضَات.) So in the following words of a had [i. e. They shall not invoke Me when sins are in their grasps], (S, TA,) meaning, while they are still bearing the burden of their sins, not desisting therefrom said by revelation to David: but it is also related otherwise, with ن [i. e. أَصَابَتْهُمْ]. (TA.)

مَصْبُوتٌ see مَصَابِيثُ — and صَبَاتٌ.

مَضَوْتُ A camel marked with the brand mentioned above, voce صَنَّة. (A, K)

مَصَابِيثُ The nails, or claws, (S, A, K,) of the lion (S, A) a pl. having no sing., or its sing. is مَصْبُوت [i. e. مَصْبُوت]. (TA.) [See also صَبَاتٌ.]

المَصْبُوت: see صَبَاتٌ.

ضبح

1. صَبَحَتِ الْخَيْلُ, (AO, S, O, K,) [in the K صَبَحَ,] aor. ٤, (K,) inf. n. صَبَحٌ (AO, S, K) and صَبَّاحٌ, (K,) i. q. نَحَمَتِ, i. e. [The horses breathed pantingly, or hard, with a sound from the chest; or] made the breathing to be heard when running: (S, O.) [or breathed laboriously, when fatigued; and in like manner one says of camels; for] صَبَّحٌ signifies the breathing of horses and of camels when fatigued: (Suh, TA:) or caused a sound to be heard from their mouths, different from neighing, and from the sound termed حَمَحَمَةٌ, (K, TA,) in their running: (TA:) [or it signifies also the horses neighed; for it is said that] الضَّبَّاحُ is

also *syn with* الصَّيْبُ (TA) or, [but probably only with the former of the two inf ns. mentioned above,] *ran a pace less quick than that which is termed* تَقَرَّبَ (K, TA) or *v. q.* صَعَتَ (AO, S, O, TA,) which means *they stretched forth their arms*, (AO, TA,) *going along*, (AO, S, O, TA,) or *running* (AO, TA) accord. to I'Ab, one does not say صَبَحَتْ ذَاتَهُ except in speaking of a dog or a horse. [he app. means that this verb is used thus only as denoting the uttering of a sound, or a manner of breathing] some of the lexicologists say that those who use it in relation to a camel make صَنَعَ to have the meaning of صَنَعَ (TA.) — صَبَحَ (L, TA,) inf. n. صَبَاحٌ (S, A, O, L, K, TA,) as meaning *He, or it, uttered a cry, or sound*, is also said of the fox, (S, A, O, L, K, TA,) and of the hare, and of the serpent called أَسَدٌ, and of the owl, and of what is termed الصَّادُ [which see, for it is variously explained]: (L, TA) and is also expl. as meaning بَنَحَ [he barked, &c.]. (TA.) — And صَبَحَتِ الْقَوْسُ, aor. as above, inf. n. صَنَعَ, † *The bow [twanged, or] made a sound* (TA.) — And صَنَعَ is also used as meaning † *He cried out, and entered into an altercation for a person who had given him money.* (IKt, O, TA, from a trad.) = صَحْنَتُهُ, (S, O, K, TA,) and الشَّمْسُ, aor. ص, inf. n. صَنَعَ, (TA,) *The fire, and the sun, altered it:* (TA:) or *altered its colour:* (T, TA) or *altered it, but not in a great degree;* (S, O, K, TA;) namely, a thing, (K, TA,) such as a stick, and an arrow, and flesh-meat, &c. (TA) And صَبَحَهُ بِالنَّارِ, aor. ص, inf. n. صَنَعَ, *He altered it in colour by fire; namely, an arrow and he burned it in a portion of its upper parts, namely, a stick, and flesh-meat, &c.* (L, TA) And صَنَعَ is expl. by AHn as meaning *The act of roasting, broiling, or frying.* (TA.)

3. مُصَابَحَةٌ *The act of mutual reviling, or vilifying, and encountering, (K, TA,) and contending, or striving, to repel.* (TA.)

6. تَضَاعَحَ [It sent forth a sound]. (Hām p 615 [q v.: it is there said to be from الصَّبْحُ meaning الصَّوْتُ].)

7. انْضَبَحَ *It became altered, (K, TA,) or altered in colour, (TA,) but not in a great degree, by fire, (K, TA,) and by the sun. (TA.)* And انْضَبَحَ لَوْنُهُ *His, or its, colour became altered a little towards blackness.* (S, TA.)

ضَبَحَ (so in three copies of the S, and in the O,) or ضَبَحَ, with kasr, (so accord. to the K,) *Ashes:* (S, O, K:) so called because of the alteration of their colour. (TA.)

ضَبَحَ: see what next precedes.

صَبَحَةٌ *A cry of a fox [&c.: an inf. n. un.].* (TA.)

قَوْسٌ ضَبَحَا *A bow upon which fire has taken effect (K, TA) so as to alter its colour:* (TA:)

like صَبَحَا. (TA in art. ضَبَحَ. [See also what next follows.])

صَبِيحٌ *An arrow altered in colour [by fire]; as also مَضُوحٌ.* (TA. [See an ex. of the latter in a verse of Thāfah cited voce مُجِيدٌ and see also what here next precedes.]) It is also applied, (S, O,) in the same sense, (O,) to roasted flesh-meat (S, O) [And Freytag explains it as meaning, in the Deewan of Jeleer, "Cutis nigra, usta vulnibus."]

صَابِحٌ *A man raising his voice in reading or reciting.* pl. صَوَابِحُ, which is anomalous, like حَيْلُ قَوَارِسَ [pl. of قَارِسٌ]. (TA.) — And صَوَابِحُ *Horses stretching forth their arms in their going along (A) or running vehemently; like صَوَابِغُ.* (TA in art. صَبِغَ.)

مَضُوحٌ. see صَبِيحٌ. — Also *The stone that is in the [hand of ground called] حِدَّةٌ [q. v.] because of its blackness.* (TA.) And مَضُوحَةٌ *Stones from which one strikes fire, (S, O, K,) appearing as though burnt.* (S, O.)

مَصَابِغُ [a pl. of which the sing. is most probably مَضْغٌ] *Frying-pans.* (AHn, TA.)

ضر

1. صَبَرَ (S, A, Msh, K,) aor. ص, inf. n. صَبْرٌ (A, Msh, K) and صَبْرَانٌ (K,) *He (a horse, S, Msh, K, and a person having his legs shackled, K, in running, TA, or a horse having his legs shackled, A) leaped with his legs put together;* (S, M, A, Msh, K,) and so too, accord. to Zj, اصْبَرَ, said of a horse (O) or *he ran* (TA) or صَبَرَ signifies *a horse's leaping, and alighting with his fore legs put together.* (As, TA) — Also, (S, A, K,) aor. as above, (S,) inf. n. صَبْرٌ (S, K,) *He made books, or writings, into a bundle* (S, A, K) and ضَبَرَ (A, TA,) inf. n. تَضْبِيرٌ (K,) signifies the same. (A:) or *he collected together* (K, TA) books, or writings, (A, TA,) &c. (TA.) And the former verb, *He collected together an army for war.* (S, TA.) And صَبَرَ عَلَيْهِ الصَّخْرَ, (S, A, K,) aor. as above, (S, TA,) and so the inf. n., (K, TA,) *He piled up the rocks, or great masses of stone, (S, K,) upon him, or it.* (S.) — صَبَرَ also signifies *The act of binding, or tying, firmly, fast, or strongly.* (IAar, TA.) — And [hence, app. as inf. n. of صَبَرَ], (TA,) and so تَضْبِيرٌ [as inf. n. of صَبَرَ], (K, TA,) *The being very compact and strong in the bones, and compact and full in flesh.* (K, TA) [See مَضْبُورٌ.]

2: see the preceding paragraph, in two places.

4: see 1, first sentence.

مَضْبُورٌ an inf. n. used as an epithet: see مَضْبُورٌ. — Also † *A company of men engaged in a war, or warring and plundering, expedition,* (S, O, K, TA,) on foot. (TA.) And *Footmen* [app. meaning *foot-soldiers*]; syn. رَجَالَةٌ [quasi-pl. n. of رَجُلٌ]. (TA.) — Also [The musculus, or testudo; a machine made of] *skin covering wood,* (Lth,

O, K,) *within which are men, (K,) and which brought near to fortresses, for the purpose of fighting, (Lth, O, K,) i. e. for fighting the people thereof* (Lth, O) pl. مَضُورٌ (Lth, O, K,) which mean *what are termed دَبَابَاتٌ* (Lth, A, O) [see دَبَابَةٌ] [or it is a coll. gen n., for it is said that] on such thing is called مَضْرَةٌ. (TA) — Also [The species of nut called] the wild حَوْرٌ (حَوْرُ النَّارِ) which is a hard sort of حَوْرٌ, not the wild pomegranate, for this is called the مَطَّ (S, O) or the tree of what is called حَوْرُ النَّارِ, as also صَبْرٌ (K) or, accord. to [AIIn] Ed-Deenawar, each of these words, the latter being a dial var. of the former, is applied to the tree of a sort of حَوْرٌ found in the mountains of the Sarah (السَّارِقُ) which blossoms, but does not organize and compact any fruit (لَا يَغْدِقُ); and the n. un. is صَبْرَةٌ [and صَبْرَةٌ] he says also that the صَبْرُ was described to him by an Arab of the desert, of Sarah, as a great tree, as big as the great walnut-tree, having round leaves, as big as the hand, and very numerous (O.) And the صَبْرُ is [also] *What is called حَوْرٌ ثَوَا* [i. e. the nutmeg] (K) IAar says that it is *what the people of the towns and villages call حَوْرٌ ثَوَا*. (O.) — And v. q. فَقْرٌ [Poverty, &c.] (IAar, TA.)

صَبْرٌ *The armpit.* (O, K, TA) and so صَبْرٌ thus says Ibn-El-Faraj. (TA)

صَبْرٌ; and its n. un., with ة see صَبْرَةٌ.

صَبْرٌ, applied to a horse, (S, O, K,) and to a lion, (O,) and to a man, (TA,) *That leaps much* (S, O, K.) and so طَبْرٌ (O.) — See also صَوْرٌ.

صَبَارٌ and صَبَارٌ *Books, or writings.* [each a pl.] without a singular. (K) [See also اِصْبَارَةٌ.]

صَوْرٌ *A lion; as also صَبْرٌ, and مَضْرٌ:* (K) or a lion that leaps much to the animals upon which he preys. (O.)

صَبِيرٌ *Hard, firm, or strong; syn. سَدِيدٌ;* (Ibn-'Abbād, O, K,) and so صَبْرٌ. (TA) — And (hence, TA) *The penis.* (Ibn-'Abbād, O, K.)

ذُو صَارَةٍ فِي حَلْفِهِ (S, O, K,) or ذُو صَبَارَةٍ (TA,) *A man having firmness of make* (S, O:) or *having compactness and firmness of make:* (K) and so صَبَارَةٌ and صَبَارَةٌ applied to a lion; (K in this art.) the م in these being augmentative, accord. to Kh; (TA,) or the former of them, thus applied, *strong in make;* (S in art. صَبْرٌ) or the former of them signifies *a lion,* (ISk, K and TA in that art.,) as also صَبَارُكَ (ISk, TA ibid.,) and so the latter of them; (K ibid.,) and the former of them, applied to a man, *courageous;* (ISk, TA ibid.,) or each, (K ibid.,) or the latter of them, (TA ibid.,) thus applied, *bold against the enemies.* (K and TA ibid.)

صَبَارَةٌ and صَبَارَةٌ: see اِصْبَارَةٌ, in four places. — صَبَائِرٌ is pl. of the former [or of each]: (Mgh, Msh:) and, as though pl. of the former, signifies *Companies of men in a state of dispersion.* (TA.) — اِمْرُؤُ الصَّبَرَةِ q. v. (T in art. اِمْرُؤُ)

صَارَ A sort of tree resembling very nearly that of the ثُلُوت, [i. e. the oak,] (AHn, O, K,) the wood of which is good as fuel, like that of the مَطَّ its fresh firewood, when kindled, sends forth a sound like that of مَحَارِق [pl. of مَحْرَق, q. v.], and therefore they use it to do so at the thickets wherein are lions, which flee in consequence (AHn, O) the n. un. is with ة (AHn, O, K.)

صَارِمٌ and صَارِمَةٌ see صَارَةٌ.

صَرٌّ see صَبِيرٌ.

إِصَارَةٌ A bundle (حُزْمَةٌ, Lth, Mgh, Msh, K, or إِصَامَةٌ [q. v.], S, O) of books or writings, (Lth, S, Mgh, O, Msh, K,) as also أَصَارَةٌ, (K,) and صَارَةٌ (Lth, Mgh, Msh) or of arrows (Lth.) and صَارَةٌ signifies a bundle [absolutely], as also صَارَةٌ. (O, K.) Lth alone explains صَارَةٌ as applied to a bundle of books or writings; others saying إِصَارَةٌ. the pl. of إِصَارَةٌ is أَصَابِرُ; (S, Mgh, O, Msh, K,) and that of صَارَةٌ is صَبَائِرُ. (Mgh, O, Msh.)

مُصَرٌّ see the following paragraph in three places: — and see also صَوْرٌ.

مُصَوَّرٌ A camel very compact and strong in the bones, and compact and full in flesh; as also مُصَرٌّ. (K.) or both signify compact in make, and smooth. (Lth, TA.) and مُصَبَّرٌ a horse firm in make: and مُصَبَّرَةٌ the same applied to a she-camel (S) and صَبْرٌ a horse compact in make; an inf. n. used as an epithet. (Msh.)

ضمر

ضَامِرٌ and ضَامِرَةٌ: see اِتِّضَامٌ.

ضبط

1. صَطَبٌ, (Lth, IDrd, S, Msh, K,) aor. صَطَبَ, (Msh, MS, PS,) or صَطَبَ, (TA, TK,) inf. n. صَبَطٌ (IDrd, Msh, K) and صَبَاطَةٌ, (K,) He kept it, preserved it, guarded it, maintained it, or took care of it, (Lth, S, Msh, K,) namely, a thing, (Lth, S,) with prudence, precaution, or good judgment, (Lth, S, K,) or effectually: (Msh.) and hence, † he managed its affairs (namely, the affairs of a country &c.) thoroughly, soundly, not imperfectly. (Msh.) [he managed it; namely, an affair, and his soul or self, his disposition or temper, &c.] he kept to it inseparably, or constantly, namely, anything: (Lth.) he took it, or held it, or retained it, strongly, vehemently, or firmly: (IDrd.) and صَبَطَ عَلَيْهِ [has this last signification, likewise; or signifies simply he detained it, or withheld it, or restrained it, or the like:] i. q. حَبَسَهُ, namely a thing. (TA.) — † Such a one does not, or will not, act vigorously in his work, or employment, which is committed to him; syn. لَا يَقُومُ بِهِ. (TA.) And ضَبَطَ أَمْرَهُ [He managed his affair thoroughly, or well]. (A

in art. بَد, &c.) [And صَطَبَ alone, He (a camel) was strong to work or labour. and he (a man and a camel) was strong, or powerful. (See the act. part. n.)] — † هُوَ لَا يَصْطَبُ قِرَاءَتَهُ [or لَا يَصْطَبُهَا] † He does not, or will not, perform well [or accurately] his reading, or reciting. (TA.) — [صَبَطَ لَفْظًا, or كَلِمَةً, † He fixed the pronunciation of a word; by adding the syllabical signs, which mode is termed صَبَطٌ بِالسَّكَلِ, and بِالْحَرَكَاتِ, and بِالْقَامِرِ, or by stating it to be similar in form, or measure, to another word which is too well known to admit of doubt, which mode is termed صَبَطٌ بِبَيِّنَاتٍ; or by adding the measure, which mode is termed صَبَطٌ بِوَزْنٍ] — صَبَطَ also signifies † He registered, or recorded, [a name, or] a matter of science, [or any other thing,] in a book or the like; syn. قَيَّدَ, (L in art. قَيَد;) i. q. أَحْصَى, (Jel in xxxvi. 11, and Bd and Jel in lxxviii. 29,) and كَتَبَ. (Bd in lxxviii. 29.) — صَبَطَهُ † A pain seized him. (TA.) — وَجَعَ الْأَرْضَ † The land was rained upon (IAqr, K, TA.) [See also مَضْبُوطٌ.] — صَبَطَ, aor. صَبَطَ, (S, Msh,) inf. n. صَبَطٌ, (Msh,) He was, or became, ambidextrous; he worked with each of his hands. (S, Msh.) IDrd knew not this verb. (TA.)

5. تَصَبَّطَ He took it with detention and force.

(K, TA.) — تَصَبَّطَتِ الشَّاةُ The sheep obtained somewhat of herbage or hastened, or were quick, in pasturing, and became strong (K, TA) and fat. (TA.) The Arabs say, إِذَا تَصَبَّطَتِ الشَّاةُ سَبَعَتْ, [When the sheep obtain somewhat of herbage, or hasten, &c., the camels become satiated with food] for the former are called the smaller camels, because they eat more than goats, and when the former become satiated with food, men [and camels] live [in plenty], by reason of the abundance of the herbage. (IAqr.)

صَبَطٌ inf. n. of 1. — [It is often used as signifying † Exactness; correctness; honesty; and faithfulness: and particularly in an author or a relater.]

الضَّبِطَةُ A certain game of the Arabs; (K, TA;) also called الْمَسَّةُ and الطَّرِيدَةُ. (TA.) [See the last of these words.]

رَجُلٌ صَبَاطٌ لِلْأُمُورِ † A man having much care, prudence, or precaution, [or good judgment,] with respect to [the management of] affairs; (TA;) [a man who manages affairs with much care, &c.]

صَبَطْنِي see the next paragraph.

ضَابِطٌ [Keeping, preserving, guarding, maintaining, or taking care of, a thing, with prudence, precaution, or good judgment, or effectually: (see 1:) and hence, † one who manages his affairs with prudence, precaution, or good judgment; or soundly, taking the sure course therein, and exercising caution, or care, that they may not become beyond his power of management: (S, TA.)] [keeping to anything inseparably, or constantly. (see, again, 1:)] taking, holding, or retaining, a thing strongly, vehemently, or firmly; applied to a man; as also صَبَطْنِي: (IDrd:) or the latter of these, (S,) which is like

صَبَطْنِي, (K, [in some copies of the K erroneously written without tenween,]) the ن being augmentative, to render the word quasi-coordinate to سَعَرَجَل; (S,) or both, applied to a man and to a camel, (K,) strong, or powerful. (S, K) or [a man] great in might, or valour, and power, and body (T, TA) and the former, a camel strong to work or labour and in like manner, applied to a man, صَابِطٌ † the strong [and resolute or firm-minded] in the performance or management of affairs. (TA.) See also أَصْطَبُ. — [It often signifies † Exact, correct; or accurate, (like مُحَقِّقٌ, with which it is said to be syn in Har p. 254,) and honest, and faithful and particularly as applied to an author or a relater] — As a conventional term, صَابِطٌ, (Msh in art. قَعْد,) or صَابِطَةٌ, pl. صَوَابِطُ, (TA,) is syn. with قَاعِدَةٌ, (Msh, TA,) signifying † A universal, or general, rule, or canon (Msh.) or a ضَابِطٌ is one that comprises subdivisions of one class only, whereas a قَاعِدَةٌ comprises [sometimes] subdivisions of various classes. (Kull, p. 290)

صَابِطَةٌ A place in land, or in the ground, to which the rain-water flows, and which retains it; syn. مَسَاكَةٌ. (TA.) — See also صَابِطٌ, last sentence.

أَصْبَطُ [More, and most, strong, or firm, of hold].

It is said in a prov, أَصْبَطُ مِنْ دَرَّةٍ [More strong, or firm, of hold than a little ant] because it drags along a thing several times larger than itself, and sometimes both fall from a high place, and the ant does not let go the thing. (K.) And أَصْطَبُ مِنْ عَائِشَةَ نَنْ عَنِي; (K;) so accord. to Hamzeh and Abu-n-Nedà, but accord. to El-Mundhrec, عَائِشَةُ, (Sgh;) [More strong, or firm, of hold than 'Aishah the son of 'Athm; or than 'Abiseh,] because he laid hold of the tail of a young she-camel, and pulled her by it out of a well into which she had fallen. (K.) And أَصْطَبُ مِنَ الْأَعْمَى [More strong, or firm, of hold than the blind]. (TA.) — Ambidextrous; who work with each of his hands; (S, Mgh, Msh,) i. q. أَعْسَرَ يَسْرَ; (Mgh, Msh;) who works with his left hand like as he works with his right; an explanation given by the Prophet; as also that next following; (AO, TA,) who works with both his hands. (AO, K.) fem. صَبِطَاءُ. (S.) — الْأَصْبَطُ The lion; (K,) who makes use of his left paw like as he makes use of his right; but some say that he is so called because he seizes his prey vehemently, and it hardly, or never, escapes from him; (TA,) as also الصَّابِطُ. (K.) صَبِطَاءُ is also applied as an epithet to a lioness; and to a she-camel. (TA.)

مَضْبُوطٌ [pass. part. n. of صَبَطَ in all its senses. — In the present day often used as signifying Well-regulated; exact; correct; honest; and faithful.] Applied to a book, or writing, † Having its defects, faults, or imperfections, rectified. (TA.) [Applied to a word, † Having its pronunciation fixed, by any of the means described above in one of the explanations of the verb.] — بَلَدٌ مَضْبُوطٌ بِالْمَطَرِ † A country covered by the rain:

so in the A in the O, *أَرْضٌ مَصُوبَةٌ* † land rained upon in common, or throughout its whole extent (TA.) [See also 1, near the end of the paragraph.]

ضع

1 *صَبَّعَهُ*, aor. ٤, (S, K,) inf. n. *صَبَّعَ*, (TK,) He (a man, S) stretched forth towards him (another man, S) his upper arm (*صَعَهُ*), for the purpose of striking. (S, K) A poet says,

* وَلَا صَلَحَ حَتَّى تَضْبَعُوا وَتَضْبَعَا

1 e. [And there shall be no peace] until ye stretch forth towards us your upper arms with the swords and we stretch forth our upper arms towards you - or, accord to AA, until ye stretch forth [towards us] your upper arms for the making of peace and the joining of hands [and we do the same]. (S) And one says, *صَبَّعَ نَدَهُ إِلَيْهِ*, meaning He stretched forth his arm towards him with the sword. (K) And *صَبَّعَ عَلَى*, (S, K,) inf. n. as above, (TA,) He stretched forth his upper arms for the purpose of uttering an imprecation against such a one. (S, K, TA) and hence, *صَبَّعَ* is metaphorically used to signify † the act of supplicating or imprecating, because the person supplicating or imprecating raises his hands and stretches forth his upper arms: and *صَبَّاعٌ*, also, [app. an inf. n. of † *صَبَّاعٌ*,] signifies the raising the hands, or arms, in supplication or imprecation. (TA.) And *صَبَّعَتِ الْحُلَّ*, and *الْإِبِلَ*, (S, Mgh, K,) aor. ٤, (S, Mgh,) inf. n. *صَبَّعَ*, (S, K) and *صَبَّعَانِ* and *صَبَّوعٌ*, (K,) The horses, and the camels, stretched forth their arms (*أَصْبَاعُهُ*, S, Mgh, K, i. e. *أَعْضَادُهُ*, S, Mgh) in their going along; (S, Mgh, K;) as also *صَبَّعَتْ*, inf. n. *تَصْبِيعٌ*, (S, K) in [a copy of] the A expl. as meaning *مَدَّتْ أَعْنَاقَهُ* [stretched forth their necks; but this is probably a mistranscription, for *مَدَّتْ أَعْنَاقَهُ*]: (TA) *صَبَّعَتْ* said of horses is like *صَبَّعَتْ*, (K, TA,) which is a dial. var. (TA.) and *صَبَّعَتْ* said of a she-camel, inf. n. *صَبَّعَ*, signifies the same as † *صَبَّعَتْ*, as also † *أَصْبَعَتْ*, on the authority of IKt (TA) [or,] accord. to A, *صَبَّعَ* signifies the lifting, (S,) or bending, (TA,) of the hoof, (S, TA,) by a horse, and the lifting of the foot, by a camel, (TA,) towards the arm (S, TA) or it signifies the running a pace above that which is termed *تَقْرِيبٌ*. (O, K.) or *صَبَّعَ* said of a camel signifies he hastened, or was quick, (K, TA,) in pace, or going. (TA.) or he went along shaking his arms. (K) *صَبَّعَهُ* also signifies He (a camel) took him (another camel) by his arms, and threw him down. (L in art. *عَصَد*, and TA in the present art.) — *صَبَّعُوا لِلصُّلْحِ*, (K, TA,) and *لِلْمَصَافَحَةِ*; (TA;) or *صَبَّعُوا إِلَى*, (K, TA,) and *صَبَّعُوا*, inf. n. *صَبَّعَ*, (Et-Toosee, TA,) They inclined to peace, (Et-Toosee, K, TA,) and the joining of hands; they desired peace, &c. (TA.) — *صَبَّعُوا لَنَا الطَّرِيقَ*, (S, K,) or *مِنْ الطَّرِيقِ*, inf. n. *صَبَّعَ*, (TA,) They gave us a share of the road: (S, K) so says ISk: (S:) and in like manner one

says, *صَبَّعُوا الشَّيْءَ* (TA.) And *ذَرَعُوا لَنَا طَرِيقًا*, (K, TA,) or *مِنْ الشَّيْءِ*, (TA,) They gave a share of the thing (K, TA) to every one (TA.) — And *صَبَّعَ*, (K,) inf. n. *صَبَّعَ*, (TA,) He (a man) acted wrongfully, unjustly, injuriously, or tyrannically: (K) on the authority of Aboo-Sa'eed (TA) = *صَبَّعَتْ*, aor. ٤, inf. n. *صَبَّعَ* (S, K) and *صَبَّعَ*; (S, K;) [this latter is said in the TA, on the authority of IAm, to have been used by an Arab of the desert in relation to a woman, and is, accord. to the S, app., a simple subst.,] and † *أَصْبَعَتْ*, (S, K,) and † *استصعَّت*; (K,) She (a camel) desired (S, K) vehemently (S) the stallion. (S, K.)

2. see above, in two places = *صَبَّعَ فَلَانًا* He intervened between him and the object at which he desired to shoot or cast (Ibn-'Abbād, O, K) = And *صَبَّعَ*, inf. n. *تَصْبِيعٌ*, He was, or became, cowardly, or weak-hearted: (Lth, K) thus say the vulgar; derived by them from *التَّصْبُعُ*, because this beast becomes still when one comes in upon it, and then it goes forth. (Lth, TA)

3. *صَبَّعْنَاهُمْ بِالسُّيُوفِ* We stretched forth our arms towards them with the swords, they stretching theirs forth towards us [therewith]: so in the "Nawādir" of AA. (TA.) — See also 1, in the former half — [The inf. n.] *مُضَاعَفَةٌ* also signifies The joining of hands; syn. *مُصَافَحَةٌ*. (TA.)

4. see 1, near the middle of the paragraph = and also the last sentence of the same.

8 *الْإِصْطَبَاعُ*, which the circuter round the House [of God, i. e. the Ka'bah,] is commanded to perform, (S,) or in the case of the *مُخْرِمِ*, (K,) is *The putting the [garment called] رِدَاءٌ under one's right armpit, and turning back the extremity thereof over his left [shoulder], exposing to view his right shoulder [and arm] and covering the left;* (S, K, TA,) like the man that desires to labour at a thing and prepares himself for doing so; (TA;) thus termed because of exposing to view one of the two upper arms (S, K) or the putting one's garment (Mgh, Msb) under his right arm, (Mgh,) or under his right armpit, (Msb,) and throwing [a portion of] it upon his left shoulder (Mgh, Msb:) or the taking the *إِرَارَ*, or the *بُرْدَ*, and putting the middle of it under one's right armpit, and throwing the extremity thereof upon his left shoulder, over his breast and his back. (IAth, TA) and *التَّوَشُّعُ* likewise signify the same. so says Az: (Msb:) and so says A of the former: (S:) and it is also written *الْإِطْبَاعُ*. (Thus in the TA in explanation of *التَّابُطُ*.) You say, *إِصْطَبَعَ بِثَوْبِهِ* [He attired himself with his garment in the manner described above]. (Mgh, Msb.) And *اضْطَبَعَ الشَّيْءَ* He put the thing under his upper arms. (TA. [But accord. to the Mgh, the verb is trans., correctly, only by means of ب.]

(IAth, TA) and *التَّابُطُ* and *التَّوَشُّعُ* likewise signify the same. so says Az: (Msb:) and so says A of the former: (S:) and it is also written *الْإِطْبَاعُ*.

(Thus in the TA in explanation of *التَّابُطُ*.) You say, *إِصْطَبَعَ بِثَوْبِهِ* [He attired himself with his garment in the manner described above]. (Mgh, Msb.) And *اضْطَبَعَ الشَّيْءَ* He put the thing under his upper arms. (TA. [But accord. to the Mgh, the verb is trans., correctly, only by means of ب.]

10. see 1, last sentence.

صَبَّعَ The *عَصَدُ* [i. e. upper arm of a human being, and arm of a quadruped], (S, Mgh, O,

Mgh, K,) altogether (K) or the middle thereof (Lth, Mgh, O, K,) with its flesh (O, K) and the inner side thereof (Mgh) or (so in some copies of the K, but in others "and," the armpit or the portion, of the upper part of the *عَصَدُ*, that is between the armpit and the half of the former (K) it is of man and of other than man (TA) pl. *أَصْبَاعٌ*. (S, Mgh, K) One says, *أَنْتَ صَبَّعِي*, [expl. in art. *بَد*,] speaking of a man playing (O, TA) And *فَلَانٌ فَلَاحٌ أَفَاقُهُ* and *مَدَّدْتُ بِصَبَّعِي*, meaning I seized the middle of the upper arms of such a one [and did not relinquish him] (Lth, O, TA.) And *حَدَّثَهُ بِصَبَّعِهِ* † He raised him, or set him up, and rendered his name famous and in like manner, *أَحَدٌ بِصَبَّعِهِ*, and *مَدَّ بِصَبَّعِهِ*. (TA) = Also *أَنْتَ صَبَّعِي* [as is termed] *أَكْمَةٌ* that is black and somewhat oblong (IAar, K) = *ذَهَبَ بِهِ صَبَّاعًا* means *نَاطِلًا* [i. e. app, He took it away with a false pretence, or in play, or sport]; (Ibn-'Abbād, O, K, TA,) namely, a thing; (O, TA,) being an mutative sequent. (TA) = See also *صَبَّعَ*. = And see what here next follows.

صَبَّعَ † *فَلَانٌ* (S, O, K) and *كُنَّا فِي صَبَّعِ فَلَانٍ* and *صَبَّعَ* † *فَلَانٌ* (K) We were in the protection, or quarter, (*كُفٌّ*, and *نَاحِيَةٌ*) of such a one (S, O, K: but in the K, *هُوَ* is put in the place of *كُنَّا*.)

كُنَّا فِي صَبَّعِ فَلَانٍ see what next precedes.

صَبَّعَ, (Mgh, O, Mgh, K) and † *صَبَّعَ*, (Mgh, K,) the former of the dial. of Keys and the latter of the dial. of Tomeem, (Mgh,) [The female hyena; or the hyena, male and female,] a certain animal of prey, (*صَبَّعٌ*, [but see what follows,]) (K,) well known, (S, O,) the worst, or most abominable, of *سَبَاعٍ*, (Mgh,) resembling the wolf, except that, when it runs, it is as though it were lame, wherefore it is called *العَرَجَاءُ*: it flees from him who holds in his hand a colocynth: [and they assert that] the dogs bark not at him who retains with him its teeth if its skin is bound upon the belly of her that is pregnant, she casts not her young: if seed is measured in a measure covered with its skin, the seed-produce is secure from the banes thereof: and the application of its gall-bladder as a collyrium sharpens the sight (K) it is not reckoned among the hostile animals to which the appellation of *صَبَّعٌ* is applied, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory by a person in the state of *ihram*: (TA voce *صَبَّعٌ*: the word is of the fem. gender, (S, Mgh, O, Mgh, K,*) and is [said to be] applied peculiarly to the female; (Msb;) the male being called † *صَبَّعَانٌ*, (S, Mgh, O, Mgh, K,) of which the pl. is *صَبَّاعِينَ*; (S, O, Mgh, K;) but AHat disapproved this pl.; (O;) and the female is called [also] † *صَبَّاعَانَةٌ*, of which the pl. is *صَبَّاعَاتٌ*; (S, O, K;) or *صَبَّاعَانَةٌ* has not been heard applied

to the female, but **ضنع** only, and it seems that J has mentioned **ضنعانة** as applied to the female from his having supposed **ضنعانات** to be pl. of **ضنعانة**, whereas it is pl. of **ضنعان**, being like **ضلعان** and **ضلعان** (IB in a marginal note in one of my copies of the §) but some say that **ضنع** or **ضنع** is applied to the male, and the female is termed **ضنعنة**, thus with a quiescent letter (Msb) or, accord to Ibn-'Abbād, the female is termed **ضنعنة**, and its pl. [or rather the coll gen n] is **ضنع**, (O, K,) or **ضنعنة** is not allowable (S, K) the pl. of **ضنع** or **ضنع** is **أضنع**, (K,) a pl. of pauc, (TA,) and **ضنعان**, (K,) or the former is pl. of **ضنع**, (Msb,) and the latter is pl. of **ضنع**, (Mgh, Msb,) and is of the male and of the female, (S, K,) and **ضنع**, (K,) as though this were pl. of **ضنعان**, (AAF, TA,) and **ضنع** [a contraction of **ضنع**] (K) and **ضنعان** and **ضنعنة** (TA [in which it is indicated that this last is pl. of **ضنع**]) and [quasi-pl n] **ضنعنة**. (O, K) One says **أضنعان** **ضنعان**, [in the CK, erroneously, **ضنعان**,] meaning, [A male hyena inflated in the sides, big in the belly] or, accord. to some, whose sides are defiled with earth, or dust (S) And **ضنع جار** **ضنع** A torrent that draws forth the **ضنع** from its den, (O, K, in the CK, **ضنع**;) hence meaning + a torrent produced by vehement rain. (TA.) And **ضنع الضلع** [The night-journeying of the hyena], because the **ضنع** goes round about until midnight. (O, K) And **ضنع على الضلع** [That is not unapparent to the hyena] because the **ضنع** is deemed stupid (TA.) **أضنع من الضلع** [More stupid than the hyena] is a prov. (Meyd.) And **أضنع الضلع** [The hyena devoured them] is said of such as are held in mean estimation. (TA) [But this may be otherwise rendered, as will be seen from what follows.] The saying of a poet,

* تَفَرَّقَتْ عَمِيَّ يَوْمًا فَقُلْتُ لَهَا *
* يَا رَبِّ سَلِّطْ عَلَيْهَا الذِّئْبَ وَالصَّبَا *
[My sheep, or goats, dispersed themselves, one day, and I said in relation to them, O my Lord, set upon them the wolf and the hyena], is said to mean an imprecation, that the wolf might kill the living of them, and the hyena devour the dead of them. or, as some say, it means that the speaker prayed for their safety; because, when both fall upon the sheep, or goats, each of them is diverted from the sheep, or goats, by the other; and thus means the saying, **اللَّهُمَّ صَبِّحْهُ وَدُبِّهِ** [O God, send a hyena and a wolf] but the more probable meaning of the poet is an imprecation, the consequence of his anger and fatigue; and the word **سَلِّطْ** imports a notification of this meaning. (IB, [A.]) — [The pl.] **الضُّنُجُ** is applied to + Numerous stars below **نَعَسَ**: (O, K.) or [the stars β, γ, δ, and μ, of Bootes; i. e.] the star upon the head, and that upon [each of] the

shoulder, and that upon the club, of **العواء**. and the name of **أُولَادُ الضُّبَاغِ** is given to [The stars 2, 4, κ, and λ, app. with some other faint stars around these, of Bootes, i. e.] the stars upon the left hand and fore arm, and what surround the hand, of the faint stars, of **العواء**. (Kzw) — **الضُّنُجُ** also signifies † The year of drought or sterility or dearth, (S, I Ath, O, Msb, K, TA,) that is destructive, severe of the fem. gender (TA.) So in a verse cited in art **أَمَّا** [voce **أَمَّا**, and again, with a variation, voce **أَمَّا**]. (S, O [But it is here said in the TA that **الضُّنُجُ** in this instance means the animal of prey thus called]) [Hence also,] it is related in a trad. of Abou-Dhari, that a man said, **يَا رَسُولَ اللَّهِ أَكَلْنَا الضُّنُجَ** † [O Apostle of God, the year of drought has consumed us] and he prayed for them (TA) [See also two other exs voce **ذُبُّ**] — Also † Hunger. (Ibn-'Abbād, O, TA) — And † Evil, or mischief. (TA) El-'Okeyleeyeh said, "When a man whose evil, or mischief, we feared removed from us, we used to light a fire behind him:" and being asked "Why?" she said, **لِيَتَحَوَّلَ ضُّنُجُهُ مَعَهُ**, i. e. + In order that his evil, or mischief, might go away with him. (IAai, TA)

ضَعَّة A she-camel desiring [vehemently (see 1, last sentence,)] the stallion, (Lth, K,) as also **ضُضَّة**. (L, TA) pl, accord to the copies of the K, **ضُضَاع** and **ضُضَاعِي**; but in the L, **ضُضَاعِي** and **ضُضَاعِي**: (TA:) and sometimes it is used in relation to women. (K)

ضُضَعَان; and its fem, with **ة** see **ضُضَع**, in three places.

ضَاع A she-camel stretching forth her arms **أَضَاعَهَا**, (S, K, i. e. **أَضَاعَهَا**, S) in going along (S, K) or lifting her foot towards her arm in going along so accord. to an explanation by As of the former of the two following pls.: (TA) the pl. is **ضُضَاع** (Lth, Ag, TA) and **ضُضَع**. (TA) And A horse that runs vehemently, (O, K, TA,) like **ضُضَاع**, of which the pl. is **ضُضَاع** (TA) or that runs much. (Lth, O, TA) or that bends his hoof towards his arm (TA) or that inclines towards (lit. follows) one of his sides, and bends his neck. (Ibn-'Abbād, O, K.)

أَضِغَ i. q. **أَضَغَ** [q v]; formed from the latter by transposition. (TA.)

مُضِغَةٌ The portion of flesh that is beneath the armpit, in the fore part (O, K.) — See also **ضِغ** [of which it is a quasi-pl. n.].

مُضِغَةٌ: see **ضِغَةٌ**.

مُضِغَةٌ A she-camel whose breast is prominent and whose arms recede. (Ibn-'Abbād, O, K.)

ضِغَ **حِمَارٌ مُضِغُونَ** An ass devoured by the **ضِغَ** [or hyena] (O, K) or [an ass which may the hyena devour, for] accord. to some it means an imprecation that the **ضِغَ** may devour him. (TA.)

ضن

1. **ضَنَ**, aor. **ضَنَ**, inf n. **ضِنُّ**, He put him, or it, (i. e. a man, or another thing,) above his **ضِنُّ** [q. v]. (TA) [See also what next follows]

4. **اضنه** He put it in his **ضِنُّ** (S, K, TA,) or on his **ضِنُّ**, (TA;) or he took it beneath his **ضِنُّ**, i. e. his **ضِنُّ** [or the part between his armpit and flank] (A'Obeyd, TA) and **اضطنه** signifies the same. (S, K, TA.) — And He straitened him, or it, (K, TA,) by putting him, or it, beneath his side. (TA)

8. **اضطنه** see 4 — Also He took him, or it, with his hand, and raised him, or it, to a little above his navel (TA)

ضِنُّ The part between the armpit and the **كُشْح** [or flank]; (S, K, TA,) or the **ضِنُّ** [which generally means as above], (A'Obeyd, TA;) [or] the part, of the side, between the armpit and the **ضِنُّ** [which is here evidently used as syn. with **كُشْح**]. (S) or the armpit [itself] so says Ibn-El-Faraj like **ضِنُّ** (TA in art **ضِنُّ**) or the armpit and the part next to it or the uppermost part of the side or the part beneath the **كُشْح** [or flank] and beneath the armpit or the part between the **ضِنُّ** [or flank] and the head [or crest] of the hip. (TA) — [Hence,] + A side of a road one says, **أَخَذَ فِي ضِنِّ مِّنْ** **أَضَانِ** **الطَّرِيقِ** + He took a side of the road pl. **أَضَانِ**. (TA.) — And **هُوَ فِي ضِنِّ فُلَانٍ** means + He is in the quarter, or protection, of such a one; as also **فِي ضِنِّهِ**. (TA) — [The pl.] **أَضَانِ** signifies also † The narrow places (**مَضَائِقُ**) of the **جَبَل** [an evident mistranscription for **جَبَل** i. e. mountain]. (TA.) — And + Places abounding with beasts of prey (K, TA) sing **ضِنُّ** (TA.) — And **الضِنُّ** signifies + That [place, or ground,] which renders people impotent, or helpless, to dig it. (K.)

• **ضِنُّ** Deficiency, or a falling short. (K, TA)

مَكَانٌ ضِنُّ A narrow place. (S.)

ضِنَّة and **ضِنَّة**: see what next follows.

ضِنَّة and **ضِنَّة** (S, K) and **ضِنَّة** and **ضِنَّة** (K) The household, or family, (S, K, TA,) of a man, (S,) and [his] relations, or servants, or other dependents. (TA) or the cattle, and household, or family, that are under one's authority, and which he minds, or to which he attends, and the maintenance whereof is incumbent on him. (IAth, TA.) And A travelling-companion, or travelling-companions, in whom is no profit, or advantage, (K, TA,) being only such as he who travels with him, or them, has the burden of supporting. (TA) — See also **ضِنُّ**.

ضِنَّة: see the next preceding paragraph.

ضِنَّة [app. **ضِنَّة**, like **ضِنَّة**, which is one of its syns.,] A man's particular, or special, intimates, friends, or associates, and his aiders, or assistants, and kinsfolk. (TA.)

ضبط

ضَبَطَ. see art. ضبط. It is mentioned in the K and by Sgh both here and in art. ضبط.

ضى or صو

1. ضَيْتُهُ الشَّارُ, (S, M, K,) and الشَّمْسُ, (M,) aor. 2, [or 2,] inf. n. ضَوُّ, (S, K,) or ضَى, (M,) or both, (IKtt, TA,) *The fire*, (S, M, K,) and *the sun*, (M,) *altered [in colour], and roasted, broiled, or fried, him, or it* (S, K,) or *burned, or scorched, him, or it*. (M) = ضَا إِلَيْهِ *He had recourse, or betook himself, to him, or it, for refuge, protection, or covert*. (K) a dial. var. of ضَبَّأَ. (TA.)

4. اَضَى 2. q. اَمْسَكَ (M, K) so in the phrase, اَصْبَى الرَّحْلَ عَلَى مَا فِي يَدَيْهِ *[The man grasped, or kept hold of, that which was in his hands]* a dial. var. of اَصْبَأَ (Lh, M) like اَصَبَّ. (TA in art. صأ) — And اَصْبَى عَلَيْهِ *He was, or became, at the point of gaining possession of it*; (Ks, T, S, K,) namely, a thing (Ks, S.) — And *He concealed it, and was silent respecting it*. (IKtt, TA. [App. a dial. var. of اَصْبَأَ.]) = And 2. q. رَفَعَ *[He raised, &c.]* so in the K: but in the Tekmleh وَقَعَ *[he, or it, fell; &c.]*. (TA.) = And 2. q. اَصْوَى *[but in what sense is not shown]*. (K.) = اَصْبَى لِبِهِمُ السَّعْرَ *The journey failed of fulfilling its promise to them in respect of what they hoped to obtain in it, of gain, and profit, or advantage*. (El-Hejeree, M, K.)

صَاب Ashes. (S, K.)

مَصَابَة; (M, and thus in a copy of the S,) or مَصَابَة, (thus in a copy of the S, [and Freytag states it to be thus accord. to IDrd, but accord. to the S to be صَابَة, which is evidently a mistake,]) or مَصَابَة, with damm, (K, and said in the TA to be thus written in copies of the S,) *A cake of bread baked in hot ashes* (S, M, K) thus called by some of the people of El-Yemen but [ISd says, respecting مَصَابَة as thus expl.,] I know not how this is unless the thing be named by the name of the place (M.)

مَصَاب [a pl. of which the sing. is most probably مَصْبَى] *Frying-pans*: like مَصَابِيح. (AHn, TA in art. ضبح.)

ضج

1. ضَجَّ, aor. 2, inf. n. ضَجِيجٌ (L, Msh, TA) and ضَجَّ and ضَجَّاجٌ and ضَجَّاجٌ, the last on the authority of Lh, (L, TA,) [and the last but one is said in one place in the L and TA to be a subst. from ضَجَّاجَةٌ] *He cried out, or vociferated*: (L.) or *he cried out, or vociferated, calling for aid, or succour*: (AA.) or *he cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises, being frightened at a thing*: (Msh:) or ضَجِيجٌ signifies *the crying out, or vociferating, on the occasion of some disagreeable occurrence, and in difficulty, or distress, and inability to bear*

what has befallen one, or impatience: (Kitáb el-Gharcebeyn) or أَصْحُوا, inf. n. إِصْحَاجٌ, signifies *they cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises* and أَصْحُوا, aor. 2, inf. n. صَحِيجٌ, [as meaning *they did so*] *when unable to bear a thing that had befallen them, or impatient, and overcome*, (A'Obeid, S, K, TA,) and *frightened*. (TA.) And one says also, صَحَّ النَّعِيرُ, (A, L,) inf. n. صَحِيجٌ, (L,) *[The camel uttered a cry, i. e. grumbled,] in consequence of the load*. (A. [See 1 in art. رعو.]) And *إِنْ صَحَّ قَرْدُهُ وَقَرَّأَ* *[If he grumble, add to him a load]*. a prov. (A.) The poet El-Kanānce uses the phrase فَصَجَّصَتْهُ for فَصَجَّتْ صَحَّةً; and it is cited by Sb as an ex. of the incorporation of ت into ض. (O.)

2. تَضَجَّجَ, inf. n. تَضَجِيجٌ, *He went away*: or *he inclined, or declined*. (O, K.) = And *He poisoned a bird, or a beast of prey*. (O, K.)

3. صَاحَهُ, (S, O,) inf. n. مُصَاحَّةٌ (S, O, K) and صَحَّاحٌ, (S, K,) *He acted with him in an evil manner; treated him with enmity, or hostility*; (S, O, K, TA;) and *contended in altercation with him*. (S, O, K, TA.)

4. see 1. = [Reiske, as mentioned by Freytag, explains اَضَجَّ also as a trans. verb, meaning "Fatigavit, molestia affecit"]

صَحَّةٌ, a subst., signifying *A crying out, or vociferating*. (L) or *a clamour, or confusion of cries or shouts or noises, of a people or party*. (S, Msh)

ضَحَاجٌ a subst. from ضَجَّاجَةٌ; [as such signifying *Evil, or inimical, conduct; and contention*] (S, L, TA) [and] *compulsion* (K, TA.) — [Also] an inf. n. of 1, sometimes used as an epithet, [meaning *That cries out, or vociferates, &c.,*] applied to a man. pl. ضَجَّاجٌ. (L.) [Freytag explains it, from the Deewán of Jereer, as meaning "Vanus, nefas." = Also 2. q. عَاجٌ [as meaning *A kind of bracelet*]; (T, O, K, TA,) which is like the سَوَارُ of a woman. (O, TA.) — And *A kind of bead (خَرَزَةٌ), (O, K, TA,) used by women in their attracting [of men]*. (TA.) — See also the next paragraph.

ضَجَّاجٌ *A certain gum which is eaten* (O, K, TA) *in its moist state: when it has become dry, it is pounded, then formed into lumps, and made potent with potash, and one washes with it the garment, or piece of cloth, which it cleanses like soap*. (O, TA.) And *The fruit of a certain plant; or a gum; with which women wash their heads*: written by IDrd with fet-h [i. e. ضَجَّاجٌ], but by AHn with kesr. (TA.) — And (as AHn says in one place, O, TA) *Any tree with which birds, or beasts of prey, are poisoned*. (O, K, TA.)

ضَجُوجٌ *A she-camel that cries out when being milked, and is impatient*. (S, O, K.)

أَصْحَجَ, and, by poetic license أَصْحَجَ, [meaning *Very evil or inimical conduct &c.,*] is a phrase like سَعَرَ شَاعِرٌ. (TA)

صحر

1. صَحَرَ, aor. 2, (S, A, Mgh, Msh, K,) inf. n. صَحْرٌ; (S, Mgh, Msh,) and نَصَحَرَ, (A, Mgh, Msh, K,) *He was vexed, or disquieted by grief*: (S) or, followed by مُمْهُ, (A, Mgh, Msh, K,) and by بِهِ, (A, K,) *he was vexed, or disquieted by grief, at it, or by reason of it, and by distress of mind, and complained* (Mgh) or *he was annoyed at it, or by reason of it, (A, Msh,) and distressed in mind, (A,) or vexed, or disquieted, (Msh,) and complained* (A, Msh) or *he was disquieted* (تَبَرَّمَ, A, K) *at it, or by it, and was vexed, or disquieted, (K,) by grief*. (TA.) — And صَحَرَ *He (a camel) cried, or grumbled, much*. (S) and صَحَرَتْ *she (a camel) cried, or grumbled, (A, K,) much, (A,) on being milked, (A, K,) being distressed thereby* (A.) In a verse, (of El-Akhtal, TA,) صَحَرَ is contracted into صَحْرٌ, like اَضَحَّ among nouns, is contracted [into فَحْدٌ]. (S, TA.)

4. اَصْحَرَهُ *He caused him to be vexed, or disquieted by grief* (S, Mgh) and *by distress of mind, and to complain* (Mgh) or *he caused him to grieve, (مُمْهُ at it, or by reason of it,) and to be vexed, or disquieted, and to complain* (Msh) or *he caused him to be disquieted, and vexed, or disquieted, (K,) by grief*. (TA.)

5: see 1, first sentence.

صَحْرٌ: see the next paragraph.

صَحْرٌ *A man vexed, or disquieted by grief* (S.) or *grieved, (A, Msh,) and distressed in mind, (A,) or vexed, or disquieted, (Msh,) and complaining*: (A, Msh.) or *disquieted, (K,) by grief* (TA) and مُصَحَّرٌ signifies the same: (A) and so, but in an intensive manner, صَحْرَةٌ: (TA.) and صَحُورٌ is also an epithet [in this last, intensive, sense,] applied to a man (S, Msh) accord to Abou-Bekr, صَحْرٌ, signifying *straitened, or distressed, in mind*, is from the same word in the sense here next following. (TA.) — *A narrow place*; (Abou-Bekr, K,) as also صَحْرٌ. (K.)

صَحْرَةٌ *Grief, and distress of mind, with complaint*. (A) or *disquiet* (تَبَرَّمَ, A, K) and *vacation, or disquietude, (K,) arising from grief*. (TA.) [SM supposes Z to have said that it is syn. with مُصَحَّرٌ: but this is a mistake.] = Also *A certain small bird*: (AHn, O, K:) as though [so called because], by reason of its disquietude, not remaining in one place. (TA.)

صَحْرٌ: see صَحْرَةٌ.

صَحُورٌ: see صَحْرٌ. — Also *A she-camel that cries, or grumbles, (A, K,) much, (A,) on being milked, (A, K,) being distressed thereby*. (A.) — It is said in a prov., applied to a niggard from whom property is obtained by degrees, notwithstanding his nig-

هُوَ صَجِعًا meaning *He is he who lies, or sleeps, with her in one innermost garment, and* هِيَ صَجِيعَةٌ *She is she who so lies, or sleeps, with him* (TA.) And [hence] one says, نَسِ الصَّحِيعَ الْخَوْعَ *[Very evil is the bedfellow, hunger]*. (TA.)

صَاجِعٌ *Lying upon his side [or in any manner; and sleeping, see its verb];* (S, Msh, K,) as also مُصْطَجِعٌ (TA) and مُضْجِعٌ. (Msb) See also صَجَعَةٌ, in two places — † *Stupid, foolish, or unsound in intellect* (LA, O, K, TA) because of his impotence, and his cleaving to his place. (TA.) — † *A leathern bucket that is full*, (IAar, ISk, O, K,) so that it leans in rising from the well by reason of its heaviness. (ISk, O, K) See also صَجُوعٌ — And صَاجِعٌ † *A star inclining to setting* pl. صَوَاجِعُ (O, K, TA) [or] الصَّوَاغِعُ signifies [or signifies also] *the fixed stars*. (Ham p 364) — And † *Inclining as in the saying* اَرَاكَ صَاحِعًا اِلَى فُلَانٍ *[I see thee inclining towards such a one]*. (O, TA.) — And † *A place of bending of a valley* pl. صَوَاجِعُ. (O, K.) — Also, apphed to a beast, † *Worthless; in which is no good* (TA.) [But] — *عَرَبٌ صَاحِعَةٌ* means *Numerous sheep or goats*; as also صَحَّاءُ. (F, S, O, K) — And اِبِلٌ صَاحِعَةٌ and صَوَاجِعُ † *Camels heeping to the plants called حِمَضٌ; remaining among them*. (TA.)

صَاحِعَةٌ as a subst. 2. q. مَصْبٌ وَاْدٌ, (AA, T, O, K, TA; [app meaning *The place where the water flows into it, of a valley; for*] Az adds, in the T, as though it were a رَحْنَةٌ, [see رَحْنَةُ الْوَادِي then, afterwards, it takes a straight direction, and becomes a valley (وَادٍ) pl. صَوَاجِعُ. (TA) — صَوَاجِعُ [which is likewise pl. of صَاجِعُ] also signifies [Hills such as are called] هَضَابٌ [pl. of هَضَاةٌ], (S, O, K,) and is said to have no sing [in this sense] occurring in a verse of En-Nábigah Edh-Dhubyánee (S) but ISk says that, in this instance, it is the name of a certain place. (O)

أَضْعُغُ النَّيَا † *Having the central incisors inclining*, (O, K, TA,) applied to a man. (O) pl. ضَعُغٌ. (TA.) — And أَضْعُغٌ signifies also *Contrarious to his wife*. (O, K. [See also ضَجَعَاءُ.]) — For a meaning of its fem., ضَجْعَاءُ, see صَاجِعٌ, last sentence but one.

مَضْجِعٌ *A place in which, or on which, one lies upon his side [or in any manner, or sleeps];* (O, Msh, K,) as also مُصْطَجِعٌ: (O, K) [a bed, and the like] pl. مَضَاجِعُ: (Msh, TA) which means sometimes *places of sleep, or of passing the night* (Bd in iv. 38:) and *beds; or other things spread upon the ground to lie upon* (Jel ibid, and Bd in xxxii. 16) — [Hence] the pl. is used as meaning † *Wives, or women* so in the saying, هُوَ طَيِّبُ الْمَضَاجِعِ i. e. † *He has well-born wives or women*; like كَرِيمُ الْمَغَارِشِ. (TA.) — And مَضَاجِعُ الْعَيْتِ means † *The places of falling of rain*. (O, K, TA.) One says, بَاتَتْ الرِّيَاضُ

مَضَاجِعُ لِّلْعَيْثِ † *[The meadows were during the night places of the falling of rain]* (A, TA)

مَضْجِعٌ: see صَاجِعٌ, first sentence

مَضْجُوعٌ. see صَجُوعٌ, last sentence.

مَضَاجِعُ. see صَجِيعٌ.

مُضْطَجِعٌ see مَضْجِعٌ. — It is also used as an inf n. (Har p. 664)

مُضْطَجِعٌ see صَاجِعٌ, first sentence. — [It is said that] صَلَّى مُضْطَجِعًا means † *He prayed lying upon his right side, [or app., inclining towards that side,] facing the kibleh* (TA [But see 8])

صح

1 صَحِمَ (MA, K,) aor. ى, (K,) inf. n. صَحْمٌ, (MA, K,) *It was, or became, distorted, or crooked, said of the mouth; (MA, K,) and in like manner one says of the side of the mouth, and of the lip, and of the chin; and of the neck (K) and likewise, † of a well and † of a wound (K, TA) [See صَحْمٌ below]*

6. تَصَاحَرَ [He was, or became, distorted, or crooked, in the mouth. (see its part. n., below) and so, accord. to Golus, † اصْحَرَ and † اصْحَارَ. — And] † 2. q. اِخْتَلَفَ. (S, K, TA) so in the saying, تَصَاحَرَ الْأُمُورُ بَيْنَهُمْ † *[The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them]*. (S, TA) And hence the saying, تَصَاحَرَتِ الْأَسْمَاءُ [for تَصَاحَرَتْ] i. e. اِخْتَلَفَ [meaning † *Names are dissimilar, diverse, or various*]. (TA.)

9 and 11 see the next preceding paragraph.

صَحْمٌ inf. n. of صَحِمَ [q. v.] (MA, K) [as a simple subst.,] *Distortion, or crookedness*, (S, K,) [in an absolute sense; and particularly,] in the mouth; and in the side of the mouth, and in the lip; and in the chin, and in the neck (K) and in the nose, (Lth, TA,) its *inclining towards one side* (Lth, S, TA) of the face: (S, TA.) and in one of the shoulders (S, TA) and, accord. to the M, in the bill [for خط in the TA (an obvious mistranscription) I read حَطَرٌ] of the male ostrich: and sometimes in the mouth together with the nose (TA.) and in like manner † in a well and † in a wound. (K, TA.)

صَحْمَةٌ *A certain small creeping thing (دُوْبَةٌ) of foul odour, (K, TA,) that stings, or bites.* (TA)

أَصْحَمٌ *Having the quality termed صَحْمٌ, expl above: (K) [or, particularly,] having the nose inclining towards one side of the face.* (S.) [fem. صَحْمَاءُ and pl. صَحْمٌ.] And [hence] أَصْحَمٌ † *A well having a crookedness in the wall that surrounds its interior. or that is not dug in a straight, or an even, direction: pl. صَحْمٌ* (TA.) El-'Ajjáj has apphed the phrase قُلْتُ صَحْمٌ to † *Wide wounds*; as likened to the wells thus termed. (TA.) — And [the pl.] صَحْمٌ signifies also † *Men who eat much*. (IAar, TA.)

مُصَاحِرٌ *Distorted, or crooked, in the mouth,* (S, K)

صح

R. Q. 1 صَحَّصَحَ, [inf n. صَحَّصَحَةٌ, which see below,] said of the سَرَابُ [or mirage], *It was, or became, in a state of commotion, or moved to and fro, as also* † تَصَحَّصَحَ (S, K) — And, (K, TA,) said of an affair, (TA,) *It was, or became, manifest, evident, or apparent*. (K, TA)

R. Q. 2 see the preceding paragraph

صَحٌّ The sun (S, O, K) and (K) the light of the sun, (Lth, A, O, K,) when it has possession of the ground (Lth, O, TA) or the light of the sun upon the surface of the ground, *sunshine, contr. of ظِلٌّ*. (AHeyth, T, O, TA) accord to AHeyth, originally وَضَحَ, the و being rejected and a ح added to the radical ح, but correctly, it is originally صَحَّى, from صَحِيتَ الشَّمْسُ [app. a mistranscription for صَحِيتَ لِلشَّمْسِ]: (TA, as from the T) also *land, or ground, that lies open and exposed (K, TA) to the sun* (TA) and *what is shone upon, or smitten, by the sun* (K, TA) it has no pl in any of these senses. (El-Fihree, TA) It is said in a trad., لَا يَفْعَدَنَّ أَحَدُكُمْ بَيْنَ الصَّحِّ وَالظِّلِّ فَإِنَّهُ مَقْعَدُ الشَّيْطَانِ (S, A) † *[None of you shall sit between the sunshine and the shade, for it is the sitting-place of the devil]*, meaning half of him in the sun and half of him in the shade (TA) And one says, حَاءَ فُلَانٍ بِالصَّحِّ وَالرَّيْحِ † *Such a one came with, or brought, that upon which the sun had risen, and that upon which the wind had blown*; (S, K, TA;) meaning, *abundance, or much*, (S, A;) or *much property, or many cattle* (TA) [F asserts that] one should not say بِالصَّحِّ, (K,) i. e. بِالصَّحِّ وَالرَّيْحِ. (TA) thus the vulgar say, but [J affirms that] it is nought: (S) several, however, assert that الصَّحِّ is correct. (MF) [and the author of the K, who disallows it in this art., authorizes it in art. صَحِ, q. v.] K, also, is related to have said that الصَّحِّ signifies “the sun” and “its light;” and is said to signify “what is exposed to the sun.” and a poet says,

وَالشَّمْسُ فِي اللَّحَةِ ذَاتِ الصَّحِّ

[And the sun in the abyss of sunlight]: Abou-Mis-hal, moreover, mentions, in his “Nawádir,” the saying, اُسْتَعْمِلَ فُلَانٌ عَلَى الصَّحِّ وَالرَّيْحِ [meaning † *Such a one was employed as manager of much property*]. (TA.) وَمَاتَ عَنِ الصَّحِّ وَالرَّيْحِ, occurring in a trad., is rendered agreeably with the explanation of the saying in a trad. mentioned above, and means † *He died leaving much property*. (TA.) And it is said of the Prophet, in a trad., يَكُونُ فِي الصَّحِّ وَالرَّيْحِ *He will be exposed to the heat of the sun and the blowing of the winds*; meaning, accord. to Hr, † *he will be attended by, or in the midst of, numerous horsemen and military forces*. (TA.)

صَحَّصَ see صَحَّصَهُ. = and صَحَّصَ.

صَحَّصَ see what next follows.

صَحَّصَ and صَحَّصَ and صَحَّصَ The running of the سَرَاب [or mirage, along the surface of the ground, like water see R. Q. 1]. (K)

صَحَّصَ Shallow water; (S, A, TA,) and hence metaphorically applied in a trad. to † a shallow part of hell-fire (TA) or water little in quantity; as also صَحَّصَ or water reaching to the ankles or reaching to the middle of the shin or in which there is no being drowned (K) or water little in quantity, in a pool left by a torrent, &c. (TA) — And Many, or much, in the dial of Hudhēyl, (AA, O, K,) not known to others (TA) [see also صَحَّلَ] accord to As, it is applied to sheep or goats, and to camels, as meaning many, or numerous and also as meaning scattered, or dispersed, over the surface of the land, but, notwithstanding, few. (TA)

ضحك

1. ضَحَكَ, (S, MA, O, Msh, K, &c,) and some say ضَحَّكَ, with kesr to the ص, (TA, as from the K, [but not in the CK nor in my MS copy of the K,]) to agree with the vowel of the ح because the latter is a faucial letter, and this is a correct dial. var. of which similar instances are mentioned, and ضَحَكَ also is said to be a well known dial. var. of ضَحَكَ, (TA,) aor. ضَحَكَ, (S, O,) inf. n. ضَحَكَ and ضَحَّكَ (S, MA, O, Msh, K, KL) and ضَحَّكَ, (S, MA, O, K, KL,) the first of which is the superior form, (IDrd, O,) [the second and third being contractions thereof,] and ضَحَّكَ, (S, O, K, KL,) and if you said ضَحَّكَ it would be agreeable with analogy, (Az, TA,) He laughed, (MA, KL, PS, TK,) contr. of ضَحَّكَ (TK) [see also 6] الضَحَّكَ is well known, as meaning the expanding of the face, and displaying of the teeth, by reason of happiness, joy, or gladness, and الضَحَّكَ is the beginning thereof thus in the Towsheeh and other works. (MF, TA:) and in like manner in the Mufadāt [of Er-Rāghib], in which it is added that it is also used as meaning simply the being happy, joyful, or glad and sometimes as meaning simply the wondering [at a thing], and this is the meaning intended by him who says that it is peculiar to man (TA) [i. e.] ضَحَّكَ, said of a man, signifies also he wondered; syn. عَجِبَ, (O, K, TA;) with مَنْ preposed to the object of wonder (TA) or he was frightened; or he feared. (K, TA.) You say, ضَحَّكَ مِنْهُ and ضَحَّكَ بِهِ, both meaning the same, (S, O, Msh,) i. e. He laughed at him; derided him; or ridiculed him or he wondered at him. (Msh.) And ضَحَّكَ إِلَيْهِ [He behaved laughingly, or cheerfully, towards him]. (IDrd and K in art. ضَحَّكَ. [See also ضَحَّكَ.] — Said of an ape, He uttered a cry or cries: (K) or one says of the ape when he utters a cry or cries, ضَحَّكَ, (S, TA,) meaning he displays his teeth, or grins.

(TA) — And ضَحَّكَ السَّحَابُ † The clouds lightened. (S, O, K, TA.) Hence the usage of the verb in a trad. cited voce تَحَدَّثَ. (O, TA.) — And ضَحَّكَ الْعَدِيرُ † c. † [The pool of water left by a torrent] glistened by reason of its fulness. (TA) — [And ضَحَّكَ نَفَرُهُ † His front teeth, or his teeth, glistened by reason of his laughing, meaning he laughed so as to show his front teeth, or his teeth] — And ضَحَّكَ الرَّهْرُ † The flowers [looked gay, or] were as though they were laughing. (TA) And ضَحَّكَ الْأَرْضُ † The earth, or land, put forth its plants, or herbage, and its flowers. (TA) And ضَحَّكَ الرِّبَاضُ عَنِ الْأَرْهَارِ † The meadows, or gardens, displayed the flowers. (TA) — And ضَحَّكَ النَّحْلَةُ † The palm-tree put forth [or disclosed] its ضَحَّكَ; as also ضَحَّكَتْ, (TA,) [i. e.] the spathe of the palm-tree, (Skr, O, TA,) that covered the طَلْع [or spadix], (O,) burst open. (Skr, O, TA) And ضَحَّكَ الطَّلْعُ † The طَلْع [here app. meaning the spathe of the palm-tree] split, or clave, open, and so تَشَمَّرَ. (TA) — And, as some assert, (ISd, TA,) ضَحَّكَ signifies also † She menstruated; said of a hare, (ISd, Z, O, Msh, TA,) accord to some, from the ضَحَّكَ [meaning the interior] of the طَلْعَة [of the palm-tree] when it bursts open, (ISd, TA,) and hence, (K, TA,) said also in this sense of a woman, (O, Msh, K, TA,) accord. to Mujāhid, (O, TA,) and some others, (TA,) in the Kur xi. 74, (O, K, TA,) where some read فَضَحَّكَتْ, which is said to be a well-known dial var., (TA,) and likewise, accord to some, said in this sense of the hyena, (O, TA,) when she sees blood, or as IʿAqr says, when she eats the flesh of men and drinks their blood (TA:) [it is commonly asserted by the Arabs that] the hare menstruates like women (Kz) but with respect to this meaning as assigned to the verb in the Kur xi. 74, Fr says that he had not heard it from any person deserving of confidence; (O, TA,+) and Zj says that it is nought both say that the meaning there is, she laughed by reason of happiness (TA) and some say that there is an inversion in this case, what is meant being فَبَشَّرْنَاهَا بِأَسْحَقٍ ضَحَّكَتْ: (Fr, O, TA:) or the meaning is, she wondered, so says IʿAb, and so Er-Rāghib, who adds that it is confirmed by her saying, “shall I bring forth a child when I am an old woman, and this my husband is an old man? verily this is indeed a wonderful thing.” and that فَحَاصَتْ which is inserted by some of the expositors after فَضَحَّكَتْ is not an explanation of this expression, as some of them have imagined it to be, but is the mention of [a fact which was] a sign that the announcement was not that of an event improbable or the meaning is, she was frightened; so says Fr.: (TA) and with respect to the meaning of this verb when said of the hyena, mentioned above, it is rejected by AHāt and others: (TA:) IDrd says, on the authority of AHāt, respecting the following verse of Taabbatā-Sharrā,

تَضَحَّكَ الصَّنْعُ لِقَتْلِ هَدَيْلٍ *

وَتَرَى الدَّبَّابَ لَهَا يَسْتَهْلُ *

that the meaning is † The hyena displays her teeth, or grins, on account of the slain [of Hudhēyl], when she sees them, like as they say of the ass when he plucks out the [plant called] صَلْبَانَة, (O, TA,) or, as others say, † the hyena snarls, displaying her teeth, and sees the wolf raising his voice in calling the [other] wolves to them, i. e. to the slain (O, TA+) Abu-l-ʿAbbās says that the meaning is, † the hyena displays her teeth, because the wolf contends with her over the slain and some say that the poet means, † the hyena rejoices because of the slain. (TA.) — One says also, ضَحَّكَتِ السَّمَرَةُ, meaning † The سمرة [or gum-acacia-tree] flowered with its gum from ضَحَّكَ meaning “she menstruated.” (Bd in xi. 74.)

3 مَضَاحَكَة [inf. n. of ضَاحِكَة] signifies [The contending, or vying, in laughing, with another; or the laughing with another; or] the laughing together. (KL) — [Hence,] one says, التَّوَرُّ الضَّحَّكَ الشَّمْسِ † [The flowers vie in brightness with the sun] (TA) — And رَأَيْتُكَ يَضَاحِكُ إِنْ رَأَيْتُكَ يَضَاحِكُ † [Verily thy judgment makes sport with ambiguities]; said to him to whom confused and dubious things are apparent and known. (TA.)

4. اِضْحَاكَ, (S, O, K,) inf. n. اِضْحَاكَ, (KL,) said of God, (S, O,) or of a man, (K,) He made him, or caused him, to laugh. (S, O, K, KL, PS) — [Hence,] اِضْحَاكَ الصَّنْعُ, said of blood, (TA,) or of the sword, (O, TA,) † [It made the hyena to display her teeth; or to snarl, displaying her teeth. or to rejoice (see 1, latter part:) but explained as meaning] † it made the hyena to menstruate. (TA) — And اِضْحَاكَ الْحَوْضُ † He filled the watering-trough so that it overflowed (O, TA) its glistening being likened to laughing (TA.) — See also 1, near the middle of the paragraph.

5 see the next paragraph.

6. تَضَاحَكَ and ضَحَّكَ [are both mentioned in the K and TA as though syn. with each other and with ضَحَّكَ. and accord. to the KL, the former signifies He laughed but accord to the TK, the latter signifies he manifested laughing. or] the former is syn. with ضَحَّكَ [app. as meaning he affected to laugh, or laughing or, more exactly, agreeably with analogy, like the contr. تَبَاكَنِي and اِسْتَبَكَنِي, the former signifies thus; and the latter, he desired to laugh]. (S.) — And you say also, هُمْ يَتَضَاحَكُونَ [meaning They laugh together, one with another]. (K.)

10: see the next preceding paragraph.

ضَحَّكَ [originally an inf. n., a contraction of ضَحَّكَ] The appearance, or appearing, of the central incisors [or of the front teeth] by reason of happiness, joy, or gladness. (TA.) — And hence, (TA,) Wonder. (K, TA.) = [As an epithet,] A man whose teeth are white. (As, O, TA.) = [And as a subst., properly so termed,]

White front teeth. (Ag, O, K.) — And † *Honey* (K) or *white honey*, (Ibn-Es-Seed, TA,) likened to the front teeth because of its intense whiteness (AA, O, TA) or *honey in its comb*; syn. سَهْد. (K) — And, (O, K,) some say, (O,) † *Fresh butter* (O, K) — And † *Snow*. (O, K) — And † *Blossoms*, or *flowers*, or *white blossoms* or *flowers*; syn. نَوْر. (O, and so in copies of the K) or *light*, syn. نور. (So in a copy of the K.) — And † The طَلْع [or *spadix*] of the palm-tree when its envelope bursts open from it; (S, O, K,) in the dial of Belhānuth Ibn-Kaab. (O) accord to Th, what is in the interior of the طَلْعَة [here meaning *spathe of the palm-tree*] as AA says, the وَلْبَعَة, or وَلْع, [thus differently written in two different places in the TA,] of the طَلْع [or *spathe of the palm-tree*], which is eaten, as also صَحَاك. (TA.) — And † The middle of a road; (K, TA,) and so, accord to the K, † صَحَاك; but, correctly, this should have been there mentioned as syn. with صَحْك in the sense next preceding. (TA.)

صَحْكَة A single act of صَحْك [or *laughing*; i. e. a laugh]. (S, O) — [The pl.] صَحَكَات signifies † The best of everything: and صَحَكَاتُ الْقُلُوبِ, the best of possessions, or wealth, and of children so says Abou-Sa'eed. (TA.)

صَحْكَة A thing, (Lth, TA,) or a man, (S, O, TA,) that is laughed at, or ridiculed, i. e. يُصْحَك. (S, O, K, TA) an epithet importing more discommendation than صَحْكَة. (K) — See also مَصْحَك.

صَحْكَة, (S, O, Msh, K,) an epithet importing discommendation, (K,) and † صَحْكَة, (Ibn-'Abbād, O, K,) and † صَحَاك, (Msh, K,) an epithet importing commendation, (TA, [but the contr. is implied, or rather plainly indicated, in the K,]) and † صَحُوك, (K,) and † مَصْحَاك, (S, O, K,) which last is [also] applied to a woman, (S, O,) One who laughs much (كَتِيرُ الصَّحِكِ). (S, O, Msh, K.)

صَحْكَة: see the next preceding paragraph.

صَحُوك: see صَحْكَة. — [Also] A man cheerful in countenance. (O.) — And † A wide road: (S, O) or † a distinct, an apparent, or a conspicuous, road; as also † صَحَاك: pl. of the former (in this sense, TA) صَحْك. (K, TA.)

صَحَاك: see صَحْكَة? — and see صَحْك, last two sentences. — and صَحُوك.

صَحَاك Laughing; [&c.]; (KL;) act. part. n. of صَحْك. (Msh, K) — Also applied to clouds (سَحَاب), meaning † Appearing, or extending sideways, in the horizon, and lightening. (S, O, TA.) — [And to the tooth (السِّن), used as a gen. n.): thus in the phrase صَحَاكُ السِّن, meaning † Laughingly, so as to display the teeth.] — See also صَحَاكَة. — Also, [or perhaps صَحَاك] † Very white stone appearing in a mountain (IDrd, O, K, TA) of any colour, as though laughing. (IDrd, O, TA.) — One says also رَأَى صَحَاك, meaning † Judgment

that is plain, or perspicuous, (TA,) not confused or dubious. (O, TA.) — And, [using صَحَاك as a gen. n.,] مَا أَكْثَرَ صَحَاكَ نَخْلِكَ † [How numerous are the bursting spathes of your palm-trees!]. (TA.) — [And an instance of صَحَاك applied to a woman, without ة, meaning † Menstruating, is cited by Bd, in xi. 74.]

صَحَاكَة, (S, O, K,) or † صَحَاك, (Msh,) or both, (Mgh,) † The tooth next behind the نَاب [or canine tooth], (Mgh, Msh;) [i. e. the anterior bicuspid,] any one of the four teeth that are between the أَيْبَاء and the أَصْرَاس. (S, O, K) or any one of the teeth that are in front of the أَصْرَاس that appear on the occasion of laughing. (K.) pl. صَوَاك. (S, Mgh, O, Msh, K.) أَوْصَحُوا بِصَحَاكَة, (O, TA,) a phrase occurring in a trad., (O,) means † They smiled. (TA.)

أَصْحُوكَة [A laughable thing,] a thing at which one laughs. (O, K, TA) and † مَصْحَكَة signifies [in like manner a cause of laughter,] a thing at which one laughs, or which one ridicules. pl. of the former أَصْحَاك. (TA.) [See also مَصْحَكَات.]

[مَصْحَك lit. A place of laughing: the front teeth; because they appear in laughing; like مَبْسَم. pl. مَصَاك.] One says, نَدَتْ مَصَاكَهُ, and † صَحْكَة and [in like manner] † مَنَاسِمُهُ † [His front teeth appeared, by his laughing]. (TA.)

أَصْحُوكَة: see مَصْحَكَة.

مَصْحَكَات [pl. of مَصْحَكَة] i. q. نَوَادِر [as meaning Extraordinary things or sayings, particularly such as cause laughter: see also أَصْحُوكَة]. (TA.)

صَحْكَة: see مَصْحَاك.

ضحل

1. ضَحَل, (O, K,) aor. ضَحَل, (K,) said of water, It was, or became, shallow, (O, K, TA,) and little in quantity. (TA.) And said of a pool of water left by a torrent, Its water became little in quantity. (K.)

4. مَا أَضْحَلَ حَيْرَكَ means مَا أَقَلَّهُ [i. e. † How little, or scanty, is thy goodness, or bounty, or beneficence!]. (TA.)

Q. 4. اِضْحَل, (S, O, K,) mentioned in the K in a separate art., its author, and some others, holding the م to be radical, but most of the leading authorities on inflection hold it, with J [and Sgh and Fei], to be augmentative; (TA,) and اِمْضَحَل, (S, O, Msh, K,) of the dial. of the Kilábees, mentioned by AZ, formed by transposition of the م; (S, O, TA,) and اِمْضَحَن, (K,) formed by substitution, mentioned by Yaakoub; (TA;) It (a thing, S, O) went away; (S, O, Msh, K;) and came to nought. (Msh.) — And said of clouds (سَحَاب), They became removed, or cleared off. (S, O, Msh, K.) — And i. q. اِنْحَل [It became untied, or undone, &c.]. (K.)

صَحْل 1. small quantity of water, (S, M, O, K,) upon the ground, (M, K,) shallow, (M.) not deep; (K,) i. q. صَحْصَاح, (S, O,) or the latter has a more general meaning, applying to little or much (TA) accord to some, such that the bottom of it appears (MF, TA) or a small quantity of water in a source, or fountain, and in a well, and in a hot spring, and the like, or in a pool left by a torrent, and the like or water little in quantity, or near in place (TA) pl. [of paucity] أَصْحَال and [of mult] صَحْل and صَحْل (K) — Hence, (S, O,) أَنَا صَحْل الصَّحْل (S, O, K) i. e. 1 mass of rock of which part is covered by the water and part is protruding, (O,) expl. [more fully and variously] in art. اِقْن, (K,) so called because the water does not cover it by reason of its paucity (S, O) — [Hence also,] one says, إِنَّ حَيْرَكَ لَصَحْل i. e. [Verily thy goodness, or bounty, or beneficence, is] little. (TA.)

عَدِيرٌ صَاحِلٌ A pool, left by a torrent, the water of which has become shallow and has then gone away (Sh, TA)

مَصْحَل The place of a صَحْل (M, TA.) or a place in which is little water (O, K) the mirage (سَرَاب) is likened thereto (TA) pl. مَصَاحِل; (O, TA,) to which Ru-beh, (O,) or El-'Ajjaj, (TA,) likens clouds. (O, * TA.)

صحى and صحو

1. صَحَا الطَّرِيقُ, (S, K,) aor. نَصَحُو, (S,) inf. n. صَحُو, (S, and so in the CK,) or صَحُو, (so in other copies of the K and in the TA,) like عَلُو, thus accord. to ISd and IKtt, (TA,) and صَحِي, (TA as from the K, [but not in the CK nor in my MS copy of the K,]) The road appeared, or became apparent, (S, K,) to a person. so says AZ: (S) [and so, app., signifies صَحِي, aor. يُصْحِي, for] As says, يُصْحِبُ مِنَ الْقَرَسِ أَنْ يُصْحَى عَاقَهُ i. e. [It is approved as a quality of the horse] that his عَاقَان [q. v., a word variously expl.,] appear. (S, TA.) — ضَحِبَتِ اللَّيْلَةُ The night was, or became, cloudless. (TA.) — صَحَى الْقَرَسُ The horse was, or became, white. (TA.) — صَحَا طَلْعُهُ † He died (K, TA:) it [properly] means his shade, or shadow, became sun: and when a man's shade, or shadow, becomes sun, he himself becomes nought (IAmb, TA.) — And ضَحَا and ضَحَى, aor. of each يُصْحَى, inf. n. صَحُو, (K, TA,) or, accord. to the M, صَحُو, (TA,) and صَحَى, He, or it, was smitten by the sun; or the sun came, or fell, upon him, or it: (K, TA) or ضَحَى, aor. يُصْحَى, inf. n. صَحَا; and صَحَا, aor. يُصْحُو, inf. n. صَحُو and صَحُو, he, or it, was smitten by the heat of the sun. (Ham p. 625.) Hence, in the Kur [xx. 117], لَا تَطْمَأْنِنُ فِيهَا وَلَا تَصْحَى [Thou shalt not thirst therein nor shalt thou be smitten by the sun]; i. e., thou shalt be preserved from the heat of the sun. (TA.) — And ضَحَا, inf. n. صَحُو and صَحُو

and ضَحَى, *He went forth to the sunshine*; (K,) as also لِشَّمْسٍ ضَحَى; (TA,) [and app. ضَحَى also, see Har p. 296, where, for الزول, in the zol as an explanation of الضحى, I think we should read الزور] or ضَحِيتُ لِلشَّمْسِ, inf. n. ضَحَاءٌ, and ضَحِيتُ also, aor. of each أَضْحَى; *I went forth to the sunshine*. (S.) أَضْحِ [the imperative of أَضْحَى] occurs in a trad., accord to the relatives thereof. but As says that it is [correctly] أَضَح, with kesr to the ا and fet-h to the ح; from ضَحِيتُ; being a command to go forth to the sunshine (S). — And ضَحَى, (S, K,) inf. n. ضَحَى [or ضَحَا], *He (a man, S) sweated*. (S, K.)

2. ضَحَاهُمْ is like ضَحَاهُمْ [i. e. it signifies *We came to them in the time of the morning called الضحى*]: (TA) and ضَاحَاهُ, (K, TA,) inf. n. مُضَاحَاهُ, is similar to عَادَاهُ and رَاحَاهُ, meaning, (TA,) *He came to him in the time called الضحى*. (K, TA.) — ضَحَى الْعَمَرَ *He pastured the sheep, or goats, in the time called الضحى*, (S, K, TA,) and in like manner, الإِبِلَ الضَحَى, (TA) And ضَحِيتُ الإِبِلَ عَنِ الْوَرْدِ *I pastured the camels with the [morning-pasture called] ضَحَاءٌ*, so that they might come to the water having satisfied themselves with food and in like manner, عَشَيْتُهُنَّ عَنْهُ “I pastured them with the [evening-pasture called] عَشَاءٌ,” &c. (A, TA) — [Hence,] ضَحَيْتُهُ, inf. n. تَضَحِيَّةٌ, *I fed him in the time called الضحى* (K, TA) or *I fed him with the [morning-meal called] عَدَاءٌ, at any time [of the morning]*, but more commonly known as meaning, *in the time called الضحى* and the verb primarily relates to camels [and sheep or goats] or ضَحَى قَوْمَهُ means *he fed his people, or party, with the [morning-meal called] عَدَاءٌ*; or *he invited them [thereto, i. e.] to his ضَحَاءٌ*. (TA.) — I Ath says, when the Arabs, in their journeying, or migrating, passed by a piece of land in which was herbage, one of them said, أَلَا ضَحُوا, رَوَيْدًا, meaning [Now] *be ye gentle with the camels* ضَحَى حَتَّى تَنْضَحَى i. e. *in order that we may obtain of this herbage*; then التَضَحِيَّةُ was applied to mean *the being gentle in order that the camels may reach the place of alighting [app. in the morning] having satisfied themselves with food* and then تَضَحَى was said of anyone as meaning *he ate in the time called [الضحى or] الضحَاء*. (TA.) One says, ضَحِيتُ عَنِ الشَّيْءِ + *I was gentle, or I acted gently, with the thing*. (S) And ضَحَى عَنِ الْأَمْرِ + *He acted gently, or deliberately, in the affair*: and so عَشَى عَنْهُ. (A, TA.) And ضَحَّ رَوَيْدًا, (S, A, TA,) a prov., (A, TA,) meaning + *Hasten thou not*; (S, TA;) from تَضَحِيَّةُ الإِبِلَ عَنِ الْوَرْدِ. [see the third sentence of this paragraph.] or meaning *be thou patient a little while*. (TA.) or the meaning is, *laugh at thou, or sacrifice thou, [deliberately, surely, or] without haste*: (Meyd.) [for] —

ضَحَى, inf. n. تَضَحِيَّةٌ, signifies [also] *He slaughtered, or sacrificed, the [victim termed] الضحية*, in the time called الضحى and hence, by reason of frequency of usage, *he did so in any time of what are termed أَيَّامُ التَّسْرِيقِ* (Msb) and ضَحَى, (S, Mgh, Msb, K,) or يَكْسِي أَوْ عِيْرَهُ, (Mgh,) *he slaughtered, or sacrificed, a sheep or goat, (S, Msb, K,) or a ram or other [victim], (Mgh,) in the time called الضحى (Mgh, K) of the day called نَوْمُ الْأَضْحَى*, and afterwards said of him who has done so [at any time, even] in the last part of the [said] day. (Mgh) — See also 4. — And see 5.

3. صَاحَتِ الْبِلَادُ *The countries, or lands, became exposed to the sun, and their herbage consequently dried up*. (TA.) — صَاحَاهُ. see 2, first sentence.

4. اصْحَى *He (a man, TA) entered upon the time of morning called الضحى*, (K, TA,) or the time called الضحوَّة, (TA,) [or the time called الضحَاء, for] you say, أَقَمْتُ بِالْبَكَانِ حَتَّى أَصْحَيْتُ, from الضحَاء [and therefore meaning *I remained in the place until I entered upon the time called الضحاء*], like as you say أَصْبَحْتُ from الصَّاح. (S, TA.) Hence the saying of 'Omar, أَصْحُوا, بِصَلَاةِ الضَّحَى, (S,) or بِصَلَاةِ الضَّحَى, (TA,) i. e. *Perform ye the prayer of the time called الضحى at its [proper] time* · do not delay it until the time called الضحَاء has become advanced. (TA) or do not perform that prayer when the time called الضحى has become advanced (S.) — And you say, اصْحَى فَلَانٌ يَفْعَلُ كَذَا, (S, M, K,) like as you say طَلَّ يَفْعَلُ كَذَا, (S;) meaning *Such a one became occupied, or engaged, in the time called الضحى in doing such a thing*. (M, K, TA.) or *did such a thing in the first part of the day*, (IKtt, TA.) — [This phrase often means also *Such a one became occupied, or engaged, in doing such a thing; betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing; like أَصْبَحَ and طَلَّ* &c. And, like these verbs, ضَحَى followed by an aor., or by a part. n. in the accus. case, often requires to be rendered simply *He, or it, became*: see an ex. in a verse cited voce دَفِئْتُ. — اصْحَى also signifies *He performed the supererogatory act of prayer (التَّائِبَةُ) in the time called الضحى*. (TA.) — See also 1, last sentence but one. — One says also, اصْحَى عَنِ الْأَمْرِ, meaning + *He withdrew himself far from the affair*. (TA. [See also another meaning of this phrase in what follows.]) And قَطَا يَضْحَى عَنِ الْمَاءِ + *The birds called قَطَا go far from water*. (TA.) — اصْحَى الشَّيْءَ *He made apparent, showed, or revealed, the thing*. (K, TA.) And ضَحَى عَنِ الْأَمْرِ + *He made the affair, or case, apparent, or manifest*: and [so أَضَحَ لِي عَنْ أَمْرِكَ, for] one says, أَضَحَ لِي عَنْ أَمْرِكَ, with fet-h to the ا, meaning *Make manifest to me*

thy affair, or case · so in the M. (TA.) — لَا أَضْحَى is a deprecatory phrase [lit. *May God not cause thy shadow to become sun to us* · meaning + *may God not deprive us of thee by death*: (see صَحَا ظِلُّهُ) or it may be similar in meaning to the phrase here following]. (TA) لَا تُضْحَا [lit. *Make us not to go forth into the sun from thy shadow*] means + *withdraw not from us the shadow of thy compassion* the verb being made trans by means of عَنْ because the phrase implies the meaning of لَا تُخْرِجْنَا مِنْهُ and لَا تُضْحَا being here used metaphorically. (Har p. 4)

5. نَضَحَى. see 1, latter half. — And see 2, in two places. It [generally] means *He ate in the time of morning called الضحى* (K) or *he ate the [morning-meal called] عَدَاءٌ*, syn. تَعَدَّى: (S, TA) and ضَحَى also has the former [or the latter] meaning. (ISd, TA.)

10. see 1, latter half.

ضَحُو see the next paragraph.

ضَحَى, also written ضَحَا, held by some to be of the measure فَعْلٌ, and by others to be [originally ضَحَوَى i. e.] of the measure فَعْلَى, of the former measure accord. to Mbr, and of the latter accord. to Th, (MF, TA,) [The early part of the forenoon, after sunrise accord. to some, when the sun is yet low accord. to others, when the sun is somewhat high.] i. q. ضَحْوَةٌ, accord. to most authorities (MF, TA, and so in one place in the K) or this latter signifies the period of the day after sunrise (S) or this signifies the advanced state of the day (إِرْتِفَاعُ الشَّمْسِ) [which is said by the doctors of the law in the present day to mean when the sun has risen the measure of a رُوح, q. v., or more]; as also ضَحْوَةٌ and ضَحِيَّةٌ (K) and the ضَحَى is after the ضَحْوَةٌ (S, K) a little, (K,) when the sun shines brightly. (S:) or from sunrise to the time when the day is advanced and very white · thus in the M (TA) or it is the spreading of the sun [upon the earth], and the extending of the day and the time [thereof] is thus named: (Er-Rāghib, TA:) or ضَحَى is pl. of ضَحْوَةٌ, like as قُرَى is of قَرِيَّةٌ; and its sing. is like ضَحَاءٌ, which means the extending of the day, and is of the masc. gender, as though a name of the time [thereof]: then ضَحَى became used as a sing., and the time was thus called. (Msb) it is fem. and masc.: (S, K.) he who makes it fem. holds it to be pl. of ضَحْوَةٌ; and he who makes it masc. holds it to be [a sing.] noun of the measure فَعْلٌ, like صُرْدٌ and نَغْرٌ. (S) its dm. is ضَحَى, without ة; (Fr, Msb, K,) for they disapproved the affixing the ة lest it should be confounded with the dm. of ضَحْوَةٌ. (Fr, Msb.) Using it as an adv. noun, you say, لَقِيتُهُ ضَحَى, when you mean [I met him] in the ضَحَى of this day; without tenween. (S, TA.) See also ضَحْوَةٌ. [See also De Sacy's Chrest. Ar., sec. ed., i. 162—167, respecting the prayer that is performed in the time thus called,

i. e. the prayer termed صَلَاةُ الضُّحَى, mentioned above, voce الضُّحَى. — Also The sun (M, Msh, K) because of its appearing in the time thus called (M, TA) One says, اِرْتَفَعَتِ الضُّحَى, meaning *The sun became high.* (Msb.) — And ضُحَى الشَّمْسِ *The light of the sun*: thus is expl. xci. 1 of the K. (TA.) — مَا لِكَلَامِهِ ضُحَى means † *His speech, or language, has no perspicuity*: thus in the M and K. but in the A, ۱ e. اُسْدُنِي شَعْرًا لَيْسَ فِيهِ حَلَاوَةٌ وَلَا صَحَاةٌ [He recited to me poetry] in which was no [sweetness nor] plainness of meaning (TA.)

صَحْوَةٌ: see the next preceding paragraph, in three places. You say, اَتَيْتَكَ صَحْوَةً, meaning [I came to thee] in a [time called] صَحَى [or rather صَحْوَةٌ], (K, TA,) with tenween, unless you mean of this day [in which case you say صَحْوَةٌ, without tenween, like as you say in the latter case صَحَى]. (TA.)

صَحِيَّاءُ and صَحِيَّاءُ fems. of أَصْحَى [q. v.].

صَحِيَّانُ, which should by rule be صَحَوَانُ, Anything exposing itself, or being exposed, to the sun. (IJ, TA.) قُلَّةُ صَحِيَّانَةٍ means [A mountain-top] exposed to the sun. (S, K) occurring in a saying of Taabbata-shairā. (S) And عَصَا صَحِيَّانَةٍ A staff, or stick, growing in the sun so as to be matured thereby, and extremely hard. (TA.) — See also أَصْحَى — Also A man who eats in the time called الضُّحَى fem. with ة. (K.)

ضَحَاةٌ, with medd, (S, Hr, Msh, TA,) and fet-h, (Hi, Msh, TA, [erroneously written in copies of the K with damm,]) The period [of the forenoon] next after that called الضُّحَى, i. e. when the day is at the highest (S:) or the period near midday. (K) or the period of the day when the sun has risen to the fourth part of the sky. (TA) see also ضُحَى, in two places. — And hence, The [morning-meal called] ضَحَاةٌ, because it is eaten in the time thus called. (S, TA.) [And also applied to Pasture eaten in that time.] see 2, third sentence.

ضُحَى dim. of ضُحَى, q. v. (Fr, Msh, K)

صَحِيَّةٌ: see ضُحَى: and see also أَصْحَى.

ضَاحٍ [part. n. of 1, Appearing, &c.] — You say ضَاحٍ مَكَانٌ An outer, exterior, or exposed, place. (S) and اَرْضٌ صَاحِيَةٌ Land not surrounded by a wall. (TA in art حَوَاطُ) [And particularly A place exposed to the sun.] — [Hence,] مَفَارِئُ صَاحِيَةِ الظِّلِّ [A desert, or waterless desert,] having no shade or shadow; and صَاحِيَةِ الظِّلِّ [having no shades or shadows]. (TA.) And شَجَرَةٌ صَاحِيَةٌ بِالظِّلِّ [if not a mistake for صَاحِيَةِ الظِّلِّ] A tree having no shade. (Har p. 4.) — And بَدَا بِضَاحِي رَأْسِهِ [He appeared with, or he showed,] the side of his head. (TA.) [See also the next paragraph.]

صَاحِيَةٌ An outer, exterior, or exposed, side or region or tract of anything [pl. صَوَاحٍ whence] one says, هُمْ يَنْزِلُونَ الصَّوَاغِيَّ [They alight, or abide, in the exterior tracts]. (S) [Hence also,] الصَّوَاغِيَّ الرُّومِ The exterior districts of the Greeks (K.) And الصَّاحِيَّةُ مِنَ الْعُلَّ What are in the open country, of the palm-trees that imbibe with their roots, without being watered opposed to الصَّابِيَّةُ مِنَ السَّحْلِ (AO, S in this art and in art. صمن, q. v.) and الصَّوَاغِيَّ مِنَ السَّحْلِ what are outside of the town-wall, of the palm-trees thus used, الصَّوَاغِيَّ is an epithet in which the quality of a subst is predominant (TA) And صَوَاغِيَّ ثَوْبٍ Those [of Kureysh] who abide outside of Mekkeh (TA.) And أَهْلُ الصَّاحِيَةِ He is of the people of the desert. (TA) الصَّوَاغِيَّ also signifies The parts, of a man, that stand out, or are exposed, (K, TA,) to the sun, (TA,) such as the shoulder-blades, and the shoulders (K, TA:) pl. of صَاحِيَّةٌ. (TA.) And The sides of a watering-trough. (K.) And The heavens (S, K) — [Hence also,] فَعَلَهُ صَاحِيَةً He did it openly. (S, A, K) — صَاحِيَةُ الْمَالِ means The cattle, (K,) or sheep or goats, (TA,) that drink in the time of morning called ضُحَى. (K, TA.)

أَصْحَى, applied to a horse, ۱. q. اُسْبَبُ [Of a colour in which whiteness predominates over blackness, &c] fem. صَحِيَّاءُ (S, K) or الصَّحْبَاءُ was, (K,) or was also, (S, and so afterwards in the K,) the name of a certain mare, belonging to 'Amr Ibn-'Amr (S, K) Ibn-Rabee'ah. (S.) — And ثِيْلَةٌ صَحِيَّاءُ (S, K,) and صَحِيَّاءُ with the short ى, both mentioned by ISd, (TA,) and ۱. q. صَحِيَّاءُ (S, K,) and ۱. q. صَحِيَّاءُ accord. to the K, but [SM says] I have not found any mention of this last, [meaning except in the K,] and probably the right word is ۱. q. صَحِيَّاءُ, as in the books of strange words together with ۱. q. صَحِيَّاءُ, and accord. to the "Irtishaf ed-Darab" of AHei one says [also] ۱. q. صَحِيَّاءُ with fet-h, (TA,) A bright night, (S, K, TA,) in which are no clouds. (S, TA:) and in like manner, ۱. q. صَحِيَّاءُ, in the K, erroneously, صَحِيَّاءُ, a bright day, in which are no clouds, as in the M, or bright with the brightness of the ضُحَى, accord to Er-Raghib; or [simply] bright, and so ۱. q. صَحِيَّاءُ, which is likewise applied in this sense to a moon, as also ۱. q. صَحِيَّاءُ, and to a lamp, or its lighted wick. (TA.) — And امْرَأَةٌ صَحِيَّاءُ A woman whose hair of her عَانَةٌ will not grow forth; (K, TA,) as though her عَانَةٌ, being bare of hair, had no shade upon it. (TA.) — مَا أَدْرِي أَى الصَّاحِيَةِ هُوَ is a saying mentioned by Az in art. طَبِي as meaning I know not what one of mankind, or of the people, he is. (TA.) — أَصْحَى [a coll. gen. n., of which the n. un. is أَصْحَاةٌ]: see أَصْحَى. Hence, يَوْمُ الْأَصْحَى [The day of the victims; which is the tenth of Dhu-l-Hijjah]; (S, Mgh, K, TA,) so says Yaakoob; (TA;) or عِيدُ الْأَصْحَى [the festival of the victims]:

(Mgh) and by الْأَصْحَى when it is made masc. is meant that day (Fr, S, Msh)

إِصْحِيَّةٌ see the next preceding paragraph

أَصْحِيَّانُ and أَصْحِيَّانُ, and the former with ة. see أَصْحَى, in five places. — الْأَصْحِيَّانُ is also the name of A certain plant, (K, TA,) resembling the أَفْحَوَانُ [or chamomile] in appearance (TA)

أَصْحِيَّةٌ, (As, S, Mgh, Msh, K,) of the measure أَفْعُولَةٌ [as though originally أَصْحَوِيَّةٌ], (Msh,) and أَصَاحِيَّ, (As, S, Msh, K,) pl. [of each] أَصَاحِيَّ, and ۱. q. صَحِيَّةٌ, of which the pl. is صَحَاةٌ, and أَصَاحَا, of which the pl. is أَصْحَى, (As, S, Mgh, Msh, K, [in copies of the K and in my copy of the Mgh written أَصْحَى, but it is properly speaking a coll. gen. n. of which أَصَاحَا is the n. un., and is therefore with tenween,]) like أَرْطَاهُ and أَرْطَى, (As, S, Mgh, Msh, K,) A sheep or goat (S, K, KL) &c. [i. e. meaning also a camel and a bull or cow] (KL) that is slaughtered, or sacrificed, (S, K, KL,) in the time called الضُّحَى, (K,) on the day called يَوْمُ الْأَصْحَى [the day of the victims, which is the tenth of Dhu-l-Hijjah]. (S, K, KL.)

أَرْضٌ مَضْحَاهُ A land from which the sun is hardly, or never, absent, (K, TA,) i. e. an exposed land (TA.)

مُصْطَجٍ and مُصْجٍ and مُسْتَجٍ A man entering upon the time of morning called الضُّحَى. (K, TA.)

مُصْجٍ: see what next precedes.

صحر

1. صَحْرٌ, [aor. ۲,] (S, Msh, K,) inf. n. صَحَرٌ, (S, Msh, TA,) accord. to the copies of the K صَحْرٌ, but this is wrong, (TA,) and صَحَامَةٌ, (S, Msh, K,) It, or he, was, or became, large, big, bulky, (S, Msh, K,) or thick (S) or large in body, portly, or corpulent, and fleshy. (K.)

4 أَصْحَرَهُ (Ibn-'Abbād and K* voce اَدْلَفَ) [۱. q. اَعْلَطَ لَهُ] + He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner. (TK in art. اَدْلَفَ.)

صَحْرٌ (S, Msh, K) and صَحْرٌ (K) and صَحَامٌ (S, K) and أَصْحَرٌ, (K,) which last is also with teshdeed of the final letter, (S, K,) i. e. أَصْحَرٌ, in poetry, (S, TA,) for there is no word [properly] of the measure أَفْعَلٌ, and IJ mentions ۱. q. صَحْرٌ, [evidently in the same sense,] like اِرْدَبٌ [in measure], (TA,) Large, big, bulky, (S, Msh, K,) or thick, (S;) applied to a thing (Msh, K) of any kind: (K:) or large in body, portly, or corpulent, and fleshy: (K:) pl. صَحَامٌ; (S, Msh;) like سَهَامٌ pl. of سَهْمٌ: (Msh:) fem. صَحْرَةٌ, (S, Msh,) applied to a woman; (Msh;) pl. صَحْرِيَّاتُ, with the خ quiescent, (S, Msh,) because it is an epithet. (S.)

See also **مُصَحَّرٌ**. — It was said to a man, **إِنَّ لَكَ** [app. meaning "Verily thou hast wealth"], and he replied, **أَحَلَّ حَرَّ صَحْمٍ الْعَنِي** [app., † *Yea, large wealth*]; which is tropical (TA.) And one says, **لَهُ سَوْدٌ صَحْمٌ** [† *He has great lordship or dignity*], and **سَرَفٌ صَحْمٌ** [† *great nobility*], and **شَأْنٌ صَحْمٌ** [† *great importance or rank*] (TA.) — Applied to a road means † *Wide*. (K, TA.) — And applied to water, † *Heavy*. (K, TA.)

صَحْمٌ see the next preceding paragraph.

صَحْمَةٌ, applied to a woman, † *Very nude*, or *wide and fat*, (**عَرِيصَةٌ أَرِيصَةٌ**) and *soft*, or *tender* (K, TA.)

صَحَامٌ. see **صَحْمٌ**.

أَصَحْمٌ see **صَحْمٌ**. — One says [also], **هَذَا أَصَحْمٌ مِنْهُ** [† *This is larger, bigger, &c., than it, or he*]. (S.)

صَحْمٌ and **إِصْحَمٌ** see **صَحْمٌ**.

أَصْحُومَةٌ 1. *woman's عِظَامَةٌ* [or *thing resembling a pillow*], (S, K, TA.) with which she makes herself [to appear] large behind her waist [or posterior]. (TA.)

مُصَحَّرٌ, as an epithet applied to a chief, or lord, † *Noble*, and *portly*, or *corpulent*; (K, TA.) as also **صَحْمٌ**. (TA.) — And, applied to a man, (TA.) † *Fehement in dashing himself against another*; and *in striking*, or *beating*. (K, TA.)

ضد

1. **صَدَّه**, (AZ, K,) first pers. **صَدَّدْتُهُ**, [aor. 2,] inf. n. **صَدَّ**, *He overcame him* (AZ, L.) and also, (AZ, L,) or **ضَدَّه فِي الْحُصُومَةِ**, (K,) *He overcame him in litigation, altercation, or contention*. (AZ, L, K.) — And **صَدَّه عَنْهُ** *He averted him, turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it*: (L, K.) i. e., a thing, or an affair. (L.) and *prevented, or hindered, him from doing it*; (K,) by gentle means: (L, K:) as also **صَدَّه**: heard by Abou-Turab from Zaid. (L.) = **صَدَّ الْقِرْنَ**, (S, K,) aor. 2, (S,) inf. n. **صَدَّ**, (AA, S,) *He filled the winter-skin*. (S, K.)

3. **صَادَهُ**, (inf. n. **مُضَادَّةٌ**, Msb,) *He, or it, was, or became, contrary, opposed, or repugnant, to him, or it*; (AHeyth, S, L, K,) said with respect to two men when one desires what is long, and the other, what is short; or one, darkness, and the other, light, or one, to pursue one course, and the other, to pursue another. (AHeyth, L) or *he, or it, was, or became, separated from him, or it, by contrariety, opposition, or repugnance*. (Msb) [or, accord. to the explanation of **مُضَادَّانٍ** in the Msb, *it was, or became inconsistent with it*.]

4. **اضْدَ** *He (a man, S) was, or became, angry*. (S, K.) It is not, as some assert it to be, a Bk. I.

quasi-pass. [of **صَدَّه**], like as **أَكْتَبَ** is of **كَبَّه**. (TA.)

6. **تَضَادَّا** *They two were, or became, contrary, opposed, or repugnant, each to the other* or, accord. to the explanation of **مُضَادَّانٍ** in the Msb, *they two were, or became, inconsistent, each with the other*]

صَدَّ (S, L, Msb, K) and **صَدِيدٌ** (S, L, K) and **صَدِيدَةٌ** (Th, M) The *contrary, or opposite*, (AA, IAr, S, M, Msb, K,) of a thing (AA, Msb) or **صَدَّ شَيْءٌ** signifies *that which is repugnant to a thing, so that it would overcome it*, as black is to white, and death to life (Lth, L) [or, accord. to the explanation of **مُضَادَّانٍ** in the Msb, *that which is inconsistent with a thing*] pl of the first **أَصْدَادٌ**. (S, Msb, &c.) One says also, **هُوَ صَدِيدٌ** and **هُوَ صَدَّكُ** *He is contrary, or opposed, or repugnant, to thee*, as when thou desirest what is long, and he, what is short, or thou, darkness, and he, light, or thou, to pursue one course, and he, to pursue another. (AHeyth, L) And **صَدَّ** is sometimes a pl, (K,) or sometimes denotes a collective body, (Akh, S, L,) as in the phrase **يَكُونُونَ عَلَيْهِمْ صِدًّا**, (S, L, K,) in the Kur [xix. 85], (S, L,) meaning *They shall be adversaries, or enemies, to them* ('Ikimeh, Jel) or *helpers against them*. (F1, Jel.) One says also, **الْقَوْمُ صَدَّ**, meaning *The people are assembled together against me in contention, or altercation, with me*. (L.) — **ضِدٌّ** in lexicology signifies *A kind of مُسَرِّكٌ* [or *homonym*], being a word that has two contrary meanings; as **حَوْنٌ**, which means both "black" and "white," and **حَلَلٌ**, which means both "great" and "small." pl as above. (Mz, 26th نوع.) [**ضِدٌّ** is itself a word of this kind, as is shown by what here follows.] — Also, (AA, Th, S, L, Msb, K,) and **صَدِيدٌ**, (S, L, K,) The *like, or equal*, (AA, Th, S, L, Msb, K,) of a thing. (AA, Msb.) Thus they have two contrary meanings. (K.) One says, **لَا صَدِيدَ لَهُ** and **لَا ضِدَّ لَهُ** *There is no like, or equal, to him, or it*. (S, L) And **لَفِي الْقَوْمِ أَصْدَادُهُمْ** *The people, or party, found, or met, their equals, or fellows*. (L.)

ضَادٌّ: see **ضَادٌّ**.

صَدِيدٌ: see **ضِدٌّ**, in four places.

صَدِيدَةٌ: see **ضِدٌّ**, first sentence.

صَادٌ, or **صَادٌ** and **صَادٌ** *One who fills vessels for people when they seek, or demand, water* pl. **صَادِدٌ**, [which is anomalous,] on the authority of AA. (L.)

صَادِدٌ. see what next precedes.

هَبَا مُضَادَّانٍ *They two are contrary, opposed, or repugnant, each to the other*: (S, L, K:) or *they two are inconsistent; or such as cannot be, or exist, together*; as night and day. (Msb.)

ضر

1. **صَرَّه**, (S, A, Msb, K,) and **صَرَّ بِهِ**, (K,) aor. 2, (Msb,) inf. n. **صَرَّ**; (S, Msb, K,) and **صَارَهُ**, [which see also below,] (S, A, Msb, K,) inf. n. **مُصَارَةٌ** (Msb, K) and **صَارَ**, (A, Msb, K,) and **أَصْرَهُ**, (K,) or **أَصْرَ بِهِ**, (Msb,) or both, inf. n. **إِصْرَارٌ**, (TA,) *He, or it, harmed, injured, hurt, marred, mischieved, or damaged, him, or it, contrary to nature*, (S, A, K,) *did to him, or it, an act that was evil, or disliked, or hated*. (Msb) — **صَرَّهْ إِيَّاهُ** see 8 — **لَا يَصْرُكَ عَلَيْهِ جَمَلٌ** † *No camel will be more sufficient for thee than he*, syn. **لَا يَزِيدُكَ** and **لَا يَصْرُكَ عَلَيْهِ رَحُلٌ** † [† *No man will be more sufficient for thee than he, or*] *thou wilt not find a man who will be more sufficient for thee than he*; i. e. **لَا تَجِدُ رَحُلًا يَزِيدُكَ عَلَى مَا عِنْدَ هَذَا**. (ISK, S) and **مَا يَصْرُكَ عَلَى الرَّحُلِ مِنَ الْكَفَايَةِ**. (ISK, S) and **لَا يَصْرُكَ عَلَى الصَّبِّ صَيْدٌ** † *No animal that is hunted is more sufficient for thee than the صَبِّ*; and so **مَا يَصْرُكَ** and **مَا يَصْرُكَ عَلَيْهَا حَارِيَّةٌ** † *No girl, or young woman, is more sufficient for thee than she*, syn. **لَا يَزِيدُكَ** (A) and **مَا يَصْرُكَ عَلَيْهِ شَيْءٌ** † *He, or it, is not at all more sufficient for thee than he, or it*, syn. **مَا يَزِيدُكَ**. (IAar, TA) = **صَرَّ**, [sec. pers app. **صَرَّرْتُ**, and aor. **يَصْرُرُ**,] inf. n. **صَرَارَةٌ**, † *He was, or became, blind* part. n. **صَرِيرٌ** [q. v.]. (MA.)

3. **صَارَهُ**, inf. n. **مُصَارَةٌ** and **ضَرَّارٌ**, *He harmed him, injured him, or hurt him, in return, or in requital*: whence the saying in a trad, **لَا صَرَّ وَلَا ضَرَّارٌ فِي الْإِسْلَامِ** *There shall be no harming, injuring, or hurting, of one man by another, in the first instance, nor in return, or requital, in El-Idm*: (Mgh, TA.) **ضَرَّارٌ** is syn. with **مُصَارَةٌ** (S) or, accord. to some, it is syn. with **صَرَّرٌ**; and in the phrase in a trad. mentioned above, is added as a corroborative. (TA.) See also 1. **مُضَارَّةٌ** in the case of a testament is the not executing it, or the violating it in part; or the bequeathing to any unfit person or persons; and the like, contrary to the **سُنَّةُ**. (TA.) — *He disagreed with, or differed from, him; dissented from him; was contrary, opposed, or repugnant, to him; or he acted contrarily, contrariously, adversely, or in opposition, to him*; syn. **خَالَفَهُ**. (K.) And hence, accord. to some, the saying in a trad., (O, K,) relating to the seeing God on the day of resurrection, (O,) **لَا تُصَارُونَ فِي رُؤْيَيْهِ**, (O, K,) i. e. *Ye will not differ, one from another, nor dispute together, respecting the truth of the seeing Him*; (Zj, O, TA;) because of his manifest appearance. (Zj, TA.) or the meaning is, **لَا تُضَامُونَ**, (S, K,) and thus some relate it, (TA,) meaning *ye will not draw yourselves together*, (K, TA,) and *straiten one another*; one saying to another "Show me Him," like as people do in looking at the new moon, but each will by himself have the sight of Him: (TA.) or, as some say, it is **لَا تُصَارُونَ** [originally **لَا تُضَامُونَ**], meaning **لَا تُضَامُونَ**, i. e. *is the same in signification as* **لَا تُضَامُونَ**, i. e. with fet-h to the ت: (TA, and so in one of my

copies of the §.) and some say, لَا تَضَارُونَ, from الضَّيْر, (Mgh, TA,) [i. e. ye will not be hurt,] meaning ye will not hurt one another (M in art. الضَّيْر) and some, لَا تَضَامُونَ, from الضَّيْم. (Mgh, TA.) — See also 4, and the phrase تَرْوَجْ عَلَى صِرٍّ, voce صِرٍّ.

4. اضْرَبْهُ and اضْرَبْهُ: see 1, first sentence — *He compelled him against his will to do the thing.* (Sgh, K.) [See also 8] — *أَصْرٌ*, intrans., † *It (anything) approached so near as to harm, injure, or hurt,* (TA;) or *so near as to straighten, or incommode.* (L) You say, *أَصْرِيهِ*, meaning † *It approached very near to him, so as to annoy him.* (TA, from a trad.) or † *he drew very near to him.* (S, A.) or † *he clave, or stuck, to him.* (A.) And *أَصْرَ بِطَرِيقٍ* † *He approached the road, but was not upon it.* (TA.) And *أَصْرَ فُلَانٍ يَصْرِبُهُمُ الطَّرِيقُ* † *The sons of such a one are on the travelled track.* (A) And *أَصْرَ السَّيْلِ مِنَ الْحَائِطِ* † *The torrent drew near to the wall* and *السَّحَابُ إِلَى الْأَرْضِ* the clouds to the earth. (K.) — *أَصْرَ عَلَيْهِ* † *He importuned him; plied him, plied him hard, pressed him, pressed him hard; was urgent with him; persecuted him, or harassed him.* (A.) — *أَصْرَ الْفَرَسِ عَلَى فَاسٍ اللَّجَامِ* — *† The horse champed the bit* [q. v.] of the bit; (A'Obeyd, S, A.) and so *أَصْرَ فُلَانٌ*. (S.) — *أَصْرَ فُلَانٌ عَلَى السَّبْرِ الشَّدِيدِ* † *Such a one bore patiently hard journeying.* (TA) — Also, (Msb,) inf n. *أَصْرَارٌ* (S,) *He took to himself a wife while having another wife* (As, S, Msb, TA) [and so, app., *أَصْرَ*: (see *ضَرَّ*)] or *he gave [a woman] in marriage to a man having at the time another wife.* (TA.) — *أَصْرَ يَغْدُو* (S, K, TA) signifies *He hastened* (S, K, TA) somewhat in running, accord. to A'Obeyd; (S, TA;) but Et-Toosee says that this is a mistake, and that it is correctly *أَصْرَ*. (TA.)

5. تَضَرَّرَ *He was [harmed, injured, or hurt; or] afflicted, grieved, or such - and he experienced straitness, pressure, or inconvenience.* (KL)

6. لَا تَضَارُونَ [originally تَضَارُونَ]. see 3.

8. اضْطَرَّ إِلَى كَذَا *It, (a thing, or an affair, TA,) or he, [a man, or God,] necessitated, constrained, compelled, forced, or drove, him to have recourse to, or to do, such a thing; or impelled, or drove, him, against his will, to it, or to do it;* (Msb, K;) so that he had no means of avoiding it; as also *أَضْرَ إِلَيْهِ* (Msb) *it made him to want, or be in need of, such a thing.* (K, TA) from *ضَرَرٌ* signifying “narrowness,” or “straitness.” (TA) [See also 4. Hence the phrase, *أَضْطَرَّكَ إِلَى أَصْلِكَ*, expl. in art. *أَصْلٌ*. See also the Kur ii. 120, and xxxi. 23] — *أَضْطَرَّ إِلَى كَذَا* *He was, or became, necessitated, constrained, compelled, forced, or driven, to have recourse to, or to do, such a thing; or was impelled, or driven, against his will, to it, or to do it:* (S, K) *he wanted, or was or became in need of, such a thing.* (K.)

ضَرَّ: see the next paragraph, in two places.

ضَرٌّ Harm, injury, hurt, mischief, or damage;

contr. of *نَفْعٌ*; as also *ضَرٌّ*, (A, K,) or this is an inf n., (S, Msb, K,) and the former is a simple subst., (ADK, Msb, K;) and *ضَرٌّ* [which is now the most common] (S, Mgh, Msb, TA) or an evil state or condition, (ADK, T, S, L, Msb, K,) as also *ضَرٌّ* and *تَضَرَّرَ* and *نَضَرَّ*, (K; for the right reading in the K is *نَضَرَّ* *سَوْءٌ* and *والضرر وسوء الحال*, as in the L, &c., not *سوء الحال*, TA; [but in some of the copies of the K, and in the TA, this signification is assigned to *ضَرٌّ* instead of *ضَرٌّ*, and in the latter, its pl. is said to be *أَضْرٌ*]) and *poverty, and bodily affliction* - but the contr. of *نَفْعٌ* is termed *ضَرٌّ*, with fet-h (ADK, T, Msb, TA.) [see also *ضَرَّةٌ* and *ضَرٌّ* and *ضَرٌّ* and *ضَرٌّ* and *ضَرٌّ*, all of which have similar meanings] and *disease;* (A, Msb,) thus in the Kur xxi. 83: (Msb) or *leanness* (S, A, TA) the state, or condition, of him who is termed *صَرِيرٌ* [q. v.]. (TA.) — See also the next paragraph, in two places.

ضَرٌّ The taking a wife in addition to another wife, (S,) a subst. from *ضَرَّةٌ*. (K) You say, *تُكِبَتْ الْبَرَاءَةُ عَلَى ضَرٍّ* *The woman was taken to wife in addition to a former wife.* (S.) And, accord. to Aboo-'Abd-Allah Et-Tuwāl, *تَرْوَجَتْ* *ضَرٌّ* and *ضَرٌّ* [I took the woman to wife in addition to another wife]. (S) And *تَرْوَجْ* *ضَرٌّ* and *ضَرٌّ* i. e. *ضَرٌّ*, meaning *He married so as to have two or three wives together.* (K.) And Kr mentions the phrase, *تَرْوَجَتْ الْمَرْأَةُ عَلَى ضَرٍّ* [I took to wife the woman in addition to others who were her fellow-wives] and if it be so, *ضَرٌّ* is an inf. n. [used in this instance as an epithet, and therefore applicable to a pl. number as well as to a single person], formed by the rejection of the augmentative letter [in its verb, i. e. *أَضْرَ*], or it is a pl. that has no sing. (TA) — One says also *رَحُلٌ ضَرٌّ أَضْرَارٍ* (K, TA) i. e. *A man [who is] a strong one of strong ones, like as one says رَحُلٌ أَضْلَالٍ and رَحُلٌ أَضْلَالٍ*. (TA.) or *very cunning* (دَاهِيَةٌ) in his judgment, or opinion. (K, TA)

ضَرَّةٌ [Necessity, or need;] a subst. from 8 (K, TA) *hardness, distressfulness, or afflictiveness, of state or condition: and annoyance, molestation, harm, or hurt.* (Sgh, K.) See also *ضَرٌّ*, and *ضَرٌّ*, and *ضَرَّةٌ*, and *ضَرَّةٌ*. — A woman's husband's wife; her fellow-wife (S, Msb, K.) an appellation disliked by the Muslim; *جَارَةٌ* being used in preference to it; accord. to a trad.: (TA) pl. *ضَرَائِرُ* (Msb, K) and *ضَرَاتٌ* (Msb,) the former extr. [with respect to rule]; (TA,) the latter regular. (Msb.) [See also *عَلَّةٌ*.] — Hence, sing. of *ضَرَائِرُ* signifying † *Discordant things or affairs; likened to fellow-wives, who will not agree.* (TA.) — And [hence also, app.,] *الضَّرَّتَانِ* is a term applied to † *The two stones of a mill.* (S, M.) — The flesh of the *ضَرَعُ* [or udder]:

(S) or the udder (صَرَع) altogether, (K, TA,) except the *أَطْلَاءُ* [or teats], when containing milk, but not otherwise (TA) or the base of the *صَرَع*, which is never, or scarcely ever, without milk in it (TA) or the base of the *نَدَى* [or breast] and *q. حَلْفٌ* [q. v.] (K) One says *صَرَّةٌ سَكْرَى*, meaning *full* *صَرَّةٌ* (S in this art) or a *صَرَّةٌ* having much milk (S in art *سَكْرٌ*) — *صَرَّةُ الْإِبْهَامِ* The portion of flesh that is beneath the thumb, which is what corresponds to the *أَنْدُ* in the hand (S) or the *الضَّرَّةُ* signifies the portion of the palm of the hand extending from beneath the little finger to the wrist (Zi, in his “*Khalk el-Iusán*”) or the inner side of the hand, (K, TA,) over against the little finger, corresponding to the *الْيَدُ* in the hand (TA) or the portion of flesh beneath the thumb (K) or the root thereof [i. e. of the thumb] (TA) and that part of the flesh of the sole of the foot upon which one treads, next the great toe. (K.) [See *أَلِيَّةٌ*] — The pl. of *صَرَّةٌ* (in all the senses expl. above, TA) is *ضَرَائِرُ*, (K, TA,) which [as said above] is extr. (TA) — And *الضَّرَّتَانِ* signifies *The buttocks, on each side of the bone thereof* (K) or *the two fleshy portions of flesh, on each side.* (M, TA) — Also *Much property, (S,) or many cattle, (S, TA,) exclusive of money* (TA) or *property, or cattle, upon which one relies [for his maintenance], but belonging to another, or others, (K, TA,) of his relations* (TA) and *a detached number of cattle, of camels, and of sheep or goats* (K, TA.)

ضَرَّةٌ see *ضَرَّةٌ*.

ضَرٌّ see *ضَرٌّ*, in two places. — Also *Defect, deficiency, detriment, or loss,* (Msb, K,) and so *ضَرَّةٌ* and *ضَرَّةٌ* (TA,) that happens to a thing, (K,) or to articles of property (Msb) You say, *دَحَلَ عَلَيْهِ ضَرٌّ فِي مَالِهِ* [Defect, deficiency, detriment, or loss, came upon him in his property, or cattle]. (TA) And *هُوَ فِي ضَرٍّ حَيْرٍ* [He is in a state of defective, or little, prosperity]. (TA.) See also *ضَرَّةٌ* — Also *Narrowness, or straitness.* (A'Obeyd, S, K) You say *مَكَانٌ ضَرٌّ* A narrow place. (A'Obeyd, S) And *لَا ضَرَّ* *لَا تَضَرَّةٌ* and *لَا ضَرَّةٌ* and *لَا ضَرَّةٌ* [sup. No straitness shall befall thee or no evil or no adversity or no want] (S) — And *Narrow.* (K.) You say *مَكَانٌ ضَرٌّ* A narrow place. (TA.) And *ضَرٌّ مَاءٌ* Water in a narrow place. (IAAr.) — And *The brink, or edge, of a cave, or cavern.* (AA, O, K.) One says, *لَا تَمْشِ عَلَى هَذَا الضَّرِّ* [Walk not thou on this brink, or edge, of a cave]. (AA, O.)

ضَرٌّ i. q. *مُضَارَّةٌ* [i. e. *Injurious conduct, either in the first instance or in return or requital: &c.: see 3*] (S, A, K.) a subst. in this sense: (TA:) but it is mostly used in the sense here next following. (S, TA.) — † *Jealousy.* (S, A, K.) One says, *مَا أَشَدَّ ضَرِيرَةً عَلَيْهَا* † *How great is his jealousy on her account!* (S, A.) And *لَدُوْهُ* *إِنَّهُ لَدُوْهُ* † *Verily he is jealous on account of his wife.* (TA.) — Also *Spirit* (نَفْسُ), and

remains of stoutness of body (نَقِيَّةٌ جَسْمٍ). (S, K) or, as some say, remains of spirit (نَقِيَّةٌ نَفْسٍ). (TA) One says نَاقَةٌ دَاتٌ صَرِيْرٌ A she-camel strong in spirit, slow in becoming fatigued (S, TA) also expl. as meaning that injures the [other] camels by the vehemence of her pace, or the hardness of her journeying. (TA) And نَاقٌ صَرِيْرٌ, referring to camels, is expl. by As as meaning Whose strength is lasting (TA) — Also Patience, (S, K,) and endurance. (S.) One says, إِنَّهُ لَدُوْ صَرِيْرٌ Verily he has patient endurance of evil (TA) and إِنَّهُ لَدُوْ صَرِيْرٌ عَلَى السَّيْرِ وَالسَّيِّءَةِ Verily he has patient endurance of evil and hardship, (As, S, TA;) a phrase used in relation to a man and to a beast. (TA) — Also [an epithet] signifying Anything intermixed, or mingled, with صَرٍ [i. e. harm, injury, &c.], and so مَضْرُوْرٌ. (K) — † Blind; (S, K,) [a more respectful epithet than أَعْمَى, pl. أَصْرَاءُ (K) † harmed by the loss of an eye, or by a constant and severe disease (Msb.) † diseased: (A, K) and † lean, or emaciated. (K) affected with a malady of long continuance, or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease (TA) fem. with ة (A, K) and pl. as above (TA) — And Persevering, and strong. (TA) [Thus having contr. meanings] — And Very patient (AA, S, K) in endurance of everything, applied to a beast, (AA, S,) and also to a man (TA.) — Also The brink of a valley; (S, K,) the side thereof one says, نَزَلَ فُلَانٌ عَلَى أَحَدِ صَرِيْرِي الْوَادِي meaning [Such a one alighted] upon one of the two sides of the valley: (S) pl. أَصْرَةٌ. (TA) — [Freytag has explained it also, from the Deewán of the Hudhalees, as meaning The last part of a journey.]

صَرَائِرُ Persons in want, needy, or poor. (S) — Also pl. of صَرَّةٌ [q v.] (Msb, K, TA,) in various senses. (TA.)

صَرَارَةٌ see صَرٌّ: and صَرَّاءُ, in two places. — Also † Blindness. (S, K, TA.) [See 1, last sentence, where it is mentioned as an inf. n.]

ضَرُورَةٌ Necessity, necessitude, need, or want; (Lth, S, Msb, K,) as also صَارُورَةٌ (S, K) and صَارُورٌ and صَارُورَةٌ and صَرَّةٌ. (K, TA.) pl. حَمَلِي الصَّرُورَةَ عَلَى كَذَا [Necessity urged me to do such and such things]. (Lth.) And رَجُلٌ ذُو صَارُورَةٍ and صَرُورَةٍ A man in want. (S.) [And hence مِى الصَّرُورَةِ as meaning In the case of necessity in poetry or verse and صَرُورَةٌ by necessity; meaning by poetic license. See also صَرُورِيَّةٌ — And Difficulty, distress, affliction, trouble, inconvenience, fatigue, or weariness. (Msb.) [See also ضَرٌّ, and ضَرَّةٌ, and صَرَّاءُ.]

صَرُورِيٌّ [Necessary knowledge]; as opposed to اِكْتِسَابِيٌّ [natural, bestowed by nature, instinctive, or] such as the creature has by [divine]

appointment; and, as opposed to اِسْتِدْلَالِيٌّ [intuitive, immediate, axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull) [See also بَدِييِيٌّ] — صَرُورِيَّةٌ as an epithet applied to a proposition means Qualified by the expression بِالصَّرُورَةِ (by necessity) — And the pl. صَرُورَاتٌ means Necessary, or indispensable, things.]

صَرُورِيَّةٌ Necessity (See also صَرُورَةٌ) — As fem. of the epithet صَرُورِيٌّ, see this latter word]

صَرَّاءٌ A hurtful state or condition, (IAth,) contr. of سَرَّاءٌ: (IAth, Msb) or hardship, distress, or straitness of condition [or of the means of subsistence, or of the conveniences of life]; (AHeyth,) 2. q. صَرَّةٌ; (S, A, K,) as also نَاسَاءٌ, like which it is a fem. n. without a masc.; and accord to Fr, أَصْرٌ and أَصْرٌ may be used as pls. of these two ns. (S) or, accord. to Az, † that [evil] which relates to the person, as disease whereas نَاسَاءٌ is that which relates to property; as poverty. (Bd in n. 172.) or detriment, or loss, with respect to property and with respect to persons, (A, K,) as also صَرَّةٌ, or صَرَّةٌ, (accord. to different copies of the K,) and صَرَّارَةٌ. (K) and [hence] poverty and punishment and drought, or barrenness, or vehement, or intense, drought. (TA: [see also صَارُورَةٌ]) and † disease of long continuance; or such as cripples, or deprives of the power to move or to stand or to walk, (A, K,) as also صَرٌّ, as used in the Kull iv. 97 or, accord. to Ibn-'Arāfeh, the latter there means † a hurtful malady that cuts one off from serving in war against unbelievers and the like; as also صَرَّارَةٌ, relating to sight, &c. (TA.) — [Also, accord. to Freytag, Tangled trees, in a valley. but the word having this meaning is correctly صَرَّاءُ, belonging to art. صَرٌّ and صَرِيٌّ, q. v. And he explains it also as meaning a bare, or an open, place; and the contr. i. e. a place covered with trees; referring to the "Kitāb el-Addād."]

صَرَّارٌ [That harms, injures, hurts, &c., much]. (TA in art. اِخْلُو.)

صَارٌ [act. part. n. of 1; Harming, injuring, hurting, &c.; or that harms, &c.; noxious, injurious, &c.] النَّافِعُ الصَّارُ, an appellation of God, means He who benefiteth and who harmeth whomsoever He will, of his creatures. (TA.)

صَارُورٌ see صَرُورَةٌ.

صَارُورَةٌ see صَرٌّ; and صَرُورَةٌ, in two places.

صَارُورَةٌ Drought: and hardship, distress, or adversity. (K.) See also صَرُورَةٌ. [And see صَرٌّ, and صَرَّاءُ.]

صِفَةٌ خَلْقِيَّةٌ i. q. صِفَةٌ اِصْطِرَاقِيَّةٌ i. e. A natural quality; opposed to اِخْتِيَارِيَّةٌ.]

تَصَرُّوَةٌ and تَصَرُّوَةٌ see صَرٌّ: and for the former see also صَرٌّ.

مُضِرٌّ Approaching (K, TA) to a thing: and approaching so near as to harm, injure, or hurt. (TA) سَحَابٌ مُضِرٌّ means Clouds approaching the earth. (S, A) — Also A man having two wives, (S, K,) or having [several] wives at the same time. (Msb) And a woman having a fellow-wife, (TA,) or having fellow-wives, (S, Msb,) having a fellow-wife, or two fellow-wives; as also مُضِرَّةٌ. (K) — And A man having a صَرَّةٌ [q v.] of cattle (TA) or who has a صَرَّةٌ of cattle that return to him in the afternoon, or evening, from the place of pasture. (S, TA)

مَصْرَةٌ A cause, or means, of harm, injury, hurt, mischief, or damage; contr. of مَنَعَةٌ. (S, TA) [and simply] harm, injury, hurt, &c.; syn. صَرٌّ: pl. مَصَارٌ. (Msb.)

مُضَرَّةٌ A woman, and a she-camel, and a mare, that takes fright, and runs away, and goes at random, (بِتَدٍّ وَتَرْكِبٍ سَدَقَهَا,) by reason of bluntness, liveliness, or sprightliness (IAar, K.)

مَضْرُورٌ see صَرِيْرٌ.

بَيْعُ الْمَضْطَرِّ, which is forbidden in a trad., is of two kinds. one is The sale that one is compelled to contract against his will; and this is null. the other is the sale to which one is necessitated to consent in consequence of a debt that he has incurred or of a burden that has come upon him, so that he sells at a loss that which is in his possession; and this kind of sale is valid, though disapproved by the people of knowledge (IAth, TA.)

ضرب

1. صَرَبٌ, aor. 7, (S, O, K, &c.) inf. n. صَرَبٌ, (S, O, &c.) [He beat, struck, smote, or hit, him, or it,] and صَرَبَهُ [signifies the same in an intensive sense, i. e. he beat, &c., him, or it, much, or violently; or in a frequentative sense, i. e. several, or many, times. or rather صَرَبَ is used in relation to several, or many, objects, as will be shown in what follows]: (K.) accord. to Er-Rāghib, الصَّرْبُ signifies the making a thing to fall upon another thing; and, as some say, the making it to fall with violence, or vehemence. (TA.) You say, صَرَبَهُ [He struck him, or it, with it]; i. e. with a sword, (A, Mgh, Msb), &c. (A, Msb.) And تَضَرَّبَ فِي حَدِيدٍ بَارِدٍ [Thou beatest upon cold iron]: a prov. [expl. in art. حد]. (Har p. 633.) And ضَرَبْتُ زَيْدًا سَوْطًا meaning بِسَوْطٍ [i. e. I struck Zeyd with a whip], or ضَرَبَةً سَوْطًا [a stroke of a whip]: (M in art. سَوْط, q v.) and ضَرَبَهُ مِائَةً سَوْطًا [He struck him a hundred strokes of the whip]. (S and K in art. سَوْط, &c.) And صَرَبْتُ عُنُقَهُ [I smote his neck, meaning I beheaded him]; and ضَرَبْتُ الْاَعْنَاقَ [I smote the necks, meaning I struck off the heads]; the tesheed denoting muchness [of the

action] or multiplicity [of the objects] AZ says that, when the object is one, the Arabs use only the former verb, without teshdeed; but when there is a plurality of objects, either of the verbs, (Msb.); [so that] one says, **صَرَبُوا أَعْنَاقَهُمْ** [They smote their necks, or beheaded them], and **أَمَرَ بِصَرْبِ الرِّقَابِ** [He gave the order to smite the necks, or to strike off the heads] (A) **فَصَرَبُوا** in the Kur xlvii. 4 is originally **فَصَرَبُوا الرِّقَابَ** [meaning *Then do ye smite the necks, i. e. strike off the heads*], (Bd.) the inf. n. being here put for its verb. (Jel) [Respecting the phrase **هُوَ الْيَضْرِبُكَ**, see 1 in art **جَدَعَ**.] — [Hence a variety of meanings and phrases here following] — **صَرَبَ كَلْبَهُ عَلَى الصِّيدِ** [He beat, or disciplined, or trained, his dog for the purpose of the chase] whence the phrases **صَرَبَ عَلَيْهِ جُرُوتَهُ** and **صَرَبَتْ حُرُوتِي عَنْهُ** [expl. voce **لَا تُصَرَّبُ** (Z, and TA in art. **حُرُو**.)] — **أَكْبَادُ الْإِبِلِ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ** [Camels shall not be ridden, save to three mosques. [namely, that of Mekkeh, that of El-Medeenah, and that of El-Akshà at Jerusalem] a trad. (TA. [See also 4 in art. **عَمِلَ**.])] — **صَرَبَ بِهِ الْأَرْضَ**, lit *He smote with him, or it, the ground*, meaning *he cast, threw, or flung, him, or it, upon the ground* And **صَرَبَ بِسَلْحِهِ الْأَرْضَ** [He cast forth his excrement, or ordure, upon the ground] And [hence] **صَرَبَ الْأَرْضَ** and **الْعَائِطُ** [He voided excrement, or ordure; (A, TA;) and so **الْحَلَاءُ** (TA.)] [See expl. in the latter half of this paragraph.] — **صَرَبْتُ الْقَوْسَ بِالْخَضِرِ** [I struck the string of the bow with the wooden implement [or mallet] used in separating cotton. (Msb.)] — **صَرَبَ الْعُودَ** [He struck the chords of the lute, meaning *he played upon the lute*, and so **صَرَبَ بِالْعُودِ**.] (S.) — **صَرَبَ الْوَتْدَ**, aor. and inf. n. as above, *He beat [or knocked or struck] the tent-peg, or stake, so that it became firm in the ground* (Lh, TA.) And [hence] **صَرَبَ الْحِيْمَةَ** [He pitched the tent, by knocking in its pegs with a mallet: (Kull p. 231) or he set up the tent. (Msb.)] — **صَرَبَ الدَّرْهَمَ**, aor. and inf. n. as above, *He struck, coined, or minted, the dirhem, or piece of money.* (TA.) And **صَرَبَ عَلَى اسْمِهِ** [He struck, coined, or minted, money in his name]. (ISd, TA in art **حَوَظَ**.) — **صَرَبَ عَلَى** [He sealed, or stamped, the writing. (A, TA.)] And **صَرَبَ عَلَيْهِ** [He erased it; namely, anything written.] — **صَرَبَ الطِّينَ عَلَى** [He stuck, or applied, the mud upon the wall, as a plaster]. (TA.) — Hence, accord. to some, the phrase **صَرَبَتْ عَلَيْهِمُ الذَّلَّةُ** in the Kur ii. 58, considered as meaning *† Vileness was made to cleave to them: or the meaning is, † encompassed them, like as the tent encompasses him over whom it is pitched.* (Ksh, Bd.) And [in like manner] one says, **صَرَبَتْ عَلَيْهِمُ ضَرْبَةُ** [An impost, of the tax called *جَزِيَّة*, &c., was imposed upon them. (A, Mgh, Msb.)] And **صَرَبَ عَلَى** [He imposed upon the slave the tax

according to a fixed time (TA. [See **صَرَبَتْ**.]) And **صَرَبَ عَلَيْهِمُ الْعَتُّ** [The being sent to the war was appointed them and imposed upon them as an obligation. (Mgh in art. **بَعَثَ**.)] — **صَرَبَ الشَّكَّةَ عَلَى الطَّائِرِ** [He cast the net over the bird (Mgh) and **صَرَبَ الْعُشَّ عَلَى الطَّائِرِ** [The snare was cast over the bird] (A, TA) — **صَرَبَ اللَّيْلُ** [The night cast its folds of darkness,] **بَارَؤَاقِهِ** [And † The night became dark, or was dark, as appears from the following verse.] Homeyd says,

سَرَى مِثْلَ نَضِ الْعِرْقِ وَاللَّيْلُ صَارَتْ
بَارَؤَاقِهِ وَالصُّبْحُ قَدْ كَادَ يَسْطَعُ
[He went on in his night-journey, like the pulsing of the vein, while the night was casting its folds of darkness over the earth, and the dawn had almost risen]. (TA. [See also **صَارَتْ**]) You say also, **صَرَبَ عَلَيْهِ جَحَاقًا** [He put, or let down, a veil, or curtain, or covering, over him, or it]. (TA.) And **صَرَبَ تَبِيهَا سَدًّا** [A barrier was set between them two]. (A in art **سَدَ**) **صَرَبْنَا عَلَى آدَانِهِم** [in the Kur xviii. 10] means *† We prevented their sleeping; (K, TA;) as though by putting a covering over their ears; a metonymical [and elliptical] mode of saying we made them to sleep by preventing any sound from penetrating into their ears, in consequence of which they would have awoken (Zj, L, TA.) or **صَرَبَ عَلَى آدَانِهِم** means *† he poured upon them sleep so that they slept and did not awake: and one says also, **صَرَبْتُ التَّوَمَ عَلَى أُذُنِهِ** [meaning *† I poured sleep upon him by closing his ear*.] (Msb.) — **صَرَبْتُ**, (A, K, TA.) aor. and inf. n. as above, [The scorpion stung (A, K, TA) — **صَرَبَتْهُ الرِّيحُ** [The wind beat it, or blew upon it, namely, herbage, and water, &c.] And **صَرَبَتْهُ الرِّيحُ** [The cold smote it so as to injure it; namely, herbage; and in like manner one says of the wind. (IKtt, TA.)] and **صَرَبَتْهُ الرِّيحُ** (A, TA) [The cold smote it by its vehemence, so that it dried up; and in like manner one says of the wind: (TA.)] and **صَرَبَ الصَّرِبُ الْأَرْضَ** [The hoar-frost, or rime, fell upon the land, so that its herbage became nipped, or blasted (AZ, TA. [See also **صَرَبَ**.])] And **صَرَبَ بِبَلِيَّةٍ** [He was smitten with a trial, or an affliction. (L, TA) — **طَرِيقُ مَكَّةَ مَا صَرَبَهَا الْعَامَ قَطْرَةٌ** [The road to Mekkeh, not a drop of rain has fallen upon it this year]. (A, TA.) — **صَرَبَ الْفَحْلُ**, (S, A, Mgh, K, TA.) aor. and inf. n. as above, (TA.) inf. n. as above, (TA.) and **صَرَبَ** also, accord. to Fr, but this latter, though agreeable with analogy, is disallowed by Sb and Akh, (TA.) [The stallion leaped the she-camel, (Mgh, TA;) i. e. (TA.) compressed (A, K, TA) her. (TA.)] **ضَرَابُ الْجَمَلِ** is used elliptically for **تَمَنُّ ضَرَابِ الْجَمَلِ** [The hire of the camel's leaping the female: the taking of which, as also the taking of the hire of any stallion for covering, is forbidden in a trad.**

(TA) — **صَرَبَ الشَّيْءَ بِالشَّيْءِ** [He mixed the [one] thing with the [other] thing. (A, K,) as also **صَرَبَهُ**, (K,) inf. n. **نَصَرَبْتُ** (TA) accord. to some, said peculiarly in relation to milk, (MF, TA;) but [SM says,] thus I have not found in any lexicon (TA) **صَرَبَ اللَّبَنَ فِي السَّعَاءِ** means *† He collected the milk in the skin, and poured fresh milk upon that which was curdled, or thick, or upon that which was churned, or he poured the milk into the skin, and kept it therein that its butter might come forth* (A) In the L and other lexicons it is said that **صَرَبْتُ نَسَمَهُمْ فِي الشَّرِّ** means *† I caused them to become confused [or I involved them] in evil or mischief.* (TA) [And **صَرَبْتُ نَسَمَهُمْ** has a similar meaning see 2]) And **صَرَبْتُ الشَّاهَ بِلَوْنٍ كَذَا** means *The sheep, or goat, was intermixed with such a colour* (L, TA) — **صَرَبَ الشَّجَرُ بِعُرُوقِهِ** [The trees struck their roots into the earth] (A and TA in art **عَرَقَ**) — [Hence, the saying,] **صَرَبْتُ فِيهِ فَلَانَهُ يَعْزُوقُ دِي أَسَبٍ**, (S and TA in the present art., and in like manner, in both, in art **أَسَبٍ**, with the addition of **دِي** before **أَسَبٍ**, [app. meaning *Such a woman implanted, or engendered, in him a strain, i. e. a radical, or hereditary, quality, of a dubious kind or the pronoun in **فِيهِ** relates to a family, or people, for it is said that] the meaning is, *such a woman corrupted their race by her bringing forth among them or, as some say, عَرَقَتْ* [i. e. **عَرَقَتْ**, or, accord. to more common usage, **أَعْرَقَتْ**, i. e., implanted, or engendered, among them, or in them, an evil strain, or radical or hereditary disposition]. (TA. [This saying is also mentioned in the A, as tropical, but is not expl. therein]) — **صَرَبَ بِالْقِدَاحِ**, (S, Mgh, K,) and **صَرَبَ الْقِدَاحَ**, (A, TA,) [He turned about, or shuffled, (أَحَالَ) the arrows, [in the game called **الْمَسِيرُ** (q. v.), in the game called **الْمَسِيرُ** [for the slaughtered camel] (Mgh. [See **حُرُصَةٌ**])] And **صَرَبَ بِالْقِدَاحِ** [He played with the gaming-arrows, practised sortilege with arrows, or with the arrows] You say, **صَرَبْتُ مَعَ الْقَوْمِ بِسَهْمٍ** [I practised sortilege with the people, or party, with an arrow; syn. **سَاهَمْتُهُمْ**. (Msb.)] And **صَرَبَ بِالْقِدَاحَيْنِ** [He practised sortilege with the two arrows; one of which was inscribed with the sentence "My Lord hath commanded me," and the other with "My Lord hath forbidden me:" a person between hope and despair is likened to one practising this mode of sortilege, which was used by the people of the Time of Ignorance when they doubted whether they should undertake an affair or abstain from it. (Har pp. 465 and 553.)] One says also, **صَرَبْتُ فِي الْجَزُورِ بِسَهْمٍ** meaning *† He obtained a share, or portion, of the slaughtered camel.* (Mgh.) And hence the saying of El-Hareree, **وَصَرَبْتُ فِي مَرْعَاهَا بِنَصِيبٍ** [And I obtained a share of its pasture]. (Mgh.) And the lawyers say, **يَضْرِبُ فِيهِ بِالثَّلَاثِ** i. e. *† He shall take thereof somewhat, according to what is due to him, of the third part.* (Mgh.) They say also,*

صَرَبَ فِي مَالِهِ سَهْمًا i. e. + *He assigned [a share, or portion, of his property]* and thus is expl. the saying of Abou-Hanefeh, *لَا تَصْرِبْ لِلْمَوْصَى لَهُ* + *He shall not assign, or give, to the legatee, aught of more than the third part, the true objective complement being suppressed* (Mgh) — *صَرَبَ بِيَدَيْهِ* [lit. *He beat with his arms, meaning + he moved his arms about, or to and fro, brandished, tossed, or swung them*] you say, *صَرَبَ بِيَدَيْهِ وَحَرَكَهَ فِي مَسِيرِهِ* + *He swung his arms, and moved them about, in his manner of walking*. (TA in art. *حَدَف*. [See *جَدَف*].) And *صَرَبَ فِي الْمَاءِ* [صَرَبَ being understood after the verb] + *He swam* (K) — *صَرَبَ* + *He made a sign, or pointed, with his hand, towards a thing* (TA) And *صَرَبَ* [alone] + *He made a sign, or pointed*. (K.) And *صَرَبَ يَدَهُ إِلَى كَذَا* + *He put forth his hand towards such a thing, to take it, or to point, or make a sign* (TA) And *صَرَبَ يَدَهُ إِلَى عَمَلٍ كَذَا* + *He applied his hand to the doing of such a thing*. (Ith, TA) [And *صَرَبَ يَدَيْهِ فِي الْمَالِ* a phrase expl. to me by Ibn D as meaning + *He busied his hands with the property, in the giving, or dispensing of it*.] — *صَرَبَ عَلَى يَدِهِ* + *He struck his (i. e. another man's) hand, meaning + he struck, or made, the bargain with him, or ratified the sale with him* for it is a custom, when two persons are bargaining together, for one of them to put his hand upon the other's in ratifying the bargain. (TA, from a tiad) — And + *He prohibited, or prevented, or hindered, him, from doing a thing, or from doing a thing that he had begun* (TA) and [in like manner] *صَرَبَ عَلَى يَدَيْهِ* + *he withheld, or restrained, him, or it*. (K, TA.) And (i. e. the former phrase) + *He (the judge, A, Mgh, TA) prohibited, or interdicted, him, from the using, or disposing of, his property according to his own free will*. (S, A, Mgh, Msh, TA) — Also + *He corrupted, vitiated, marred, or disordered, his affair, or case, or state* (A, Msh, TA) — *صَرَبَ عَنْهُ* + *He turned away a person or thing from him [or it]; as also* + *اضرب*. (TA) [or] *اصرب* signifies, (S, Msh,) or signifies also, (TA,) and (Msh, TA) so does *صَرَبَ عَنْهُ*, (Msh, K, TA,) [the latter app. for *صَرَبَ نَفْسَهُ عَنْهُ*.] + *He turned away from, avoided, shunned, or left, him, or it*, (S, Msh, K, TA;') namely, a person, (TA,) or a thing. (Msh.) *أَفْضَرْتُ عَنْكَمُ الدَّكْرَ صَفْحًا* in the Kur [xlii. 4], is said to mean + *Shall we then neglect you, and not teach you what is incumbent on you?* the phrase being taken from a rider's striking his beast with his stick when he desires to turn him from the course that he is pursuing: or the meaning is, + *shall we then turn away the Kur-an from you, and not invite you thereby to the faith, turning away ourselves from you?* (TA.) One says also, *صَرَبْتُ عَنْهُ صَفْحًا* meaning + *I turned away from him and left him*. (S and TA in art. *صَفَح*: see 1 in that art.) See also the saying *خَمْسٌ صَرَبَ أَخْبَاسَهُ فِي أَسْدَاسِهِ* — And *فُلَانٌ يَصْرِبُ أَخْبَاسًا لِأَسْدَاسٍ* — *صَرَبَ*, (TA,) inf. n. *صَرِبَ*, (K,) inf. n. *صَرَبَ* بِنَفْسِهِ الْأَرْضَ

[lit. *He smote with himself the ground, and hence, + he cast, threw, or flung, himself upon the ground, app. often used in this sense, (a phrase similar to *صَرَبَ بِهِ الْأَرْضَ* expl. before,) and hence,] + *he remained, stayed, or abode*, (K,) and so *اصرب* (AZ, Isk, S, K, TA) as used in the phrase *اصرب* *الرَّحُلُ فِي النَّبْتِ* + *The man remained, stayed, or abode, in the tent, or house, (AZ, Isk, S, A, TA,) not quitting it* (Isk, A, TA) and [in like manner] *صَرَبَ نَدْبِهِ*, [صَرَبَ being understood,] + *He stayed, or abode, and remained fixed*. (K in art. *دَب* [See also other explanations of this last phrase in a later part of this paragraph]) And *صَرَبَ الْوَتِدَ بِمَحَلِّ كَذَا* + *He remained, stayed, or abode, [lit. struck the tent-peg,] in such a place of alighting* (A) And *صَرَبَتِ الْإِبِلُ* [الابيل being understood after *صَرَبَتِ*,] + *The camels lay down [in a place by the water]* (S in art. *عَطَن*) or *satisfied themselves with drinking and then lay down around the water or by the watering-troughs, to be brought again to drink another time*. (IAth, TA in that art) and [hence,] *صَرَبَتِ النَّاسُ يَعْطِنَ*, occurring in a tiad., + *The people's camels satisfied themselves with drinking until they lay down and remained in their place [at the water]* (TA in the present art.) or *the people satisfied their thirst and then abode at the water* (K in art. *عَطَن*). — *صَرَبَ* + *He was cowardly, and feared*, (A, O, K, TA,) and *clure to the ground*: (O, TA) or *he was, or became, affected with shame, shyness, or bashfulness*. (A, TA) — *يَصْرِبُ لَهُ* + *lit. He beats for it the whole land, i. e. in journeying, means + he seeks it through the whole land* so says AZ in explanation of the phrase here following (O, TA.) *يَصْرِبُ الْمَحْدُ* + *He seeks to gain, or obtain, glory* (O, K) or *he applies himself with art and diligence to gain glory, (يَتَكَسَّبُ) and seeks it through the whole land*. (AZ, TA. [See also 8]) — *صَرَبَ* (A,) or *اللَّبَنَ*, (MA) And *صَرَبَ الْحَاتِمَ* + *He made, fashioned, or moulded, the signet-ring* (TA) [Hence one says,] *صَرَبَ عَلَى طَبْعِ هَذَا* i. e. + *[Make thou it, fashion it, or mould it,] according to the model, make, fashion, or mould, of this*. (IAar, O and K in art. *طَبَعَ*.) And *هَذِهِ صَرَبٌ* and *صَرَبَتَا*, and *صَرَبَتُهُ* *عَلَيْهَا* alone, [for *صَرَبَ عَلَيْهَا*,] meaning *طَبَعَ* [i. e. + *This is his nature, with an adaptation, or a disposition, to which he was moulded, or created; or to which he was adapted, or disposed, by creation*] (Lh, TA.) And *صَرَبَ فُلَانٌ عَلَى الْكَرَمِ* + *[Such a one was moulded, or created, with an adaptation or a disposition, to generosity; or was adapted, or disposed, by creation, or nature, to generosity]*. (A.) — *صَرَبَ مَثَلًا* (S, A, O, &c.) + *He rehearsed, propounded, or declared, a parable, a similitude, an example, or a proverb; said of God [and of a man]: (S, O, Msh, TA:) or he mentioned, or set forth, a parable, &c. or he framed a parable thus expl., the verb has but one objective complement: or the phrase signifies he made [such a thing] an example, or the subject of a parable or**

similitude &c., and so has two objective complements in the saying in the Kur [xxvi. 12] وَأَصْرَبْتُ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ + *[And propound thou to them a parable, the people of the town]* i. e., the story of the people of the town, [or make thou to them a parable, or similitude, or an example, the people of the town,] *مَثَلًا* may be in the accus. case as an objective complement, *اصحاب القرية* being a substitute for *مَثَلًا*; or *اصحاب القرية* may be regarded as a second objective complement [i. e. second in the order of the words, but first in the order of the sense] the phrase is differently expl. on account of the different meanings of the verb *صَرَبَ*, which signifies *he described, or rehearsed, and he declared, propounded, or explained, and he made, caused to be, or constituted, &c.* accord. to some, it is taken from the phrase *صَرَبَ الدَّرْهَمَ* [q. v.]; because of the impression which a parable or the like makes upon the mind: accord. to some, from *صَرِبْتُ* signifying "a like;" because the first thing is made like the second: accord. to some, from *صَرَبَ الطَّنَّ عَلَى الْحِدَارِ* [q. v., because the mud, applied as a plaster, conforms to the shape of the wall]. and accord. to some, from *صَرَبَ الْحَاتِمَ* [q. v.], because of the correspondence between a parable or the like and the object to which it is applied, and the correspondence between the signet and its impression. (TA, from the M and L &c.) *يَصْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ* in the Kur [xiii. 18], means + *God likeneth, or compareth, truth and falsity*. (TA.) One says also, *صَرَبَ بِهِ مَثَلًا* + *He made him, or it, a subject of a parable, a similitude, an example, or a proverb; he propounded, or framed, a parable, &c., respecting him, or it*. (TA) And *يَصْرِبُ الْمَثَلُ لِكَذَا* [The proverb, &c., is applied to, in relation to, or to the case of, such a thing]. (Meyd &c., passim.) — *صَرَبَ لَهُ أَهْلًا* + *He specified, or notified, to, or for, him, or it, a term, or period*. (Mgh, Msh.) — *صَرَبَ لَهُمْ طَرِيقًا* + *He assigned to them, or made for them, a way, syn. جَعَلَ*. (MA. [App. from a phrase in the Kur xx. 79, q. v.]) — *الصَّرْبُ* as a conventional term of the accountants, or arithmeticians, means *The multiplying a number by another number*; (Mgh, Msh.) as when you say, *صَرَبَ خَمْسَةً فِي سِتَّةٍ* *He multiplied five by six*; and *خَمْسَةٌ فِي سِتَّةٍ ثَلَاثِينَ* [Five multiplied by six is thirty]. (Msh.) — *صَرَبَ* [is often intrans, and thus] signifies also *تَحَرَّكَ* [i. e. + *It was, or became, in a state of commotion, &c.*] (K) [see also 8, which is more commonly used in this sense] or, so *with strength, or force*. (TA.) [And hence several phrases here following.] — *صَرَبَ الْعُرْقُ* (A, TA,) inf. n. *صَرَبَانٌ* and *صَرَبَانٌ*, (TA,) + *The vein pulsed, or beat*, (A, TA,) and *throbbed*. (TA) and *صَرَبَتْ*, inf. n. *صَرَبَانٌ*, + *it (the vein) pained, and was, or became, in a state of strong commotion*. (TA.) And *صَرَبَ الْجَوْحُ*, inf. n. *صَرَبَانٌ*, (S, A, Msh,) + *The wound [throbbed; or] pained violently*. (A, Msh.) and so *الضُّرْسُ* + *[the tooth]*. (A, TA.) — *الْبَحَاضُ*, (A, K,) or, as in some lexicons, *الْبَحَاضُ*, (TA,) + *The she-camel*, (A, K,) or *the pregnant*

camel, (TA,) raised her tail, and smote her vulva with it, (A, K, TA,) and then went along. (K, TA.) — **صَرَبَ فِي جَهَارِهِ** † He (a camel) took fright, and ran away at random, (S, A, L, TA,) and ceased not to gallop and leap until he had thrown off all his furniture, or load. (L, TA) — **جَاءَ يَصْرِبُ بِشَرٍّ** † He came hastening [with mischief, or] in an evil affair (A.) It is said in a trad. of 'Alee, When such and such things shall happen, (mentioning faction, or sedition, or the like,) **صَرَبَ يَعْسُوبُ الدِّينِ يَدْنَهُ**, meaning, accord. to AM, † The leader of the religion shall hasten to go away through the land, fleeing from the faction, or sedition. or, as some say, shall go away hastily through the land, with his followers. (O, TA. [But see **يَعْسُوبُ**. and see also **دَنَبَ**]) And you say also, **صَرَبْتُ فِي السَّيْرِ**, (Msb,) inf. n. **صَرَبٌ**, (S,) † I hastened in journeying. (S, + Msb) And **صَرَبَ فِي الْأَرْضِ**, (S, A, Mgh, Msb, K,) aor. **صَرَبَ**, (TA,) inf. n. **صَرَبٌ** (S, K, TA) and **مَصْرَبٌ** (S, TA) and **صَرَبَانٌ**, (K, TA,) † He journeyed in the land (S, Mgh, Msb) seeking sustenance, (S,) and for the purpose of traffic: (Mgh) [and **صَرَبَ الْأَرْضَ**, as shown above, has a similar meaning.] or † he went forth in the land as a merchant; (A, K;) or narring and plundering, (K,) or so **صَرَبَ فِي سَبِيلِ اللَّهِ** [meaning in the cause of God] (A) or he hastened through the land (A, K:) or he arose, and hastened in his journey through the land. (TA) or he went, or went away, in the land. (A, K.) or he traversed, or journeyed through, the land. (TA.) The verb is [similarly] used in relation to almost all employments: you say, **صَرَبَ فِي التِّجَارَةِ** † [He travelled for the purpose of traffic] (TA) and **إِنَّ لِي فِي صَرَبِ أَلْفِ دِرْهَمٍ لَمْصْرَبًا** i. e. **صَرَبًا** [Verily I have to make a journey for the sake of, or on account of, a thousand dirhems]. (S, TA: but in my copies of the S, **لِي** is omitted.) And **صَرَبَتِ الطَّيْرُ**, aor. as above, † The birds went, or went away, [or migrated,] seeking sustenance. (K, TA.) — **صَرَبَ** said of time, † It went, passed, or passed away. (K.) And **صَرَبَ الدَّهْرُ مِنْ صَرَبَانِهِ**, or, accord. to one reading, **مِنْ صَرَبِهِ**, occurring in a trad., † The time in part passed, [the time pursued a part of its course,] or a part of the time passed. (TA.) And **صَرَبَ الدَّهْرُ صَرَبَانَهُ** † Fortune, or time, produced, or brought to pass, its events: (IKtt, TA:) a phrase like **قُضِيَ مِنَ الْقَصَا**. (S, L, TA.) And **صَرَبَ الدَّهْرُ مِنْ صَرَبَانِهِ أَنْ كَانَ كَذَا وَكَذَا** † [Fortune, or time, brought to pass, among its events, that such and such things happened]. (A, L, TA.) And **صَرَبَ الدَّهْرُ بَيْنَنَا** † Fortune, or time, separated us. (AO, A, TA:) or made a wide separation between us; syn. **بَعَدَ**. (K.) — Also † It was, or became, long: (K, TA:) so in the saying, **صَرَبَ اللَّيْلُ عَلَيْهِمْ** † [The night was, or became, long to them]. (TA.) — And **صَرَبَ إِلَيْهِ** † It inclined to it. (TA.) [One says, **يَصْرِبُ إِلَى السَّوَادِ** † It inclines to blackness, and **إِلَى الْحُمْرَةِ** to redness, &c.: often occurring in the lexicons.] — **ضَارَبَهُ فَضْرَبَهُ**, aor. of the latter 2:

see 3 — **حَادَ صَرَبًا** q. **صَرَبْتُ يَدَهُ** [meaning Excellent, or how excellent, is his hand, or arm, in beating, striking, smiting, or hitting] a phrase similar to **رَمَوْتُ يَدَهُ**. (K.) — **صَرَبَ**, (IKtt, A, K,) aor. **صَرَبَ**, (K,) inf. n. **صَرَبٌ**, said of herbage, † It was mairred, or spoilt, by the cold. (A) or it was smitten by the cold, (IKtt, K, TA,) and injured thereby, and by the wind. (IKtt, TA) And **صَرَبَتِ الْأَرْضُ**, inf. n. **صَرَبٌ**, † The land was smitten by hoar-frost, or rime, and its herbage was nipped, or blasted, thereby (AZ, TA) and **صَرَبَتْ** [in like manner] † it (i. e. land) was smitten by hoar-frost, or rime, or had hoar-frost, or rime, fallen upon it. (S, A, TA.)

2. see 1, first sentence, and in two places in a sentence shortly after that. — **صَرَبَ الشَّيْءُ بِالشَّيْءِ** see 1, in the second quarter of the paragraph — [Hence,] **التَّصْرِيبُ بَيْنَ الْقَوْمِ** † The exciting discord, or strife, or animosity, between, or among, the people, or party. (S, TA.) — And **ضَرَبَ**, inf. n. **تَضْرِيبٌ**, signifies also † He excited, incited, urged, or instigated, and roused to ardour, a courageous man, in war, or battle. (TA) — **صَرَبَتِ الْمَصْرَتَةُ**, (S, Mgh, Msb,) inf. n. as above, (TA,) He sewed (S, Mgh, Msb) [meaning quilted] with cotton (Mgh, Msb) the **مَصْرَتَةُ** [q. v.] (S, Mgh, Msb.) — **صَرَبَتْ عَيْنُهُ** His eye became depressed in his head. (K.) — **ضَرَبَ**, inf. n. as above, also signifies † He exposed himself, or became exposed, (**تَعَرَّضَ**) to the snow, (K, TA,) i. e. the **ضَرْبُ** [which signifies also, and more commonly, hoar-frost, or rime] (TA) — And **He drank what is termed ضَرْبُ**, (O, K, TA,) i. e. the milk thus called, (O,) or **سَهْدٌ** [meaning honey, or honey in its comb, or honey not expressed from its comb]. (TA.)

3. **ضَارَبَهُ**, (S, A, Mgh, Msb, K,) inf. n. **مُضَارَبَةٌ** (Msb, TA) and **صَرَابٌ**, He contended with him in beating, striking, smiting, or hitting; he beat him, &c., being beaten, &c., by him; (TA,) [he returned him beating for beating, blow for blow, or blows for blows; he bandied, or exchanged, blows with him: and] he contended with him in fight. (S, TA.) One says, **ضَارَبَهُ فَصَرَبَهُ**, aor. of the latter verb 2, (K, TA,) agreeably with the general rule respecting verbs signifying the surpassing, or overcoming, in a contest, (MF, TA,) He contended with him in beating, &c., and he surpassed him, or overcame him, therein. (K, TA.) See also 6. — [Gohus says, as on the authority of the KL, that **ضَارَبَ** signifies also "Convit camelus;" and Freytag, as on the authority of the K, that it signifies "convit camelus camelam." but in the KL it is only said that **ضَرَابٌ** is an inf. n. of a verb having this meaning; and its verb in this sense, as is said in the S and A and Msb and K, is **ضَرَبَ**, which has been thus expl. in the first paragraph.] — **ضَارَبَ فِي الْمَالِ** and **بِالْمَالِ**, inf. n. **مُضَارَبَةٌ**, means † He trafficked with the property. (A.) And **ضَارَبَ لَهُ** (A, Mgh, K) **فِي مَالِهِ** (A, Mgh,) or **ضَارَبَهُ فِي الْمَالِ**, (S,) inf. n. as above, (S, A, Mgh,) means † He trafficked for him with his property [or with the property]; (A, Mgh; because he who does so generally journeys in the

land seeking gain, (Mgh.) app. from **يُضْرَبُ فِي الْأَرْضِ** [the journeying in the land] for the purpose of seeking sustenance (TA) and is syn. with **قَارَصَهُ**, (S, Mgh, K, TA,) he gave him of his property for the purpose of his trafficking therein on the condition that the gain should be between them two or that the latter should have a certain share of the gain and accord to En-Nadh, **ضَارَبَهُ** is said of him who does thus and also of the person thus employed (TA)

4. **اضْرَبَ النَّاقَةَ**, (S,) and **اضْرَبَ النَّاقَةَ**, (A, TA,) inf. n. **إِضْرَابٌ**, (TA,) † He made the stallion to leap the she-camel (S, A, TA) — **اضْرَبَ حَاتِبًا لِمَظْمَرٍ كَذَا** — **اضْرَبَ** † He disposed, or accommodated, and subjected, himself to such a thing, or such an affair (A, TA) — **اضْرَبَ السَّمُومُ الْمَاءَ** [on hot mind] caused the earth to imbibe the water (An-Nadh) (K) — **اضْرَبَ لِنَفْسِهِ حَاتِبًا** † [He caused a signet-ring to be made, fashioned, or moulded, for himself]. (A, TA. [See also 8.]) — **اضْرَبَهُ الرَّدُّ** and **اضْرَبَ الصَّرِيبُ الْأَرْضَ** see 1, in the former half of the paragraph. — [Accord. to the TA, **أُضْرِبْنَا** (there written **أُضْرِبْنَا**) seems to signify † We were smitten by hoar-frost, or rime, or our land, or herbage, was smitten thereby thus resembling **أُخْلِدْنَا** and **أُضْرِبْنَا** but perhaps the right reading is **أُضْرِبْنَا** for] **أُضْرِبْنَا** (K, TA,) inf. n. **إِضْرَابٌ**, (TA,) signifies † The people, or party, had hoar-frost, or rime, fallen upon them. (K, TA) — **اضْرَبَ الْخُبْزَ** † The bread (K, TA) i. e. the bread baked in hot ashes (TA) became thoroughly baked, (K, TA,) and in a fit state to be beaten with a stick and to have its ashes and dust shaken off. (TA.) — **اضْرَبَ عَنْهُ** see 1, near the middle of the paragraph, in two places — **اضْرَبَ عَنِ الْأَمْرِ** is expl. in a copy of the A as meaning **عَرَفَ عَنْهُ**, and in the TA, (probably from that copy of the A, as I have reason to believe that it was used by the author of the TA,) is expl. by **عَرَفَ عَنْهُ**; but the right reading is indubitably **عَرَفَ عَنْهُ**, with the dotted ز, meaning † He turned away from the thing, or affair, a signification given in the first paragraph. it is said in the A to be tropical. And **اضْرَبَ عَنْهُ** also signifies † He digressed from it; made a digression, or transgression, from it; namely, a subject of speech or discourse: and particularly † he turned from it and retracted it — **اضْرَبَ الرَّحْلُ فِي الْبَيْتِ** see 1, in the latter half of the paragraph. — **اضْرَبَ** signifies also † He was silent; he spoke not: or he lowered his eyes, looking towards the ground: syn. **أَطْرَقَ**. (S, TA.)

5. **تَضْرَبَ** [He beat, struck, smote, or hit, himself much, or violently; or several, or many, times]. One says, **تَضْرَبُ بِالْحَصَى** [He smote himself much with pebbles], (K in art. كَتَحَ,) and **بِالتُّرَابِ** [with earth, or dust, as a man sometimes does in vexation]. (L ibid.) — See also 8, in two places.

6 تضاربوا (A, MA, Mgh, Msb, K, in the § and تصاربا) and اصطربوا (A, Mgh, Msb, K, in the § اصطربا) and صاربوا (K,) [They contended in beating, striking, smiting, or hitting, one another, and particularly, in fight,] they smote one another with the sword. (MA) One says, اصطرب القيدان, meaning The two slaves beat each other with the two sticks, or staves (Mgh.)

8. اصطرب see 6, in two places The inf n. is اصطربا, of which the dim. is صُيرِبَت, the ط being changed [back] into ت because the ص becomes movent. (§ and O in art طلق.) — [Hence, said of a thing, Its several parts colluded, or were, or became, in a state of collision and hence,] q تَحَرَّكَ (§, Msb, K) and مَاح, (K,) [but more significant than either of these, meaning he, or more generally it, was, or became, in a state of commotion, agitation, convulsion, tumult, disturbance, or disorder, was, or became, agitated, convulsed, or unsteady, struggled; floundered, tossed, or shook, about, or to and fro, moved, or went, about, or to and fro, or from side to side, nubbled, ragged, quivered, quaked, trembled, or shivered, fluttered, flickered, and the like,] and صُيرِبَ signifies the same. (K) [صُيرِبَ, also, is sometimes used in the sense of تَحَرَّكَ, as mentioned before.] One says, المَوْجُ يَصْطَرِبُ The waves [dash together, are tumultuous, or] beat one another. (§) And اضطرب الولد بالبطن [The child was, or became, in a state of commotion in the belly]; (A,) And تضرب في البطن [which means the same]. (TA.) And اضطرب الرق في السحاب The lightning was, or became, in a state of commotion in the clouds, [or it flickered therein,] syn. تَحَرَّكَ. (TA.) And اضطرب في أموره He went to and fro occupied in his affairs for the means of subsistence. (Mgh) and اضطرب, alone, signifies he sought to gain; or applied himself with art and diligence to gain, syn. اِكْتَسَبَ. (K, TA;) and is used by El-Kumeyt with النجد as its objective complement (TA. [See also الضرب النجد, in the latter half of the first paragraph.]) And اضطرب الرجل + The man was tall, and therewithal loose, lax, flabby, uncompact, slack, or shaky, in make, or frame. (K, TA.) And اضطرب حنجرهم [properly, Their rope was shaky, loose, or slack, meaning] + their word, or sentence, or saying, varied, or was discordant (K) or their words, or sayings, [conflected, or] varied, or were discordant and so أقوالهم [their sayings]. (Kull p. 56) And اضطرب رأيه + [His opinion was, or became, confused, weak, or unsound]. (TA in art. ربح.) And اضطرب عقله + [His mind, or intellect, was, or became, disordered, confused, or unsound] (K, in art. توه.) And اضطرب أمرة + His affair, or state, was, or became, disordered, unsound, or corrupt; (§, K;) syn. اِخْتَلَّ. (§, K,) [it was, or became unsound, or unsettled; as is indicated in the TA in art. زل:] اضطربت الأمور + The affairs were, or became, complicated, intricate, confused, discordant,

or incongruous; syn. اِحْتَلَّتْ: (Msb.) and اضطرب الأمر بينهم + [The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them]. (Msb voce سَحَر, q v) = اضطرب حاتم + He asked, or ordered, that a signet-ring should be made, fashioned, or moulded, for him (K, TA [see also 4]) occurring in a trad (TA) — اضطرب بناء في المسجد occurs in a trad as meaning + He set up a structure upon stakes driven into the ground in the mosque. (TA)

10. استضربت + She (a camel) desired the stallion. (K) — And استصرته فحلاً He desired, or demanded, of him a stallion to cover his she-camels, like استطره حلاً. (TA. in art طرق) = استصربت العسل The honey became صَرَب, (§,) i. e., became thick, (A,) or became white and thick (§, K) the verb in this sense is similar to استنوق in relation to a he-camel, and استنست in relation to a she-goat. (§)

صَرَب an inf. n. used in the sense of a pass part n, (TA;) q. مَضْرُوبٌ [Beaten, struck, &c] (K, TA) in some of the copies of the K, it is made the same as صَرَب signifying "a species" &c but this is a mistake. (TA) One says دِرْهَمٌ صَرَبٌ + [A comed dirhem], using the inf n as an epithet, as in the phrases مَاءٌ عَوْرٌ and مَاءٌ سَكْتٌ (§) And دِرْهَمٌ صَرَبٌ الأَمِيرِ, in which صَرَب may be thus put in the accus. case as an inf n., [the meaning being دِرْهَمٌ هَذَا دِرْهَمٌ صَرَبٌ + This is a dirhem comed with the coming of the prince,] which is the most common way (L, TA.) — + A light rain, (S, K, TA,) or so مَطَرٌ صَرَبٌ (A) دِيمَةٌ signifies "a lasting, or continuous, and still, rain," and صَرَبٌ, a little more than دِيمَةٌ, or a little above this and صَرَبَةٌ [as the n. un] signifies a fall, or shower, of light rain. (As, TA.) — + A make, form, fashion, mould, or cast; syn. صَبَعَةٌ. (S, TA.) — + A sort, or species; (§, K,) as also صَرِبٌ; (K,) and accord. to some copies of the K مَضْرُوبٌ, but this is a mistake: the pl. of the first is صُرُوبٌ. (TA.) — Also + A like [of a thing and of a person]; (ISd, A, K, TA;) and so صُرِبٌ, as related on the authority of Z; (TA;) and صَرِبٌ; (IAar, S, A, TA;) as in the phrase ضَرِبَ الشَّيْءُ the like of the thing, (§, TA,) and ضَرِبَ فُلَانٌ such a one is the like of such a one. (IAar, TA.) or صَرَبٌ signifies a like in stature and make: (IAar, TA:) its pl. is صُرُوبٌ; (TA,) and the pl. of صَرِبٌ is صَرَائِبٌ (§) and ضَرَبَاءُ, this latter occurring in a trad., in the phrase, ذَهَبَ هَذَا وَضَرَبَاُ This went away, and the likes of him. (TA.) One says also صَرَبَ قَوْلُهُ [meaning + In the like of his saying, referring to a saying in the Kur-án, &c.; a phrase similar to نَحْوُ قَوْلِهِ]. (AZ, T voce اِنْ in several places.) = A man penetrating, or vigorous and effective; light, or active, in the accomplishment of an affair or of a want; (K, TA;) not flaccid, or flabby, in flesh. (TA.) And (K) a man (S, TA) light of flesh, (S,

A, K, TA,) lean and slender. (TA.) The pl. is صُرُوبٌ, or, accord to IJ, this may be pl. of صَرَبٌ. (L, TA.) = The last foot of a verse (K, TA) pl. [of pauc] أَصْرِبٌ and [of mult] صُرُوبٌ. (TA.) = See also صَرَبٌ. — [Reiske, as mentioned by Freytag, explains it also as meaning Sour milk but this is app a mistake for صَرَبٌ, with the unpointed ص]

صَرَبٌ see the next preceding paragraph.

صَرَبٌ (§, A, Msb, K) and صَرَبٌ, but the former is the better known, (K,) Thick honey. (A) or white honey (Msb, K.) or thick white honey (§) or, as some say, wild honey and صَرَبَةٌ signifies the same or a portion thereof. (TA) صَرَبٌ is masc and fem. (§) [for] it is said to be pl. of صَرَبَةٌ, or a coll gen. n., which is in most cases masc. [but is also fem.]. (Msb)

صَرَبٌ see مَضْرُوبٌ. — Also † Herbage smitten and injured by the cold, and by the wind. (TA.) And † Herbage smitten by hoar-frost, or rime. (TA) And أَرْضٌ صَرَبَةٌ † Land smitten by hoar-frost, or rime, so that its herbage is nipped, or blasted, thereby. (AZ, TA)

صَرَبَةٌ [inf. n. un. of صَرَبَ; A single act of beating, striking, &c. a blow, stroke, &c.] — See also صَرَبٌ, fourth sentence — صَرَبَةٌ وَاحِدَةٌ means † At one time; once. (Mgh, Msb.) So in the saying, لَا آخِذَ مَا لِي عَلَيْكَ إِلَّا صَرَبَةٌ وَاحِدَةٌ + [I will not take what is due to me on thy part save at one time, or once]. (Mgh.) — صَرَبَةُ الْعَاصِصِ, which is forbidden, is † The saying of the diver for pearls, to the merchant, I will dive for thee once, and what I shall bring up shall be thine for such a price. (T, Mgh, TA.)

صَرَبَةٌ see صَرَبٌ, in two places.

صُرُوبٌ see مَضْرُوبٌ and see صَرَبٌ, near the end.

صَرِبٌ q. مَضْرُوبٌ [Beaten, struck, &c]. (K, TA) — A tent-peg, or stake, struck so as to be firm in the ground; as also مَضْرُوبٌ. (Lb, TA.) — See also صَرَبٌ, in three places. — Also, (As, ISd, K, TA,) or صَرِبُ الشَّوْلِ, accord. to Aboo-Naṣr, + Milk of which some is milked upon other or, accord to some of the Arabs of the desert, milk from a number of camels, some of it being thin, and some of it thick: (§) or milk of which some is poured upon other (As, TA) or such as is milked from a number of camels (ISd, K, TA) into one vessel, and mixed together, not consisting of less than the milk of three camels: (ISd, TA) or milk upon which other has been milked at night, and other on the morrow, and which has been mixed together. (TA.) [See also صَرِبٌ.] — And What is bad, of the kind of plants called خَبِضٌ: or what is broken in pieces, thereof. (K.) = See also مَضْرُوبٌ. — [Hence,] † The person who is entrusted, as deputy, with [the disposal of] the gaming-arrows [in the game called الجيسر]: or the person who shuffles those arrows, or who plays with them; (الْبَدِي يَضْرِبُ)

بالقداح; as also **صَارِبٌ** (K.) or both of these epithets signify the person who shuffles those arrows (**الَّذِي يَصْرِفُ بِالْقِدَاحِ**); and he is the person who is intrusted, as deputy, with [the disposal of] them (S) the former is of the measure **فَاعِلٌ** in the sense of the measure **فَاعِلٌ** (Sb, TA) and the pl. is **صُرَائِبٌ** (S, A) You say, **هُوَ صَرِيْبِي**, meaning † *He is my playfellow with the gaming-arrows* (**مَنْ يَصْرِفُ الْقِدَاحَ مَعِيَ**). (A, TA.) — And **الصَّرِيْبُ** is a name of † *The third arrow of those used in the game called الْمَسِيرُ*. (K, TA.) that arrow is thus called by some by others **الرَّقِيْبُ** [q v]: it has three notches, and three portions are assigned to it if successful, and three fines if unsuccessful. (Lh, L, TA) — [Hence, app.,] **صَرِيْبٌ** signifies also † *A share, or portion*. (K) — Also † *Hoar-frost, or rime*, (S, K,) like **حَلِيْبٌ** and **سَقِيْبٌ** (S in art **جَلَدٌ**) and † *snow* (K) — And † *The head* (K) so called because often in a state of agitation. (TA.) — And **ص. q.** **شَهْدٌ** [i. e. honey, or honey in its comb, or honey not expressed from its comb] and **عَسَلٌ صَرِيْبٌ** honey becoming, or become, white and thick (TA. [See also **صَرَبٌ**]) — Also *Big-bellied*, (**نَطِيْنٌ**, [in some copies of the K **نَطْنٌ**]) [as an epithet] of men, (K, TA,) and of others. (TA.)

صَرِيْبَةٌ A man, (K,) or anything, (T, S, TA,) living or dead, (T, TA,) struck, or smitten, with the sword (T, S, K, TA) the **ة** is affixed, though the word has the meaning of a pass. part n., because it becomes numbered with substs., like **نَطِيْحَةٌ** and **أَكِيْلَةٌ**. (S.) — [And also] The place [or part] upon which the blow, or stroke, falls, of the body that is beaten, or struck (Ham p 129.) — And Wool, or [goats'] hair, separated, or plucked asunder, with the fingers, and then folded together, and bound with a thread, and spun: (S [more fully expl. voce **سَلِيْلَةٌ**]) and wool that is beaten with a mallet: (TA.) or a portion of wool. (K) or a portion of cotton, and of wool (TA) pl. **صُرَائِبٌ**. (S.) — Also † *An impost that is levied, of the poll-tax or land-tax and the like*, (S, A, Mgh, O, Msh, K, TA,) and of [the tolls, or similar exactions, termed] **أَرْصَادٌ**. (S, O, TA) pl. as above (S, A, Mgh, &c.) And (hence, TA) † *The عِلَّةُ [as meaning the income, or revenue, arising from the service] of a slave; (S, K, TA,) i. e. صَرِيْبَةُ الْعَبْدِ means what the slave pays to his master, of the impost that is laid upon him* **صَرِيْبَةٌ** being of the measure **فَاعِلَةٌ** in the sense of the measure **فَاعِلَةٌ**. (TA) — And † *A nature; or a natural, a native, or an innate, disposition or temper or the like* [as though signifying a particular cast of constitution, moulded by the Creator] syn. **طَبِيْعَةٌ**, (S, A, K,) and **سَجِيَّةٌ**: (S:) pl. as above. (A, TA.) You say, **فَلَانٌ كَرِيْمٌ الصَّرِيْبَةِ** [† *Such a one is generous in respect of nature*]; and **تَشِيْمُ الصَّرِيْبَةِ** [† *mean &c.*]; (S,) and **إِنَّهُ لَكَرِيْمٌ الصَّرَائِبِ** [† *Verily he is generous in respect of natural dispositions*]. and **خَلَقَ النَّاسَ عَلَى صُرَائِبٍ شَتَّى**

[*Men are created of diverse natures &c.*] (TA) — See also **مَضْرِبٌ**.

صَرَابٌ: see **مَضْرِبٌ**.

صَارِبٌ [*Beating, striking, smiting, or hitting &c.*] act part n of **صَرَبَ** [in all its senses] (K, TA.) — A she-camel that strikes her milker (S, K) or one which, having been submissive, or tractable, before conceiving, afterwards strikes her milker away from before her or [the pl] **صَوَارِبٌ** signifies she-camels that resist after conceiving, and become repugnant, so that one cannot milk them. (TA) — Also, and **صَارِيَّةٌ** (K, TA,) the former a possessive epithet [i. e. denoting the possession of a quality], and the latter a verbal epithet [i. e. an act part. n], (TA,) † *A she-camel that raises her tail, and smites with it her vulva*, (K, A, in which latter only the pl is mentioned,) and then goes (K) pl **صَوَارِبٌ** (A, TA.) And the former is like **بَصْرَابٌ**, [i. e. † *تَصْرَابٌ*, as appears from what follows,] expl. by Lh as meaning † *A she-camel that has been covered by the stallion, [and app. that raises her tail in consequence thereof,] but respecting which one knows not whether she be pregnant or not*. (TA) or † *تَصْرَابٌ* signifies a she-camel recently covered by the stallion [and therefore often raising her tail] (Mz, 40th نوع.) — The former (**صَارِبٌ**) signifies also † *Swimming*, (S, TA,) in water. (TA) Dhu-r-Rummeh says,

لَيْلَايَ اللَّيْلِ يَطِيْبِي فَأَتْبَعُهُ

كَأَنِّي صَارِبٌ فِي عَمْرَةٍ لَيْتٍ

[*In the nights of diversion he calls me and I follow him as though I were swimming in a deep water, sporting therein*] (S, TA) — **طَيْرٌ صَوَارِبٌ** † *Birds seeking sustenance* (S, A, TA.) or birds traversing the land, [or migrating,] in search of sustenance. (L, TA.) — See also **صَرِيْبٌ**. — **صَارِبٌ** also signifies † *A dark night*. (K.) or a night of which the darkness extends to the right and left, and fills the world. (S, O. [So in my copies of the S and in the O and TA. but accord. to Golius, as from the S, “yet not filling the an”]) See the verse of Homcyd cited in the first paragraph. [J comes as an ex. of the last of the meanings expl. above, and so does Sgh in the O, the verse in the sentence here next following] — † *Anything long* applied in this sense to a night thus in the following verse:

وَرَأَعْتَنِي تَحْتَ لَيْلٍ صَارِبٍ

بِسَاعِدٍ قَعْمٍ وَكَفٍّ خَاضِبٍ

† [And that she helped me in lifting and putting on the loads, beneath the darkness of a long night, with a plump fore arm and a hand dyed with henna]. (TA.) — † *A place, (S,) or a depressed place, (K, TA,) and a valley, (TA,) in which are trees* (S, K, TA.) And † *A piece of rugged ground extending in an oblong form in a plain, or soft, tract*. (K, TA.) And † *The like of a رَحْبَةٍ in a valley* [app. meaning where the water flows into it from its two sides: see art. **رَحْبٌ**]: pl. **صَوَارِبٌ**. (K.)

صَارُوْبٌ [an irregular instrumental noun, like **طَاحُوْبٌ** and some other words of the same measure,] † *A snare for catching birds* (A, TA)

صَيْرِيْبٌ dim of **إِصْطِرَابٌ**, inf n of 8, q v

تَصْرَابٌ see **صَارِبٌ**, former hall, in two places

مَضْرِبٌ is an inf n. (Ham p 129) [See the sentence explaining the phrase **صَرَبَ فِي الْأَرْضِ**, and also the sentence next following it, towards the close of the first paragraph] — And it is also a noun of place [and of time, like **مَضْرِبٌ**, which is the regular form] (Ham ibid) See the next paragraph, in five places

مَضْرِبٌ [and † **مَضْرَبٌ**, q v,] † *A place, or time*, [the latter, as is said in the explanation of a phrase mentioned in what follows,] of beating, striking, smiting, or hitting — and also, † *A place, or time, of journeying* (KL) — **مَضْرِبُ الطَّرِيْقَانِ** means † *The line, or long mark, upon the face of the animal called طَرِيْقَانٌ [as though it were a place upon which it had been struck]* (TA in art **طَرِبَ**, q. v.) — And **مَضْرِبٌ**, † *A place where a tent is pitched, or set up*. (Msh) — See also **مَضْرِبٌ**. — Also, (thus in the TA in art **سَوَفٌ**, as from the A,) or **مَضْرِبٌ**, (thus in a copy of the A in the present art,) † *A space, or tract, or an extent, over which one journeys, as being a place of beating the ground* so in the saying, **بَيْنَهُمَا مَضْرِبٌ نَعِيْدٌ** [or **مَضْرِبٌ**, i. e. † *Between them is a far-extending space to be traversed*] (A) — **مَضْرِبُ عَسَلَةٍ** is a euphemism for † *The place of injection of sperm* and hence it means † *the source from which one springs; origin, ancestry, or parentage; &c*] One says, **مَا أَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ** (S, A) meaning [i. e. † *I know not the source (or the source) from which he has sprung, or his ancestry, or parentage*] (S) or **مَضْرِبُ عَسَلَةٍ** (S) or **مَا نَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ** [† *No source or origin [or parentage], nor people, nor ancestor or father, nor nobility, pertaining to him, is known*. (M, K, TA) And **مَا لِعُلَانٍ مَضْرِبُ عَسَلَةٍ** (S, A, in the latter لَزِيْدٌ) i. e. † *Such a one has no source*] of hundred (تَسَبُّ), nor of cattle or property (مَالٍ). (S.) And **لَكَرِيْمٌ الْمَضْرِبِ** [† *Verily he is generous in respect of origin*]. (A, TA.) [See also **صَرِيْبَةٌ**] — (One says also, **أَتَتْ اللَّافَةَ عَلَى مَضْرِبِهَا**, meaning † *The she-camel arrived at the time [of year] of her being leaped by the stallion; making the time to be like the place*. (S.) — **مَضْرِبٌ**, (S, A, O, and so in the M in art. **رَمَرٌ**) or **مَضْرِبٌ**, (K, TA,) with fet-h to the م, (K, TA,) and to the ر also, (TA,) [but this is app. a mistake, as the weight of authority is in favour of the former,] † *A bone in which is marrow: (S, O, K:) or a bone that is broken and from which marrow is extracted [or sought to be extracted]*. (M in art. **رَمَرٌ**) One says, of a sheep or goat, (S, A,) that is emaciated, (S,) **مَا يَرْمُرُ مِنْهَا مَضْرِبٌ** † [† *Not a bone of her that is broken for its marrow contains any marrow*]; i. e. when a bone of her is broken, no marrow

will be found in it (S, A) — And مَضْرِبٌ (S, Msh, K) and مَضْرِبٌ (Msh, K) and مَضْرِبَةٌ (S, Msh, K) and مَضْرِبَةٌ (Msh, K) and مَضْرِبَةٌ (Sb, TA) signify *The part of a sword, with which one strikes* (Msh, and Ham p 129) or *[the part] about a span from the extremity* (S, TA) or *the part exclusive of, or below, the طَبْعَةُ* [q. v.] (دُونَ الطَّبْعَةِ) (TA) or *the edge* (حَدُّ) thereof, (K, TA,) thus expl. by several of the leading lexicologists (TA) and so مَضْرِبَةٌ, which last also signifies *a sword*. (K) [i. e.] a sword itself is sometimes thus called, as ISd says (TA) the pl. of مَضْرِبٌ is مَضَارِبٌ. (Ham ubi supra) — [مَضْرِبٌ مَثَلٌ means + *The secondary idea, or thing, signified by a parable or proverb, and compared to the primary idea, or thing, the thing, or case, to which a parable or proverb is applied*. correlative of مَثَلٌ مَوْزُونٌ pl. مَضَارِبٌ] — And [the pl.] مَضَارِبٌ signifies + *Stratagems in war*. (IA, TA.)

مَضْرِبٌ [part. n. of أَضْرَبَ, q. v.]. You say, رَأَيْتُ حَيَّةً مَضْرِبًا (S, TA) and مَضْرِبَةً (TA) † I saw a serpent still, not moving (S, TA.)

مَضْرِبٌ [A thing with which one beats, strikes, smites, or hits;] a thing with which the action termed الضَرْبُ is performed, as also مَضْرِبٌ. (K.) A wooden instrument [a kind of mallet] with which the bow-string is struck in the operation of separating cotton. (Msh.) — And, (S, A, K,) as an epithet applied to a man, (S, A,) it signifies تَدِيدُ الضَرْبِ [One who beats, strikes, smites, or hits, vehemently], (S, O,) or كَبِيرُ الضَرْبِ [one who beats, &c., much]; as also مَضْرِبٌ (A, K) and مَضْرِبٌ (A) and مَضْرِبٌ (K, TA) and مَضْرِبٌ (O, K, TA). [But in none of these lexicons is this signification mentioned in such a manner as to show that it necessarily relates to any but the first of these words, namely, مَضْرِبٌ. that it does so, however, is indicated by the measures of all of them.] — Also, (O, K, TA,) or مَضْرِبٌ, with fet-h to the م and kesr to the ر, (Mgh,) thus written like مَحْلِسٌ by MF, and pronounced by the vulgar مَضْرِبٌ, but both of these are [said to be] incorrect, (TA,) A [tent such as is called] قُبَّةٌ: (Mgh:) or a great [tent of the kind called] فُسْطَاطٌ; (O, K, TA;) the فُسْطَاطٌ of king. (TA.) pl. مَضَارِبٌ. (Mgh, TA.)

مَضْرِبَةٌ and مَضْرِبَةٌ and مَضْرِبَةٌ: see مَضْرِبٌ.

مَضْرِبٌ Sewed [meaning quilted] with cotton: applied in this sense to a بَسَاطٌ [or thing that is read like a carpet, &c.]. (Mgh, Msh)

مَضْرِبَةٌ [a subst. signifying A quilt; a quilted garment and the like: see 2]. (S, Mgh, Msh)

مَضْرِبٌ The thing [i. e. plectrum] with which a te (عود) is struck [or played]: (S:) pl. مَضَارِبٌ.

† A in art. طَرِبَ. [See an ex. voce طَرِبَ. Bk. I.]

The plectrum commonly used for this purpose in the present day is a slip of a vulture's feather, and is termed رِيسَةٌ see the chap. on music in my "Modern Egyptians." — See also مَضْرِبٌ.

مَضْرِبٌ: see مَضْرِبٌ and مَضْرِبٌ, the latter in two places. Dhu-l-Rummeh says, speaking of a cake of bread (حَضْرَهُ),

وَمَضْرُوبَةٌ فِي عَيْبٍ دَبِّ نَرِيَّةٍ
كَسَرْتُ لِأَصْحَابِي عَلَى عَحْلٍ كَسْرًا

[Many a thing (meaning many a cake of bread) beaten for no offence, free from blame, I have broken for my companions in haste, with a vigorous breaking] (TA, after explaining the phrase أَضْرَبَ الْحُزْنَ [q. v.]) — Also † *Staying, abiding, or remaining, [fixed, or settled,] in a tent, or house*. (TA)

مَضَارِبٌ One who is employed by another to traffic for him with his (the latter's) property, on the condition of their sharing the gain together and also one who employs another to traffic for him with his (the former's) property, on that condition thus expl. by En-Nadr; and Az also allows the use of the word in these two senses. (TA.)

مَضْطَرِبٌ may mean إِضْطَرَابٌ [i. e. it may be used as an inf. n. of أَضْطَرَبَ (q. v.), agreeably with a general rule] — and it may mean A place of إِضْطَرَابٍ: (Ham p. 142.) [thus used it often means a place in which one goes to and fro seeking the means of subsistence: and simply a place in which one seeks gain see إِضْطَرَبَ فِي مَوَارِدِهِ and see also the syns مَرَاغِمٌ (in two places) and مُسَقَدٌ.] — [It is also a pass. part. n.: and hence the phrase مَضْطَرِبَاتٌ لِلْمَعَاشِ, meaning *The things that are desired to be gained for subsistence, or sustenance*. see مَرَاغِبٌ.]

مَضْطَرِبٌ [A thing having its several parts in a state of collision: and hence, a thing, and a man, in a state of commotion, agitation, convulsion, &c.: see its verb, 8]. — One says, جَاءَ مَضْطَرِبٌ [lit. *He came with quivering rein*]; meaning *he came discomfited, or put to flight, and alone*. (K.) — And رَجُلٌ مَضْطَرِبٌ الْحَلْقِ † A man incongruous, unsound, faulty, or weak, in respect of make: (A, TA) tall, and [loose, lax, flabby, uncompact, slack, shaky, or] not strong of make. (TA.) — And حَدِيثٌ مَضْطَرِبٌ السَّنَدِ † A tradition unsound, faulty, or weak, in respect of the authority upon which it rests, or to which it is traced up or ascribed; syn. مُحْتَلٌّ. (S, TA.)

ضرب

1. ضَرَبَهُ (S, O, L, K,) aor. ʾ, (O,) or ʾ, (L,) inf. n. ضَرْجٌ (O, L,) *He split it, slit it, or rent it asunder or open*; (S, O, L, K;) and so ضَرَبَهُ [but app. in an intensive sense, or said of a number of things, inf. n. تَضْرِيحٌ; namely, a garment, &c. (L.) [Hence,] ضَرْجُ النَّارِ q. v. تَحَجَّ

لَهَا عَيْبًا [i. e. *He made an opening in the live coals of the fire, in order that it might burn up well*]. (AHn, TA.) — And *He smeared it, daubed it, or defiled it*; (O, L, K,) and so ضَرَبَهُ [but app. in this case also, in an intensive sense, or said of a number of things], namely, a garment, (A, L,) &c. (L,) with blood, (A, L,) or with something similar thereto, that was red, or with something yellow. (L.) — And *He threw it, or threw it down* (K.) = ضَرَبَتْ بِحَرْبِهَا and حَرَصَتْ [signify the same, i. e. *She was choked with her cud; or she swallowed her cud with difficulty*; the former verb being app. formed by transposition from the latter, but حَرَصَتْ seems to be better known than حَرَصَتْ]; said of a camel. (O, TA)

2 see above, in two places — One says also, ضَرَجَ أَنْفَهُ بَدْمٍ (S, O,) or بِالْدَمِ (K,) *He made his nose to bleed*. (S, O, K.) — And أَتَوْتُ ضَرْجًا (S, O, K,) inf. n. تَضْرِيحٌ (S, O,) *He dyed the garment, or piece of cloth, of a red colour*, (S, O, K,) making it less fully dyed than that which is termed مُشْنَعٌ, and more so than that which is termed مَوْزُونٌ. (S, O.) — [Hence,] ضَرْجُ الْكَلَامِ (A, K,) inf. n. as above, (O,) † *He embellished the speech*, (A, O, K,) and amplified it, (A,) as one does in excuses, or pleas, (O,) with truth, or with falsehood. (A, O.) — ضَرَجَتْ حَبَّهَا *She (a woman) loosened her حَبٌّ [or opening at the neck and bosom of her shift or the like, so that the edges were not drawn together, or buttoned]* (O, K.) in the latter, ضَرْجُ الْحَبِّ, inf. n. as above. — ضَرْجًا الْإِبِلَ *We urged on the camels, in making a hostile, or predatory, incursion*. (O, K.)

5 see 7, in four places. — تَضْرَجٌ also signifies *It (a garment, A, L) became smeared, daubed, or defiled*, (S, A, O, L, K,) with blood, (S, A, O, L,) or with something similar thereto, that was red, or with something yellow. (L.) — And تَصَرَّجَ الْحَدَّ † *The cheek became red*, (O, K, TA,) on an occasion of shame. (O) You say, كَانَتْهُ تَضْرَجٌ † *I spoke to him and his cheeks became red*. (A, TA.) — And تَضَرَّجَتِ الْهَرَاءُ † *The woman displayed her finery, or ornaments, and beauties of person or form or countenance, to men*, (A, O, K, TA,) and embellished herself. (A, TA.)

7. انْضَرَجَ *It (a thing, or garment, &c. L) split, slit, or rent asunder or open*; (S, O, L, K,) as also انْضَرَجَ; (TA in art. ضَرْج;) and so تَضْرَجٌ [but app. in an intensive sense, or said of a number of things]: (L) the latter is said of a garment in the former sense; (TA;) or as meaning *it became much rent, or rent in several places*. (L.) When the fruits of herbs, or leguminous plants, appear, one says, انْضَرَجَتْ عَنْهَا لَعَائِبُهَا and أَكْشَامُهَا [i. e. *Their envelopes, or pericarps, and their calyxes, rent asunder or open, so as to disclose them*]. (A, TA. [And the like is said in the S and O.]) And one says also, انْضَرَجَتْ عَنْ الْبَقْلِ لَعَائِقُهُ [i. e.

الصَّارِحُ (O, K, TA,) or, accord. to Mujāhid, **النَّبْتُ** (O, TA,*) [The temple called] **الصَّارِحُ** (O, K, TA,) corresponding to, or over against, [i. e. directly over,] the Kaabah, (O, TA,) in Heaven, (O,) in the Fourth Heaven, (K, TA,) or in the Seventh, or in the Sixth, and said to be beneath the عَرْشُ, or in the First Heaven (TA) accord. to 'Alee, it is entered every day by seventy thousand angels. (O.)

قَوْسٌ صَرُوحٌ 1. *bow that propels the arrow with vehemence*, (S, A, K,*) as also **طَرُوحٌ** [q v]. (S and O and K in art. طرح.) And **دَابَّةٌ صَرُوحٌ** 2. *A beast that kicks with its hind leg* (S, K) [or with its fore legs see 1].

صَرِيحٌ Distant, or remote. (S, K) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**. (TA) — Also *A trench, or an oblong excavation, in the middle of a grave*, (S, A, Mgh, Msh, K,) and so **صَرِيحَةٌ**. (TA) in this sense [likewise] of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ** (Msh) what is termed **لَحْدٌ** is in the side. (S.) or *a grave* (K, TA) altogether (TA.) or *a grave without a لَحْدٌ*: (K, TA) pl. **ضَرَائِحُ**. (Msh) One says, **نَوَّرَ اللَّهُ صَرِيحَهُ** (A, TA) i. e. [May God illumine] his grave. (TA.) — See also **الضَّرَاحُ**.

صَرِيحَةٌ. see the next preceding paragraph.

مَضْرَجِيٌّ: see **مَضْرَجٌ**.

مَضْرَجٌ 1. *A garment, or piece of cloth, or other thing, used as a repository for clothes*: pl. **مَضَارِجُ**. (O.)

مَضْرَجِيٌّ A hawk, (S, A, O, K,) and a vulture, (A,) having long wings; (S, A, O, K;) as also **مَضْرَجٌ**; (O, K,) but the former is the more common. a hawk of this description is of an excellent kind: (TA) and to the wings of the vulture of this sort is likened the extremity of the tail of a she-camel with the coarse hairs that are upon it (Kf, TA.) or *white*, applied to a hawk and to a vulture; (A;) or thus, applied to a vulture; and sometimes, so applied, *black*. (Ham p. 95) or a vulture *intensely red* [or *brown*]: (AHát, O.) [and a hawk in which is redness; otherwise it is not thus called: (so in the Deewán of Jareer, accord. to Freytag.)] or *i. q.* **أَجْدَلٌ** and **صَقْرٌ** and **قَطَامِيٌّ**. (A'Obeyd, TA:) [it is mentioned in the K again in art. مَضْرَجٌ; for,] accord. to some, there is radical: (TA in art. مَضْرَجٌ) or, applied to a hawk, it means *that darts down sideways; or that thrusts the prey*. (Ham ubi suprâ.) — [Hence,] † *A chief*, (S, A, O, K,) such as is generous, or noble, (K,) or of ancient (A, O) and generous (O) origin. (A, O) — Also *White* as an epithet applied to anything. (K.) — And † *Tall, or long*. (K, TA.)

مَضْطَرَحٌ 2. *A thing cast aside*. (S, K.)

ضرد

8. **إِصْطَرَدَ**, as though from **صَرَدَ**. see 8 in art. طرد.

ضرس

1. **صَرَسَهُ** (A, TA,) aor. **صَرَسَ**, (TA,) inf. n. **صَرَسٌ**, (S, A, K,) *He bit it*. (TA) or *he bit it vehemently with the أَصْرَاسُ* [pl. of **صَرَسٌ**, q v.]; (S, A, K;) as also **صَرَسَهُ** (A) or *with the ضرس*. (T, TA) — *He (a beast of prey) chewed his flesh, (i. e. the flesh of his prey,) without swallowing it*, (A,) as also **صَرَسَهُ** (A, TA.) — *He bit it (namely an arrow) to try it, to know if it were hard or weak* (S) *he marked it (namely an arrow) by biting it with his أَصْرَاسُ*, (M, A,) or *with his teeth* (Az, TA.) — † *He tried him with respect to his claims to knowledge or courage*. (IAar) — **صَرَسَتْهُ الْخَطُوبُ**, inf. n. **صَرَسٌ**, † *Things or affairs, or calamities, tried, or tested, him*, as also **صَرَسَهُ**. (TA) — **صَرَسَتْهُ الْحُرُوبُ**, inf. n. **صَرَسٌ**, † *Wars tried, or proved, him, and rendered him expert, or strong*; (TA;) as also **صَرَسَتْهُ**, (S, A, K,) inf. n. **صَرَسٌ**. (S, K) — **صَرَسَهُ الرِّمَانُ**, (S, A, K,) inf. n. **صَرَسٌ**, † *Fortune became severe, rigorous, afflictive, or adverse, to them*, (S, A, K,) as also **صَرَسَهُ**. (A, TA) — **صَرَسَتْهُ نَابِهَا** † *She was evil in disposition*. (TA:) and **صَرَسٌ** [alone] *the being evil in disposition*. (IAar) — **صَرَسٌ** also signifies † *The biting of blame, or reprehension*. (IAar.) — And † *The keeping silence during a day, until the night* (O, K, TA:) as though biting one's tongue. (TA.) — And **صَرَسَ الْبُتْرُ**, aor. **صَرَسَ** (O, K, TA) and **صَرَسَ**, (TA,) inf. n. **صَرَسٌ**, (O, TA,) † *He cased the well with stones* (O, K, TA.) or, as some say, *he closed up the interstices of its casing with stones*: and in like manner one says of any building. (TA.) — **صَرَسَتْ أَصْنَانُهُ**, (S, K,) aor. **صَرَسَ**, (K,) inf. n. **صَرَسٌ**, (S,) *His teeth were set on edge* (كَثَّتْ) by eating or drinking what was acid, or sour. (S, A, K.) And **ضَرَسَ الرَّجُلُ** *The man's teeth were set on edge*. (TA.) It is said in a trad. of Wāhib Ibn-Munabbih, that a certain bastard, of the Children of Israel, offered an offering, and it was rejected; whereupon he said, **يَا رَبِّ يَا كُفْلُ أَبَوَايَ الْحَمِضَ وَأَضْرَسُ أَنَا أَأَنْتَ أَكْرَمُ مِنْ ذَلِكَ** [O my Lord, my two parents eat sour herbage, and are my teeth set on edge? Thou art more gracious than to suffer that]: and his offering was accepted. (O in art. حمض.) [See Jer., xxxi. 29; and Ezek., xviii. 2.] — Also **صَرَسَ**, inf. n. **صَرَسٌ**, † *He was angry by reason of hunger*: because hunger sharpens the أَصْرَاسُ. (TA.) — And **صَرَسُوا بِالْحَرْبِ** † *They persisted in war until they fought one another*. (T, O, TA.)

2. **ضَرَسَهُ**, inf. n. **تَضَرَّسٌ**: see **ضَرَسَهُ**, in five places. — **تَضَرَّسٌ** also signifies † *An indentation, or serration*, (Az, TA,) like **أَصْرَاسُ**, (TA,) in a sapphire (يَاقُوتَةٌ) and a pearl, or in wood. (Az, TA.)

3. **ضَارَسْتُ الْأُمُورَ** † *I became experienced in affairs, and knew them*. (T, TS) — **ضَارَسُوا**, (K,) inf. n. **مُضَارَسَةٌ** and **ضَرَّاسٌ**; so in the Tekmilch; but in the M, **تَضَارَسُوا**; (TA;) † *They warred, or fought, one against another, and treated one another with enmity, or hostility*. (K, TA) from **ضَرَسٌ**, [inf. n. of **ضَرَسٌ**,] signifying the “being angry by reason of hunger.” (TA)

4. **أَضْرَسَهُ** *It (acid, or sour, food, or drink,) set his teeth on edge*, (Ibn-'Abbād, K,*) syn. **أَكَلَتْ أَصْنَانُهُ**. (Ibn-'Abbād) [And so, app., **أَضْرَسَ** — Also † *He, or it, (an affair, or event, S,) disquieted him* (Ibn-'Abbād, S, O, K, TA) — And **أَضْرَسَهُ بِالْكَلَامِ** † *He silenced him by speech*. (Ibn-'Abbād, O, K.)

5: see what next follows.

6. **تَضَارَسَ**, (S, A, K,) in the M **تَضَرَّسَ**, (TA,) † *It (a building) was, or became, uneven*, (S, M, A, K,) and *irregular*, (A,) *having in it what resembled أَصْرَاسُ*. (M) — **تَضَارَسُوا** see 3.

صَرَسٌ † *Land of which the herbage is here and there* (IAar, T, O, K, TA) and on which rain has fallen here and there. (IAar, T, TA.) and a portion of land upon which rain has fallen a day or part of a day. (TA.) — See also **صَرَسٌ**.

ضَرَسٌ A tooth. (S, K.) pl. **أَصْرَاسُ**, and (sometimes, S, Msh) **ضَرُوسٌ** (S, Msh, K) and **أَصْرَسٌ** [which is a pl. of pauc., as is also, properly, the first of the pls. here mentioned]; and quasi-pl. n. **ضَرَسٌ** [written in the TA without any syll. signs, so that it may be **صَرَسٌ**, or **ضَرَسٌ** (like the sing.), or **صَرَسٌ**; so in the M [of which I am unable to consult the portion containing this art.]: (TA.) or [a lateral tooth; for] the **أَضْرَاسُ** are the *teeth, except the central incisors* (Mgh:) or [this explanation, which I find only in the Mgh, is incomplete, and the word sometimes means the *teeth* absolutely, but properly] the *molar teeth, or grinders, which are twenty in number, [including the bicuspids,] next behind the canine teeth* (Zj, in his “Khalk el-Insán”) or *i. q.* **أَرْحَاءُ**. (S and Msh and K, art. رحي: [see **سِنٌ**: and see also **رَبَاعِيَّةٌ**] **ضَرَسٌ** is masc.; (Mgh, K;) and sometimes fem.: (Mgh) or what is thus called is masc. when thus called; (S, Msh,) but if called **سِنٌ**, it is fem.: (Msh:) or it is properly masc.; and if found in poetry made fem., **سِنٌ** is meant thereby. (Zj, Msh:) but **أَسٌ** denies its being made fem.; (Msh, TA;) and as to the saying ascribed to Dukeyn,

فَقَفَّتْ عَيْنٌ وَطُتْ ضَرَسٌ

[And an eye was put out, and a tooth, or grinder, sounded], he says that the right reading is **وُطِنَ الضَّرَسُ** [and the tooth, or grinder, sounded], and that he who heard these words understood them not. (TA.) What are called **أَصْرَاسُ الْعَقْلِ** and **أَصْرَاسُ الْحُلُمِ** [The wisdom-teeth, and the teeth of puberty] are four: they come forth after the

[other] teeth have become strong. (TA. [See نَاجِدٌ]) — [Hence,] sing. of ضَرُوسٌ (K.) which signifies + The stones with which a well is cased. (S, O, K.) — And + أَفْدُ [app. as meaning a peak, or the like,] in a mountain. (TA.) — And + أَفْدُ rough [hill, or eminence, or elevated place, such as is termed] أَكْبَةُ (T, O, K, TA) and [such as is termed] أَكْبَتٌ (T, TA) or rough ground, written by Sgh. ضَرُوسٌ (IAar, TA) or a portion of a [tract such as is termed] قَفٌّ, somewhat elevated, very rugged, rough to the tread, consisting of a single piece of stone [or rock], unmixed with clay, or soil, and not giving growth to anything pl. ضَرُوسٌ. (TA.) — Also † Light rain (IAar, TA) or a rain little in quantity. (S, O) or a light rain pl. ضَرُوسٌ (K.) or ضَرُوسٌ مِنْ ضَرُوسٍ means scattered rains. (As, TA:) or scattered showers of rain (S, O) and some say, ضَرُوسٌ [app. a mistranscription, probably for ضَرُوسٌ, which signifies rain, or clouds, or mist, and rain] and [it is said that] ضَرُوسٌ signifies also a raining cloud that has not [much] width. (TA.) — See also مُضَرَّسٌ, last sentence.

ضَرَسَ A man having his teeth set on edge. (TA.) — And † A man angry by reason of hunger; (AZ, K, TA,) because hunger sharpens the أَضْرَاسَ (TA) and ضَرَسَ signifies + very hungry, (K, TA,) so that there is nothing that comes to him but he eats it, by reason of hunger: (TA) pl. of the latter ضَرَّاسِي, like as حَرَّاسِي is a pl. of حَرِينٌ. (K.) — And † A man (S, A, O) refractory, untractable, perverse, stubborn, or obstinate, in disposition (Yz, S, A, O, K.) evil in disposition, or ill-natured, and very perverse or cross or repugnant and averse; syn. شَرَسَ. (K.) You say ضَرَسَ ضَرَسَ شَرَسَ (Yz, S, A, O.) [See ضَرُوسٌ.] — See also مُضَرَّسٌ, last sentence.

ضَرَسَةٌ Ruggedness, and roughness. (TA.)

ضَرَّاسٌ Toothache. (MA.)

ضَرَّاسٌ [seems to signify, properly, A disposition to bite]. — [Hence,] ضَرَّاسِي means + The she-camel is in the case of the recentness of her bringing forth, when she defends her young one; from the epithet ضَرُوسٌ, (S, Meyd, O, but in the S and O, هِي, referring to the she-camel, is put in the place of ضَرَّاسِي;) and is a prov., applied to the man whose nature is evil on the occasion of his defending. (Meyd.) And one says, اِتَّقِ الضَّرَّاسَةَ, meaning † Beware thou of the she-camel in the case of the recentness of her bringing forth, and of her evil disposition towards him who approaches her, by reason of her attachment to her young one. (A, TA.) [In the TA, in art. جن, this saying is mentioned with ضَرَّاسِي in the place of ضَرَّاسِي: the former may perhaps be another reading, but I rather think that it is a mistranscription for the latter. And in the present art. in the TA, it is added that Sgh has mentioned (app. in the TS, for he has not done so in the O,) El-Bāhilee's having explained الضَّرَّاسِي as meaning سَيِّئٌ; and that it is likewise explained

in the T as meaning سَيِّئٌ. but I know no such word as سَيِّئٌ; nor do I know any word of which it is likely to be a mistranscription, though I have diligently searched for such. This word سَيِّئٌ has been altered by the copyist in each instance in the TA, so that it seems to have been indistinctly written by the author.] — [Hence also] ضَرَّاسِي + الحَرْبُ The biting of war. (Ham p. 532)

ضَرُوسٌ A she-camel of evil disposition, (S, K,) that bites her milker (S, A, K) or that has a habit of biting to defend her young one. (TA.) — [Hence,] حَرَبَ ضَرُوسٌ † Devouring, biting, war (TA) or vehement war. (Ham p. 87.) — And A she-camel whose flow, or stream, of milk does not make any sound to be heard. (TA.)

أَضْرَاسٌ + Stones resembling أَضْرَاسٌ [i. e. teeth or lateral teeth or molar teeth]. with such, a well is cased. (TA.) — And † The vertebrae of the back (O, K.) — Also, and † مَضْرُوسَةٌ, + A well (نِثْرٌ) cased with stones. (S, K.) — See also ضَرَسَ.

أَحْرَسٌ an imitative sequent to أَضْرَسَ as an epithet applied to a man. (S, K.)

مَضْرُسٌ + A sort of figured cloth or garment, (S, O, K,) having upon it forms resembling أَضْرَاسَ [i. e. teeth or lateral teeth or molar teeth], (K,) or thought by IF to be thus called because having upon it such forms. (O) or, applied as an epithet to [the kind of garments called] رِيْطٌ, as meaning figured with the marks of folding. or meaning folded in a square form. or, as some say, مَضْرُسَةٌ signifies a sort of cloths, or garments, upon which are lines and ornamental borders. (TA.) — And † An arrow that is not smooth, or even, because it has in it what resemble أَضْرَاسَ (TA.) — And حَرَّةٌ مَضْرُسَةٌ + [A stony tract] in which are stones like the أَضْرَاسَ of dogs (A'Obeid, S, K.) — Also † A man who has been tried, or proved, or tried and strengthened, by experience; (A, TA;) whom trials have befallen, as though he had been bitten thereby. (TA) who has been tried, or proved, and rendered expert, or strong, by wars, (S, A,) and by affairs, or calamities. (A:) like نَاجِدٌ from نَاجِدٌ: (A, TA) or who has become experienced in affairs. (AA, S:) one who has travelled, and become experienced in affairs, and fought; as also ضَرَسَ and ضَرَسَ. (TA.)

المَضْرُسُ The lion, that chews the flesh of his prey without swallowing it: (O, K:) or the lion; so called because he does thus. (TA.)

مَضْرُوسَةٌ: see ضَرَسَ: and also مَضْرُسٌ.

ضرب

1. ضَرَبَ, aor. 2; (S, Msh, K;) and ضَرَبَ, aor. 2; (Msh;) inf. n. ضَرِبٌ (S, Msh, K, in the Msh said to be of the latter verb,) and ضَرَبَ (Msh, K, in the Msh said to be of the former verb,) and ضَرِبٌ and ضَرَبَ (K,) or the last is a simple subst., (Msh,) [a coarse word, signifying] He broke

wind, i. e. emitted wind from the anus, with a sound. (S, K) [When it is without sound, you say قَسَا] Hence the prov. أَوْدَى الْعَبْرُ إِلَّا ضَرِبًا The ass had no power remaining except [that of] emitting wind from the anus, with a sound (S, K.) applied to a vile, or an abject, person, and to an old man, and in allusion to a thing's becoming in a bad, or corrupt, state, so that there remains of it nothing but what is of no use (K) the last word is in the accus. case as denoting a thing of a different kind from that signified by the preceding noun (O.) And أَحَبُّ مِنَ الْمَرْوِيِّ ضَرِبًا [More cowardly than he who is exhausted by emitting wind from the anus, with a sound] another prov. [its origin is variously related see Freytag's Arab Prov., i 320] or الْمَرْوِيُّ ضَرِبًا [or ضَرِبًا, for it is differently written in different copies of the K,] is a certain beast, between the dog and the cat, (K,) or between the dog and the wolf, (O,) which, when one cries out at it, emits wind from the anus, with a sound, by reason of cowardice. (Sgh, K.)

2 see 4, in two places.

4. اصْرَطَ, and صَرَطَ (S, O, K,) He made him to emit wind from the anus, with a sound. (S.) or he did to him that which caused him to emit wind from the anus, with a sound (O, K.) — اصْرَطَ بِهِ; and صَرَطَ بِهِ (S, K,) inf. n. تَصْرِيطٌ; (K,) He derided him, and imitated to him with his mouth the action of one emitting wind from the anus, with a sound, (S,) he made to him with his mouth a sound like that of an emission of wind from the anus, and derided him. (K, TA.) اضْطَرَّ بِالسَّائِلِ said in a trad., of 'Alee, means He treated the usher with contempt, disapproving what he said, he derided him. (TA.)

ضَرِبٌ part. n. of ضَرَبَ. (Msh.)

ضَرَبَةٌ [inf. n. un. of 1; A single emission of wind from the anus, making a sound]. It is said in a prov., of him who has done a deed of which he has not done the like before nor after, كَانَتْ مِنْهُ كَضَرَبَةِ الْأَصْمَرِ [There proceeded from him what was like the ضَرَبَةُ of the deaf]. (Sgh, TA.)

ضَرَابٌ An emission of wind from the anus, with a sound (S, TA.) or the sound thereof (K, TA: [in the CK, صَوْتُ الْعَقْعِجِ is put for صَوْتُ التَّيْجِ].)

a subst. from 1. (Msh)

ضَرَابٌ see ضَرَابٌ.

ضَرِبٌ: }
ضَرِبَتِي: } see سَرِبَتِي.
ضَرِبَتَا: }

ضَرَابٌ and ضَرُوبٌ and ضَرُوبٌ are all [intensive] epithets from 1; (K,) [signifying One who emits wind from the anus, with a sound, much, or frequently;] the last mentioned by Sb, and expl. by Seer. (TA.)

ضَرُوبٌ: see the next preceding paragraph.

صَرِيْطُ }
صَرِيْطِي } see سَرِيْطِي.
صَرِيْطِي }

أَصْرَطُ see أَطْرَطُ, in art. طرط

مُصْرَطُ الْحَجَارَةِ [as though signifying *He who makes the stones to emit sounds, from fear*] an appellation given to 'Amr Ibn-Ilind, because of his strength and hardness and courage, (S,) or because of the awe which he inspired. (A, TA)

صرع

1. صَرَعَ, said of a lamb or kid, *He took [with his mouth] the صَرَعُ [meaning dug] of his mother.* (TA) [This seems to be regarded by some as the primary signification.] — And (TA) the same, (S, Msh, K,) said of a man, (S,) aor. ٤, (Msh, K,) and صَرَعَ, aor. ٤, and صَرَعَ, aor. ٤, (K,) inf. n. (S, Msh, K) of the first (S, Msh, TA) and of the third (TA) صَرَاعَةً (S, Msh, K,) and (K) of the second (TA) صَرَعَ (K;) *He was, or became, lowly, humble, or submissive;* (S, K,) and low, abject, or abased, (S, Msh, K;) إِلَيْهِ (K) and لَهُ [to him] (TA) or صَرَعَ and صَرَعَ signify *he lowered, humbled, or abased, himself,* (K, TA,) [like نصَرَعَ, which is more commonly used in this sense,] and *made petition for a gift.* (TA) and صَرَعَ (Msh, K, TA,) inf. n. صَرَعَ (Msh,) or صَرَاعَةً (TA,) *he was, or became, weak,* (K, TA,) and it is said that the verb in this last sense is from صَرَعَ in the sense expl. in the first sentence. so in the “Mufradāt” [of Er-Rāghib] صَرَعَ, likewise, like قَرَعَ [in measure], signifies *he was, or became, weak in body, slender, spare, or light of flesh.* and صَرُوعٌ [app. as an inf. n. of which the verb is صَرَعَ,] the *being lean, or emaciated* (TA.) For another explanation of صَرَاعَةً, see 5. — [صَرَعَ is made trans. by means of ب.] one says, ضَرَعَ بِهِ فَرَسَهُ *His horse humbled him, or abased him* (O, K, TA) or, as in the L, overcame him. (TA.) — صَرَعَ مِنْهُ, said of an animal of prey, (IKtt, K, TA,) inf. n. صَرُوعٌ (K,) *He approached* (IKtt, K, TA) *him* i. e. a man, (IKtt, TA,) or *it* i. e. a thing. (K.) — See also the next paragraph.

2. تَصَرَّعٌ signifies *The drawing near, or approaching, by little and little, in a deceitful, or guileful, manner, going this way and that, or to the right and left;* (Ibn-'Abbād, O, K,) as also تَصَرَّعٌ: (K) you say ضَرَعَ and تَصَرَّعٌ. (O, TA.) — And ضَرَعَتِ الشَّمْسُ (K,) inf. n. as above, (S, O,) † *The sun approached the setting;* (S, O, K;) [like صَحَّعَتْ;] and ضَرَعَتْ signifies the same; [like صَحَّعَتْ;] or *the sun set;* (K;) and الشَّمْسُ ضَرَعَتْ, inf. n. مُضَارَعَةً, signifies the

same as صَرَعَتْ and صَرَعَتْ (TA.) — And حَانَ أَنْ تُدْرِكَ ٢. q. *The cooking-pot approached, or attained, to the time of the cooking of its contents;* and so, app., † صارعت, accord to the TA, but the passage in which this is there indicated presents an obvious mistranscription]. (S, O, K, TA. [In the CK, تُدْرِكَ is erroneously put for نُدْرِكَ.]) — And صَرَعَ الرَّبُّ [app means *The rob, or unsipped juice, became nearly mature, or the expressed juice was cooked, but its cooking was not complete.* (O, K, TA. [In the CK, الرَّبُّ is erroneously put for الرَّث, and طَبَحَ for طَبَخَ, and يُتِمَّرُ طَبَحَهُ for يُتِمَّرُ طَبَخَهُ.])

3. مُضَارَعَةٌ is syn with مُتَسَابِهَةٌ (S, O, Msh) accord to Er-Rāghib, its primary meaning is *The sharing [in a thing, or particularly in the sharing of the udder], like مُضَارَعَةٌ, which is the “sharing in sucking”* (TA.) You say صارعه *He, or it, resembled him, or it; was, or became like him, or it.* (K, TA.) And نِيْسَمًا مُضَارَعَةً [Between them two are the sipping of the wine-cup, and the resemblance of hands, or computation and congeniality] said in the A to be from الصَّرْعُ. (TA.) [See also an ex. voce تَحَلَّجَ.] — Also ٢. q. مُقَارَبَةٌ [meaning *The approaching a thing.* (TA.) See 2, in two places.

4. اصْرَعَتْ, said of a ewe or she-goat, *Her milk descended [into her udder, i. e. she secreted milk in her udder, as is shown in the lexicons in many places, (see for instance, أَرَدَتْ, and رَدَّةٌ,) a little before her bringing forth:* (S, O, K) and [in like manner] said of a she-camel, *her milk descended from* (مِنْ [a mistranscription for فِي i. e. into]) *her udder near the time of bringing forth;* and the epithet applied to her is † مُضَرَّعٌ [without ة] or, as in the A, said of a she-camel and of a cow, *her udder (صَرْعًا) became prominent before bringing forth* (TA) or, said of a ewe or she-goat, *she shewed herself to be pregnant, and became large in her udder.* (T in art. رَمَد.) And أَضْرَعَتْ عَلَى رَأْسِ الْوَلَدِ [She secreted milk, or became large, in the udder, at the time of bringing forth, or when about to produce the young, like as one says كَانَ ذَلِكَ عَلَى رَأْسِ فَلَانٍ expl. in art. رَأْسِ], said of a ewe or goat. (S in arts رَمَد and رَبَى [in both of which the meaning is clearly shown] and in art. دَمَعَ [in which last see several sentences.]) — [Hence, app.,] أَضْرَعْتُ لَهُ مَالِي † *I gave him liberally, unsparingly, or freely, my property.* (O, K.) — And اصْرَعُهُ signifies also *He, or it, lowered, humbled, or abased, him.* (S, O, K.) Thus, in a trad. of 'Alee, اللَّهُ أَضْرَعَ اللَّهُ خُدُودَكُمْ *May God lower, or humble, or abase, your cheeks.* (TA) One says also, كَانَ مَزْهُومًا † *He was proud, haughty, or insolent, and poverty lowered, or humbled, or abased, him.* (TA.) And it is said in a prov., الْحَمَى أَضْرَعَنِي, لِلنَّوْمِ (Meyd, O, K,) or لِلنَّوْمِ (S, Meyd, A, O,) or لِلنَّوْمِ (Meyd, O, K,) accord. to different relations, (Meyd, O,) [meaning *The fever abased me to thee, or to sleep,*] asserted by El-Mufaḍḍal to have been first said by a certain man named Mureyī, to a Jinnee by whom he was carried off while sleeping under the influence of fever, after he had been making a fruitless search after his two brothers, Murālah and Murrah, who had also been carried off by Jinn. [his story is related at length in the O and TA, as well as by Meyd, and is given in Har p. 568, and in Freytag's Arab. Prov. i. pp. 364-5] the prov. is applied to the case of abasement on the occasion of need. (Meyd, O, TA.) — One says also, اضْرَعُهُ إِلَيْهِ *He, or it, constrained him to have recourse to him, or to.* (TA) — And اصْرَعُهُ الْحُبُّ *Love rendered him lean, or emaciated.* (TA)

5. تَصَرَّعَ *He lowered, humbled, or abased, himself* (O, K, TA) or *he addressed himself with earnest, or energetic, supplication:* (TA) syn. اِسْتَبَلَّ, to God (إِلَى اللَّهِ). (S, O, K.) or *he manifested* † صَرَاعَةً i. e. *severe poverty,* (O, TA,) and want, (TA,) to God. (O, TA.) or ٢. q. يَطْلُبُ الْحَاجَةَ (K, TA,) or تَعَرَّضَ يَطْلُبُ الْحَاجَةَ (CK,) you say, فَلَانٌ يَتَصَرَّعُ i. e. *Such a one came asking, or petitioning, to another for a thing that he wanted.* (Fr, S, O) [See also تَصَرَّعَ.] — Also *He withed; and asked, or called, for aid, or succour.* (TA.) — And, said of the shade, † *It contracted, shrank, or decreased; or it went away;* syn. قَلَصَ: (Ibn-'Abbād, O, K, TA:) and تَصَرَّعٌ is a dial. var. thereof. — See also 2.

صَرُوعٌ a word of well-known meaning, (TA;) [properly and generally, the udder, but sometimes applied to the dug, or teat.] the صَرُوعُ is of every female that has a cloven hoof, or of the she-camel. (S, O) [i. e.] of each of these. (K) or [of the former only; i. e.] of the sheep or goat and of the cow and the like; that of the camel being termed خُلْفٌ. (Lth, O, K.) it is, *to the cloven-hoofed female, like the تَدَى to the woman.* (Msh:) or, *to cattle, like the تَدَى to the woman.* (Towsheeh, TA) accord. to the IF, it is of the sheep or goat and of other animals: accord. to IDrd, of the sheep or goat [only]. AZ says, it comprises the أَطْبَاءَ, which are the أَخْلَافَ, and in which are the أَحَالِيلَ, which are the orifices for the passing forth of the milk: (O) the pl. is صَرُوعٌ. (O, Msh, K.) مَا لَهُ زَرْعٌ وَلَا صَرُوعٌ [lit. *He has not seed-produce nor an udder*] means † *he has not anything:* (TA) or it means *he has not land to sow, nor a ewe or she-goat or she-camel or other animal having a صَرُوع.* (O.) — See also the next paragraph, in two places.

صَرُوعٌ A like; a similar person or thing; (IAar, O, K;) as also † صَرُوعٌ: (IAar, TA in art. صرع.) and so صَرُوعٌ (O, TA) and صَرُوعٌ. (O and K and TA in art. صرع.) — And A sort, or species: and a state, condition, or manner of being: of a

thing: as also **صُرْعٌ**. and so **صِرْعٌ** and **صُرْعٌ**. (TA in art. **صرع**.) — And *A strand of a rope*. (O, K) and so **صِرْعٌ**: (O) pl. **صُرُوعٌ**. (O, K) and the CK adds **أَصْرَعُ**.)

صُرْعٌ *Lonely, humble, submissive, or in a state of abasement*, [originally an inf. n., and therefore, as an epithet,] applied to a single person and to a pl. number. (O:) and **صَارِعٌ** signifies the same, applied to a single person; (O, Mṣb,) as also **مُسْتَصِرِعٌ**: (K, TA) accord. to Lth, one says, **صَارِعٌ**, (O,) and **أَصْرَعُ**, which signifies the same, (Ham p. 344,) and **جَبَنَكِ صَارِعٌ**, [meaning, as is implied in the O, *Thy cheek is lowly &c.*, and so *thy side*, and the like is said in the Ham p. 590,] and **أَنْتَ صَارِعٌ** [*Thou art lonely &c.*]: (O) and the pl. of **صَارِعٌ** is **صُرْعَةٌ** and **صُرُوعٌ**: (TA) or **صَارِعٌ** signifies, and so **صُرْعٌ**, and [in an intensive sense] **صُرُوعٌ** and **صُرْعَةٌ**, *lowering, humbling, or abasing, himself* (K) or *thus, and making petition for a gift* (TA:) and **صُرْعٌ** signifies *weak*; (S, Mgh, Mṣb, K,) as also **صِرْعٌ**: (K;) the former (Mṣb, K) originally an inf. n. (Mṣb) [and therefore, as an epithet,] applied to a single person and to a pl. number. (K) and **صُرْعٌ** and **صَارِعٌ** *small*; applied to anything: or *small in age, weak*, (K, TA,) and *lean, spare, or light of flesh* (TA:) and **الصَّارِعُ** **صَارِعٌ**, (S,) and **صُرْعٌ**, (TA,) *lean, spare, or light of flesh, and weak, in the body*, (S, TA;) applied to a man: (S) and **صُرْعٌ** applied to a colt, *not having strength to run*, (K, TA,) *by reason of the smallness of his age*. (TA.) Also **صُرْعٌ** *cowardly, or weak-hearted*: you say, **هُوَ وَرِعٌ صُرْعٌ** [both app. meaning the same]. (TA.) And, applied to a man, **صُرْعٌ** *inexperienced in affairs; ignorant; or in whom is no profit nor judgment*; syn. **غَيْرٌ**. (TA.)

صُرِعَ: see **صُرْعٌ**, in three places.

صُرْعَةٌ: see **صُرْعٌ**. — It is also a pl. of **صَارِعٌ** [as mentioned above, voce **صُرْعٌ**]. (TA.)

صُرْعَةٌ occurs in a trad. as meaning *A reviler of men, who becomes like them and equal to them*. (TA.)

صُرُوعٌ: see **صُرْعٌ**.

صُرُوعٌ pl. of **صُرْعٌ** [q. v.]. (O, Mṣb, K.) — Also *A species of grape*, (AHn, O, K,) *growing in the Sarāh (السراة)*, (AHn, O,) *white, large in the berries*, (AHn, O, K,) *having little juice, great in the bunches, like the sort of raisins called طَائِفِي*. (O.) — It is also a pl. of **صَارِعٌ** [as mentioned above, voce **صُرْعٌ**]. (TA.)

صُرْعَةٌ and **صُرْعَةٌ** (IF, S, O, K) and **صُرْعَةٌ** (O, K,) applied to a ewe or she-goat, *Large in the صُرْعٌ* [or *udder*]; (IF, S, O, K;) and in like

manner applied to a woman. (K) or **صُرْعٌ** the last is applied to a woman as meaning *large in the breasts*, and in like manner to a ewe or she-goat (IDid, TA) or, accord. to the L, the second and **صُرْعٌ**, as first expl. above, are applied to a ewe or she-goat, and to a camel, and the first is applied to a ewe or she-goat, as meaning *goodly in the صُرْعٌ*. (TA.) — Also, the first of these words, (O, K,) mentioned in the Kur lxxxviii. 6, (O,) **صُرْعٌ**; (O, K;) which is *A bad sort of pasture, upon which the pasturing cattle do not make (لَا تَعْقِدُ) fat nor flesh, and which renders them in a bad condition if they do not quit it and betake themselves to other pasture*, (AHn, O,) or, accord. to I Ath, the **صُرْعٌ** is a certain plant in El-Hijāz, having large thorns (TA) or, the plant called **صُرْعٌ** that is dried up; (Fr, S, O, K,) being its appellation when it is in its fresh state, (Fr, K, TA,) the people of El-Hijāz call it **صُرْعٌ** in its dry state; (Fr, TA;) and it is [said to be] a plant which the beast will not approach, because of its bad quality: (K) and (K) *what is dry of any tree*; (Ibn-'Abbād, O, K;) accord. to some, peculiarly, of the **عَرَجٌ** and **حَلَّةٌ**; (TA,) or [any] *dry herbage*. (TA in art. **صُرْعٌ**) and, (K,) accord. to Lth, (O,) a certain plant in water that has become altered for the worse by long standing or the like, having roots that reach not to the ground. (O, K) or a certain thing in Hell, *more bitter than aloes, and more stinking than the carcass, and hotter than fire*; (K, TA;) *the food of the inmates of Hell*; but this was unknown to the [pagan] Arabs: (TA) and, (K,) as some say, (O,) a certain plant, (K, O,) green, (O,) thus in the L, but in the "Mufradāt" red, (TA,) of fetid odour, cast up by the sea, (O, K,) light, and hollow: (TA) and, (K,) accord. to Abu-l-Jowzā, (O,) the prickles of the palm-tree: (O, K) and, (K,) accord. to I Aqr, (O,) the [thorny tree called] **عَوْسَجٌ**, in its fresh state. (O, K.) — Also *Wine, or thin wine*: (K) or *thin beverage*. (Ibn-'Abbād, O, K.) — And the skin that is upon the bone, beneath the flesh (Lth, O, K) of the rib: (Lth, O:) or the integument upon it. (TA.)

صَارِعٌ: see **صُرْعٌ**, in seven places. — **نُحُومٌ صَارِعٌ** means *Stars inclining to setting, or to the places of setting*. (A and TA in art. **خضع**.)

أَصْرَعُ: see **صُرْعٌ**: — and for its fem., **صُرْعَاءُ**, see **صُرْعٌ**, in three places.

مُصْرِعٌ an epithet applied to a she-camel [and app. to a ewe or she-goat]: see 4.

صُرْعٌ part. n. of the intrans. verb **صَرَعَ**. — In the TA, voce **مَصْرَعٌ**, which is evidently a mistranscription for **مُصْرِعٌ**, is expl. as an epithet applied to a preparation of **أَقِطٌ** (q. v.) as meaning *Such as has become thick, or coagulated, and almost thoroughly cooked*: on the authority of AHāt.]

المُصَارِعُ [as a conventional term of grammar]

The future tense; [or rather *the aorist*, for it is properly *the present*, and tropically *the future*] so called because it resembles nouns in admitting the desinential syntactical signs (TA.)

مُسْتَصِرِعٌ see **صُرْعٌ**.

صرع

Q 1. **صُرْعَتِ الْأَبْطَالُ**, [inf. n. **صُرْعَةٌ**.] | *The men of valour acted like lions*; as also **تَصُرْعَتِ**. (K) or, as some say, **الصَّرْعَةُ** and **الصَّرْعَمُ** signify *+ the choosing of valiant men* [app. as antagonists] in war, or battle (TA) And you say, **صُرْعَمَ الْأَبْطَالُ بَعْضَهَا بَعْضًا فِي الْحَرْبِ** | [*The men of valour attacked one another like lions in war, or battle*]. (S, TA.)

Q. 2. **تَصُرْعَمُ**: see what precedes, in two places.

صُرْعَمُ, or **صُرْعَمُ**. see the next paragraph.

صُرْعَامُ, (MA, K, and so in some copies of the S,) and **صُرْعَامَةٌ**, (MA, K, and so in other copies of the S,) and **صُرْعَمُ**, (MA,) or **صُرْعَمُ**, like **جَعْفَرُ**, (K, TA,) *The lion*. (S, MA, K) or *a lion accustomed to prey, strong, and bold*. (TA.) — And **الصُرْعَامُ** is also applied to *The constellation of the Lion*. (Ham p. 110)

صُرْعَامَةٌ: see **صُرْعَامُ** — Hence, as being likened to a lion, (TA,) **صُرْعَامٌ**, (K, TA,) as an epithet applied to a man. (TA.) — And **صُرْعَامٌ** *powerful stallion* [camel] (K) — And **صُرْعَامٌ** *strong man*; (K, TA,) as being likened to a lion. (TA.) — And **صُرْعَامَةٌ مِنْ طِينٍ** is said in the Nawādir el-Aḡrāb to mean *Slime, or mire*. (TA)

ضرم

1. **صُرِمَتِ النَّارُ**, (S, Mṣb, K,) aor. **ضَرَمَ**, (Mṣb, K,) inf. n. **صُرْمٌ**; (Mṣb, TA;) and **اصطُرِمَتْ**, and [in an intensive sense] **تَضُرِمَتْ**; (S, Mṣb, K;) *The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed*; syn. **انْتَهَبَتْ**, (S, Mṣb,) or **اشْتَعَلَتْ**. (K.) — And **صُرِمَتِ الشَّيْءُ** *The thing was, or became, intensely hot*. (S, K.) — And **صُرِمَتِ الْحَرْبُ**, and **اصطُرِمَتْ**, and [in an intensive sense] **تَضُرِمَتْ**, *The war was, or became, kindled; or it burned fiercely, or raged*. (TA.) — And **ضُرِمَ**, (S, Mṣb, K,) inf. n. as above, (Mṣb,) said of a man, (S, Mṣb,) **ضُرِمَ** *He was, or became, vehemently hungry*. (S, Mṣb, K, TA:) or *he burned with hunger*: said by Z to be tropical: (TA) and so **ضُرِمَ جَوْعًا**, syn. **تَحَرَّقَ**. (TA in art. **حرق**.) And one says of him who is vehemently hungry, **ضُرِمَ شِدَاهُ** [lit. *His flies have become vehemently hungry, or burning with hunger*]. (S in art. **شدو**.) — And **ضُرِمَ فِي الطَّعَامِ**, (K,) inf. n. as above, (TA,) **ضُرِمَ** *He applied himself to the eating of the food vigorously, or with energy, not pushing away caught thereof*. (K, TA.) — And **ضُرِمَ عَلَيْهِ** (Mṣb, K) **ضُرِمَ** *His anger became violent [against him]*: (Mṣb:) or *he burned with anger against him*; as also **تَضُرِمَ عَلَيْهِ**: (K:)

or the latter signifies *he became angered against him* (S, TA) and *اصطرم عليه* *he was, or became, angry with him* (TA) — And *صُرِمَ* said of a horse, *† He ran vehemently [or ardently]* and they say also *صُرِمَ الرَّقَاقُ*, [or perhaps correctly *صُرِمَ فِي الرَّقَاقِ*] meaning *† He ran vehemently in a tract of soft ground* (TA:) and *اصطرم حَرِيَّةً* *† [His running was, or became, vehement, or ardent,] is likewise said of a horse.* (As, S* and K* in art. *مح*.)

2 see the next paragraph.

4. *اصرم النار*, (S, Msb, K,) inf. n. *اِصْرَامٌ*; (Msb,) and *صُرِمَ*, (S, K,) but this is with teshded to denote intensiveness [of the signification], (S,) and *استصرمها*, (K,) in which the prefix is not meant to denote demand, (TA,) *He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame;* (S, Msb, K;) syn. *أشعلها*, (K,) or *أشعلها*. (S in art. *شعل*.)

5: see 1, in four places.

8. see 1, in four places. — One says also, *اصطرم السَّيْبُ* *† Whiteness of the hair became glistering* (اشعل, K, TA) and much in degree (TA) — And *اصطرم السَّرَبُ* *† Evil became excited among them.* (TA) — [And *اضطرم* is said of a stallion-camel meaning *† He was, or became, excited by lust, or by vehement lust* see its part. n., below]

10 · see 4.

صُرْمٌ and *صُرْمٌ*, (K, TA,) the former of which is that commonly known, (TA,) *A species of tree or plant (سحر) of sweet odour, (K, TA,) found in the mountains of El-Táif and El-Yemen, (TA,) the fruit of which is like the acorn, and the flower like that of the [species of marjoram called] سَعَرٌ, (K, TA,) fed upon by bees, (TA,) and the honey thereof has an excellent quality, (K, TA,) and is called الصُّرْمَةُ*: (TA: [صُرْمَةٌ being the n. un.]) or it is *what is called in the ancient Greek language* *ἀσπυχοδύος* [app. a mode of writing *σπυχοδός*, gen. of *σπυχός*; for it is applied in the present day to *stæchas*, commonly called *French lavender*]. (K, TA.)

صُرْمٌ: see *صُرْمَةٌ*, in two places: — and *ضُرْمٌ*.

صُرِمَ [part. n. of 1: *Becoming kindled; &c.* — And hence, *† Burning with hunger; or [vehemently hungry; (Msb);] [or simply] hungering, or hungry: (S, K:) or [burning with anger; or] violently angry. (Msb.)* — And *† A beast of prey in a state of excitement by lust. (TA.)* — And *† A horse that runs vehemently [or ardently]; (S, K, TA;) and so الضُّرْمُ العَدُو*. (TA.) — And *† The young one of the eagle. (S, K.)*

صُرْمَةٌ *A palm-branch with its leaves upon it, or a شَيْخَةٌ [i. e. plant of one of the species of worm-wood called شَيْخ], having fire [kindled] in its extremity: (S, K) pl. [or rather coll. gen. n.] ضُرْمٌ. (S.) [Hence,] one says, ضُرْمَةٌ ضُرْمَةٌ, [in the CK *صُرْمَةٌ*, and in my MS. copy of the K *صُرْمَةٌ*, both of which are wrong, *There is not in it**

(namely, the house, الدَّار,) *a blower of a صُرْمَةٌ*,] meaning, *† anyone. (S, K, TA.)* — Also *A live coal. (K.)* — And *Fire, (K, TA,) itself, as some say; (TA,) or so صُرْمٌ, (Ham p. 77, and Hai p. 27,) sometimes. (Ham ibid)*

ضُرْمٌ [is like the inf. n. *صُرِمَ* used as a simple subst., signifying] *A kindling, or burning up, burning brightly or fiercely, blazing, or flaming, of fire, (S, A, TA,) in [the species of high, coarse grass called] حُلْفَاء, and the like thereof (S, TA) [and] the blazing, or flaming, of the [plant called] عَرْقَج [q. v.] (Mgh.)* — [See also a phrase mentioned voce *صُرَّاسٌ*.] — Also (S) *Fragsments, or broken pieces, of firewood, (S, K,) in which fire quickly kindles, or burns up, burns brightly or fiercely, blazes, or flames (S) or such as is weak and soft (K, TA) thereof (TA) such as has [i. e. leaves] no live coals (K, TA) pl. of *صُرْمٌ*, which is expl. in the A as meaning slender firewood; (TA,) or which means firewood, and what is thrown into fire [as fuel]: (Har p. 27) or *ضُرْمٌ* signifies *firewood that has kindled, or burned up, &c.: as also ضُرْمَةٌ. (K.)**

صُرِمَ *q. حَرِيقٌ*, (S, A, TA,) [as meaning] *Burnt with, or in, fire: (KL) in the K, the word expl. as signifying حَرِيقٌ is said to be like حَيْدَرٌ, i. e. صُرِمَ. (TA.)* — And *† Burning in the bowels. (TA.)*

صُرِمَ The gum of a certain tree. (K.)

صُرَامَةٌ: see *ضُرَامٌ*, last explanation. — Also The terebinth-tree. (K.)

صُرِمَ: see *ضُرِمَ*.

مُصْطَرِمٌ *† A stallion [camel] excited by lust, or by vehement lust. (TA)*

ضرى and ضرر

1. *صُرِيَ بِهِ*, (S, M, Msb, K,) aor. *صَرَ*, (S, Msb, K,) inf. n. *صِرَاوَةٌ* (S, M, Msb, K) and *صَرًّا* (M, Msb, K) and *صُرَاةٌ*, (K, TA, [the last in the CK written *صُرَاةٌ*]) *He was, or became, attached, addicted, or devoted, to it; (S, M, K, TA;) and (TA) he habituated, or accustomed, himself to it, (M, Msb, K, TA,) so that he could hardly, or in nowise, withhold himself from it; (TA;) and emboldened himself to do it or undertake it or the like and he kept, or clung, to it; and became attached, addicted, or devoted to it; like the animal of prey to the chase. (Msb.)* [And *ضُرِيَّةٌ* occurs in the M, in art. *مَرَس*, in explanation of *يَمُرُّ بِهِ*, app. for *صُرِيَ بِهِ*, in the same sense.] It is said in a trad., *إِنَّ لِلْإِسْلَامِ ضُرَاوَةً* i. e. *Verily there is a habituating and an attachment of oneself to El-Islám; meaning, one cannot withhold himself from it. (TA.)* And in a saying, (S,) or trad., (M, TA,) of 'Omar, *إِيَّاكُمْ وَهَذِهِ الْمَجَازِرُ فَإِنَّ لَهَا ضُرَاوَةً كَضُرَاوَةِ الْخَمْرِ* (S, M, TA) i. e. *[Avoid ye these places where cattle are slaughtered and where their flesh is sold, for] there is a habituating of oneself to them, and a yearning towards them, like the habituating of*

oneself to wine; for he who habituates himself to flesh-meat hardly, or in nowise, withhold himself from it, and becomes extravagant in his expenditure. (TA. [See also مَحْرُزٌ]) And one says of a dog, *صُرِيَ بِالصَّيْدِ*, (S, M, Mgh, K,) [in Har p. 579 *فِي الصَّيْدِ*, which I do not find elsewhere,] aor. *صَرَ*, (S,) inf. n. *صِرَاوَةٌ*, (As, S, Mgh,) or *صُرِيَ* and *صَرًّا* and *صُرَاةٌ*, (M, K,) the last on the authority of AZ, (M,) *He became habituated, or accustomed, to the chase. (S, Mgh, TA.)* And *صُرِيَتْ الْجَرَّةُ بِالْحَلِّ* [The jar became seasoned with vinegar] and *بِالنَّبِيذِ* [with must or the like]. (TA.)

And *صُرِيَ السَّيْدُ* *The سَيِّدُ became strong [by remaining several days in the jar or skin]. (TA.)* — *صَرَ*, (S, K,) aor. *صَرَ*, inf. n. *صُرُوٌّ*, (S,) or *ضُرُوٌّ*, (K,) said of a vein, *It shed blood (S, K) or, accord. to the T, it quivered, and gushed with blood or made a sound by reason of the blood coming forth. Z says that the form of the verb is altered because of the alteration of the meaning. (TA.)* And *صُرِيَ*, (M, K,) aor. *صَرَ*, (K,) [likewise] said of a vein, (M,) signifies *It flowed, (M, K, TA,) and ran [with blood], on the authority of IAA.* (TA) And *صَرًّا*, aor. *صَرَ*, said of a wound, *It ceased not to flow [with blood]. (IAth, TA.)* — And *ضَرًّا*, inf. n. *ضُرُوٌّ* [whether *ضُرُوٌّ* or *صُرُوٌّ* is not shown], said of a man, *He hid, or concealed, himself. (IKtt, TA. [See also 10])*

2. *تَصَرَّاهُ بِهِ*, (M, Msb, K,) inf. n. *تَصَرِّيَّةٌ*; (K;) and *اضراه*; (Msb, K;) *He caused him to become attached, addicted, or devoted, to it; (M, K, TA,) he habituated, or accustomed, him to it, (M, Msb, K, TA,) [so that he could hardly, or in nowise, withhold himself from it; (see 1, first sentence;)] and emboldened him to do it or undertake it or the like. (Msb.)* And *صُرِيَ الكَلْبُ بِالصَّيْدِ*, (S, Mgh,) inf. n. as above; (S, Mgh;) and *اضراه به*, (S, Mgh, TA,+) inf. n. *اضْرَاءٌ*, (Mgh;) *He habituated, or accustomed, the dog to the chase; (S, Mgh, TA;) and incited him, or caused him to become attached or addicted, thereto. (S.)*

4: see the next preceding paragraph in two places.

10. *اِسْتَصَرَّيْتُ لِلصَّيْدِ* *I deluded, or circumvented, the object, or objects, of the chase, at unawares. (S. [See also 1, last meaning.])*

ضُرُوٌّ: see the next paragraph, in three places.

ضُرُوٌّ *A dog, (M,) or young dog, (S, K,) such as is termed صَارٍ [i. e. habituated, or accustomed, to the chase]; (S, M, K;) as also ضُرِيٌّ (K, TA: [in the CK *كَالضَّرِي* is erroneously put for *كَالضَّرِي*]) the latter word is like عَنِي: (TA:) the fem. of the former is with *ة*: and the pl. [of pauc.] *أَصْرٌ* [originally *أَصُرُوٌّ*] and [of mult.] *ضُرَاءٌ*. (S, M.) — And *A taint of جذام* [or elephantiasis]. (M, K:) occurring in a trad. in which it is said of Abou-Bekr, *أَكَلَ مَعَ رَجُلٍ**

بِهِ ضَرُوءٌ مِنْ حُدَامٍ [He ate with a man in whom was a taint of elephantiasis]: it is from [the inf n] الضَّرَاوَةُ, as though the disease became attached, or habituated, to the person (M, TA.) mentioned by Hr in the "Ghareebeyn." (M) or, as some relate it, the word is with the fet-h, [i. e. ضَرُوءٌ], and is from ضَرَأَ said of a wound, the meaning being in whom was a wound having an incessant flowing. (TA.) = Also, and ضَرُوءٌ, A species of tree, of sweet odour, with [the wood of] which the teeth are rubbed and cleansed, and the leaves of which are put into perfume, (M, TA;) 2. q. مَحْلَبٌ [q. v.], so says Lth. (TA) AHn says, the places of its growth are mostly in El-Yemen, (M, TA,) and some say that the ضَرُوءُ is the تَظْمَرُ [or terebunth-tree, or the fruit thereof] (M) AHn says also, it is of the trees of the mountains, and is like the great oak, (M, TA,*) having clusters [of berries] like those of the oak, but its berries are larger; its leaves are cooked, and, when thoroughly cooked, are cleared away, and the water thereof is returned to the fire, and coagulates, (M, TA,) becoming like قَبِيظَةٌ [q. v.], (M,) and is used medicinally as a remedy for roughness of the chest and for pain of the fauces (M, TA) or the gum of a certain tree called the كَمَكَامُ [i. e. the cancumum-tree], brought from El-Yemen. (S) or this is a mistake, for it is the tree so called, not its gum (K) [but] it is said in the T, on the authority of AHn, that كَمَكَامُ signifies the bark (قَرَف) of the tree called ضَرُوءٌ and some say that it is the resin (عَلَك) of the ضَرُوءٌ and in the Moheet of Ibn-'Abbād it is said that كَمَكَامُ signifies the bark (قَرَف, or, as some say, لَحَاء) of the tree called ضَرُوءٌ, and is an aromatic perfume: (TA) and (K, TA) IAar says, (TA,) the ضَرُوءُ is the حَبَّةُ خَصْرَاءَ [or fruit of the terebunth-tree], (K, TA,) which is also sometimes used for rubbing and cleansing the teeth when a girl rubs and cleanses her teeth with a stick of the tree called ضَرُوءٌ, the saliva with which the stick is moistened from her mouth is like honey (TA:) and the word is also pronounced ضَرُوءٌ (K.)

ضَرَاءٌ A level tract of land in which are beasts of prey and a few trees. (M, K.) or a piece of land, or ground, that conceals one. (AA, TA) and trees, &c, that conceal one: (M.) or a thicket; or tangled, or luxuriant, or abundant and dense, trees; in a valley. (S, K.) One says, تَوَارَى الضَّرَاءُ الوَادِي [The game hid itself from me in the tangled, or luxuriant, or abundant and dense, trees of the valley]. (S.) And فَلَانٌ يَمْشِي الضَّرَاءَ, with fet-h, meaning Such a one goes along lurking among the trees that conceal him. (S) And هُوَ يَدْبُ لَهُ الضَّرَاءَ وَيَمْشِي لَهُ الْخَمَرُ [He creeps to him in the thicket, and walks, or goes along, to him in the covert of trees] said of a man when he deludes, or circumvents, his companion. (S:) but accord. to IAar, ضَرَاءٌ here means a low, or depressed, place. (Meyd.) And فَلَانٌ لَا يَدْخُلُ لَهُ الضَّرَاءَ [app. meaning The thicket will not be crept through to such a one: but men-

tioned after the last of the explanations here following] (M) [See also ضَرَاءٌ, in art. صر.] — [It is said that] it signifies also The hiding or concealing, oneself. (AA, K, TA) [or] the walking, or going along, in that which conceals one from him whom one beguiles, or circumvents. (M.)

ضَرَاءٌ, a pl. epithet, [of which the sing. is probably ضَرِيٌّ], Courageous hence, in a trad, إِنَّ فِيْنَا ضَرَاءَ اللَّهِ [Verily among us are the champions of God]. (TA)

ضَرِيٌّ. see ضَرُوءٌ, first sentence. — Applied to a vein, (S, M, K, TA,) † Flowing, as also ضَارٍ (M) or flowing much, (TA,) of which the blood hardly, or in nowise, stops; (S, K, TA,) as though it were habituated to the flowing. (TA) — See also ضَرَاءٌ.

ضَارٍ Attached, addicted, or devoted, to a thing; (TA;) habituated, or accustomed, thereto, (Msb, TA,) so as hardly, or in nowise, to withhold himself therefrom; (TA;) and emboldening himself to do it or undertake it or the like and keeping, or cleaving, thereto; being attached, addicted, or devoted, to it; like the animal of prey to the chase (Msb.) [Hence,] كَلْبٌ ضَارٍ (S, Mgh,) or كَلْبٌ ضَارٍ بِالصَّيْدِ (M, K,) A dog habituated, or accustomed, to the chase (S, Mgh, TA) and كَلْبُهُ ضَارِيَةٌ (S. [See also ضَرُوءٌ, first sentence]) كَلْبٌ ضَارٍ بِالصَّيْدِ is also expl. in the TA by the words إِذَا تَطَعَّمَ بِلَحْمِهِ, app. meaning A dog having his appetite excited by tasting the flesh of the game.] ضَوَارٍ [is pl. of ضَارٍ applied to an irrational animal, and as such] signifies [Animals accustomed to prey; rapacious, or ravenous, beasts, and particularly] lions (TA.) And المَوَاتِي الضَّارِيَةُ The cattle that are in the habit of pasturing upon peoples' seed-produce. (Nh, TA.) And بَيْتٌ ضَارٍ بِاللَّخْمِ A house, or tent, in which flesh-meat is habitually found so much that its odour remains in it. (TA.) And سَقَاءٌ ضَارٍ, thus correctly, as in the M, but in [some of] the copies of the K بِالسَّيْنِ (TA.) A skin in which milk is long kept so that its flavour becomes good (M, TA.) And جَرَّةٌ ضَارِيَةٌ بِالْحَلِّ and بِالْبَيْدِ [A jar become seasoned with vinegar and with must or the like]. (M, TA) الإِنَاءُ الضَّارِي, occurring in a trad. of 'Alee, is said to mean The jar that runs [or leaks]; and the drinking from it is forbidden because it renders the drinking troublesome: thus expl. by IAar. but it is also expl. as meaning the nine-jar that has become seasoned with wine (صَرِيٌّ بِاللَّخْمِ); so that when نَبِيذٌ is put into it, it becomes intoxicating. (TA.) And عَرَقٌ ضَارٍ means A vein shedding blood: (S, K, TA) [or quivering, and gushing with blood or making a sound by reason of the blood coming forth: (see the verb.)] or flowing, or running: (TA: see صَرِيٌّ) or accustomed to be opened, and therefore when the time for it is come and it is opened, emitting its blood more quickly. (TA.)

ضعف

1 ضَعٌّ (S, O, K,) an inf. n. of which the verb is ضَعَّ, aor. 2, (TK,) The breaking, or training, (S,) or training well, (IAar, O, K,) a he-camel, (IAar, S, O, K,) and a she-camel, not previously trained: (IAar, O, K) or the saying to a camel ضَعَّ in order that he may become well trained. (Th, S, O, K)

R. Q. 1 ضَعَّضَهُ (inf. n. ضَعَّضْتُ, TK,) He threw it down, or pulled it down, [or rased it,] to the ground, (S, O, K,) namely, a building (S, O) — And ضَعَّضَهُ الدَّهْرُ Time, or fortune, lowered, humbled, or abased him, (S, O,) and so ضَعَّضَ بِهِ الدَّهْرُ. (TA) [See also ضَعَّضَهُ below.]

R. Q. 2 تَضَعَّضَتْ أَرْكَانُهُ, referring to a building, i. q. اتَّصَعَّتْ (S,) i. e. [Its angles, or corners, or its sides,] sank down; and became in a state of ruin (PS) — And تَضَعَّضَ said of a man, (S, O,) He was, or became, lowly, humble, submissive, or abased, (S, O, K,) [or he lowered, humbled, or abased, himself;] لَاحِزٌ [to another], (S,) or لَعِيٌّ [to a rich person]. (O.) Hence, (S,) Aboo-Dhu-cyb says,

وَتَجَلَّدِي لِلشَّامِتِينَ أَرْسَهُ

أَبَى لِرَبِّ الدَّهْرِ لَا أَتَضَعَّضُ

[And my constraining myself to behave with hardness to those who rejoice at my misfortune - I show them that I will not humble myself to the evil accidents of time] (S, O) — And He became poor. (O, K) as though from ضَعَّ. (O) and تَضَعَّضَ is a dial. var thereof, on the authority of Aboo-Sa'eed. (TA.) — And He became weak, and light in his body, by reason of disease, or of grief. (TA) — And تَضَعَّضَ مَالُهُ His property became little. (TA) — See also R. Q. 1.

ضَعَّ: see the first paragraph above.

ضَعَّضَ. see ضَعَّضَ.

ضَعَّضَهُ inf. n. of ضَعَّضَهُ [q. v.]. (TK.) — And [as though inf. n. of ضَعَّضَ] Lowliness, humility, or submissiveness: (TA, and Ham p. 369) [as used in the present day, a state of depression; languor; weakness; and poverty] and hardship, or adversity. (TA.)

ضَعَّضَاعٌ Weak: applied in this sense to anything. (S, O, K.) — And A man without judgment, (S, O, K,) and without prudence, or precaution, or discretion; (O, K,) and ضَعَّضُ signifies the same, (S, O, K,) being a contraction of the former word. (S, O.)

مُتَضَعَّضٌ [the part. n. of R. Q. 2, q. v.,] is used by the Arabs as meaning A poor man, (O.)

ضعف

1. ضَعْفٌ (S, O, Msb, K,) and ضَعَفٌ (O, Msb,

ك) the latter on the authority of Yoo, (O,) or of Lh, (L,) aor. of each ², (Msb, K,) inf. n. **ضَعُفٌ** and **ضَعَفَ** (S, O, Msb, K) [and app. **ضَعُفٌ** (q v. infra) or this is a simple subst.] and **ضَعْفَةٌ** and **ضَعْفِيَّةٌ** (K,) all of which are inf. ns. of the former verb, (TA,) or the first, which is of the dial. of Kneish, is of the former verb, and the second, which is of the dial. of Temem, is of the latter verb, (Msb,) *He, or it, was, or became, weak, feeble, faint, frail, infirm, or unsound, ضَعُفٌ* and **ضَعُفٌ** being the contr. of **قُوَّةٌ** (S, O, Msb, K,) and of **صَحَّةٌ**, (Msb,) and both of them may be used alike, in every relation; or, accord to the people of El-Basrah, both are so used, so says Az, (TA,) but some say that the former is used in relation to the body, and the latter in relation to the judgment or opinion (O, Msb, K) but this is omitted in my copy of the TA.) — **ضَعُفٌ عَنِ الشَّيْءِ** means *He lacked strength, or power, or ability, to do, or accomplish, or to bear, the thing, [he was weak so as to be disabled, or incapacitated, from doing, or accomplishing, or from bearing, the thing,] syn. عَجَزَ عَنْهُ, (Msb in art عجز,) or **عَجَزَ عَنِ أَحْمَالِهِ**, (Msb in the present art) — [See also **ضَعُفٌ** below] — **ضَعُفٌ** also signifies *It (a thing) exceeded, syn. رَادٌ*, (L, TA.) — And you say, **ضَعُفَتِ الْقَوْمُ**, (Lth, O, K,) aor. ², (O,) or ², (K, TA,) inf. n. **ضَعُفٌ** (O,) [and app. **ضَعُفْتُ عَلَيْهِمْ**, like as you say **رَدْتُ عَلَيْهِمْ**,] *I exceeded the people, or party, in number, so that I and my companions had double, or several-fold, the number that they had* (Lth, O, K.) — See also 3.*

2. **ضَعُفٌ**, inf. n. **تَضَعُفٌ** see 4. and see also **الْيَضَعُفُ** — Also *He reckoned, or esteemed, him ضَعُفٌ* [i. e. weak, &c.], (O, K,) and so **تَضَعُفُهُ**, (S, O, Msb, K,) and **نَضَعُهُ** (O, K) or **تَضَعُفُهُ** signifies *he found him to be so; (TA;) or he asserted him to be (حَقْلَهُ) so; (Msb,) or, as also تَضَعُفُهُ, he [esteemed him to be so, and therefore] behaved proudly, haughtily, or insolently, towards him, in respect of worldly things, because of [his] poverty, and meanness of condition. (IAth, TA.)* — **عَلَيْهِ أَهْلُ الْكُوفَةِ اسْتَعْمَلُوا عَلَيْهِمُ الْمُؤْمِنِينَ فَيَضَعُفُوا** [The people of El-Koufeh have overcome me. I employ as governor over them the believer, and he is esteemed weak; and I employ as governor over them the strong, and he is charged with unrighteousness] is a saying mentioned in a trad. of 'Omar. (TA.) — And *He attributed, or ascribed, (O, K,) to him, i. e. a man, (O,) or † to it, i. e. a tradition, [&c.], ضَعُفٌ* [meaning weakness, app., in the case of a man, of judgment, and in the case of a tradition &c., of authority]. (O, K, TA.) — And *He doubled it, or made it double, covering one part of it with another part. (TA.)* — See also the next paragraph, in two places.

3. **ضَاعَفَهُ**, (S, O, K,) inf. n. **مُضَاعَفَةٌ**; (S, Msb;) and **ضَعُفَهُ**, (S, K,) inf. n. **تَضَعُفٌ**, (S, O, Msb;) and **ضَاعَفَهُ**, (S, O, K,) inf. n. **إِضَاعَفٌ**; (S, Msb;) all signify the same; (S, K,) i. e. *He doubled it,*

or made it double, or two-fold, (O, K;) [and trebled it, or made it treble, or three-fold; and redoubled it, or made it several-fold, or many-fold, i. e. multiplied it, for] Kh says, **الضَّعِيفُ** signifies *the adding to a thing so as to make it double, or two-fold; or more [i. e. treble, or three-fold; and several-fold, or many-fold], (S, O, Msb,) and so الإِضَاعَفُ, and المُضَاعَفَةُ, (S, Msb,) and ضَعُفَهُ, without tashdeed, signifies the same as ضَاعَفَهُ. (Ham p 257)* The saying, in the Kur [xxviii. 30], **يُضَاعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ**, (Mgh, O, K,) in which AA read **يُضَعَّفُ**, (TA,) accord. to AO, (Mgh, O,) means, *The punishment shall be made to her three punishments, (Mgh, O, K,) for, he says, she is to be punished once, and when the punishment is doubled two-fold, [or is repeated twice,] the one becomes three (TA) he adds, (O,) and the tropical meaning of يُضَاعَفُ (مَحَازٌ يُضَاعَفُ) [for which مَحَازٌ يُضَاعَفُ is erroneously put in the CK] is two things' being added to a thing so that it becomes three. (O, K) but Az disapproves this, saying that it is peculiar to the tropical and the common conventional speech, whereas the skilled grammarians state the meaning to be, *she shall be punished with twice the like of the punishment of another, (Mgh;) [so that it may be rendered the punishment shall be doubled to her, made two-fold, and in like manner] Ibn-'Arafah explains it as meaning she shall have two shares of punishment (O) [And He will multiply it to him many-fold, or, as some read, فَيَضَاعَفُهُ that He may multiply it,] is another phrase occurring in the Kur [ii. 246]. (O, TA.) And one says, **أَضَعَفْتُ التَّوَابَ لِلْقَوْمِ** [I doubled, or multiplied, the recompense to the people, or party]. (Msb.) And **أَضَعَفُ الْقَوْمُ** *The people, or party, had a doubling, or multiplying, [of their recompense, &c.] made to them; (Msb;) [and so, app., أَضَعَفُوا; (see مُضَعِفٌ); i. q. ضَوْعٌ لَهُمُ. (S, O, K)***

4. **اضْعَعُهُ** *He, (God, Msb, or another, S,) or it, (disease, TA,) rendered him ضَعِيفٌ* [i. e. weak, &c.], (S, O, Msb, K,) as also **ضَعُفُهُ**. (L, TA.) — And **أَضَعَفَ**, said of a man, *He became one whose beast was weak. (S, O, K)* — See also 3, first sentence, and last two sentences.

5: see 2, in two places. — **تَضَعُفٌ** app. signifies also *He manifested weakness* — see **تَضَوَّرٌ**.]

6. **ضَاعَفَ** signifies **ضَاعَفَ مَا كَانَ** [i. e. *It became double, or two-fold; and treble, or three-fold; and several-fold, or many-fold.* (O, K.)

10. see 2, in two places.

ضَعُفٌ an inf. n. of 1, like **ضَعُفٌ**, (S, O, Msb, K,) [both, when used as simple substs., signifying *Weakness, feebleness, &c.*] but some say that the former is in the judgment or opinion, and the latter in the body; (O, Msb, K;) and **ضَعُفٌ** signifies the same, (IAar, K, TA,) and is in the body and also in the judgment or opinion and the intellect. (TA.) — **ضَعُفُ التَّأْيِيفِ** [*Weakness of construction, in language,*] is such a con-

struction of the members of a sentence as is contrary to the [generally-approved] rules of syntax; as when a pronoun is introduced before its noun with respect to the actual order of the words and the order of the sense [in a case in which the pronoun is affixed to the agent in a verbal proposition], for instance, in the phrase, in the phrase **صَرَبَ عَلَامَهُ رَبُّدًا** ["His," i. e. Zeyd's, "young man beat Zeyd"]. (KT.) When the pronoun is affixed to the objective complement, as in **خَافَ رَبَّهُ عَمْرٌ** ["Omar feared his Lord"] such introduction of it is common: (IAar p. 128:) and it is [universally] allowable when the pronoun is of the kind called **صَمِيرُ الشَّأْنِ**, as in **رَبُّدٌ قَائِمٌ**; or **صَمِيرُ رَبِّ**, as in **رَبُّهُ رَحَلًا لَقِيَتْهُ**; or **صَمِيرُ نَعْمٍ**, as in **نَعْمُهُ رَحَلًا رَبُّدٌ**. (Kull p. 56.) — [In the CK, a signification belonging to **ضَعُفٌ** is assigned to **ضَعُفٌ**.]

ضَعُفٌ: see **ضَعُفٌ** — **ضَعُفٌ** in the Kur xxx. 53 means *Of sperm.* (O, K, TA.) AA, reciting before the Prophet, said **ضَعُفٌ**; and was told by the latter to say **ضَعُفٌ** [i. e.] with damm. (TA.)

ضَعُفُ الشَّيْءِ signifies *The like of the thing, (AO, Zj, S, O, Msb, K, TA,) that doubles it (يَضَعُفُهُ); (Zj, TA;) and ضَعْفَاهُ, twice the like of it; (AO, S, O, Msb, K;) and أَضْعَافُهُ, the likes of it: (S, Msb.)* the **الضَّعُفُ** in the [proper] language of the Arabs means *the like*: this is the original signification. (Az, Msb.) and (K, TA, but in CK "or,") then, by a later [and conventional] usage, (Az, Msb,) *the like and more, the addition being unlimited. (Az, Msb, K) one says, هَذَا ضَعُفٌ هَذَا* i. e. *This is the like of this* and **هَذَانِ ضَعْفَاهُ** i. e. *These two are twice the like of it.* and it is allowable in the language of the Arabs to say, **هَذَا ضَعْفُهُ** meaning *This is twice the like* [i. e. the double] of it, and *thrice the like* [i. e. the treble] of it, [and more,] because the **ضَعُفُ** is an unlimited addition (Az, Msb: [and the like is said in the O, on the authority of Az.] and one says, **لَكَ ضَعْفُهُ** meaning *Thou shalt have twice the like of it, (Zj, O, K,) using the sing. form, though the dual form is better, (Zj, O,) and meaning also thrice the like of it, and more without limit: (K) and الإِثْنَانِ ضَعْفُ الْوَاحِدِ [i. e. *the double of the الواحد*]: (M and K in art. تثنى) and if one say in his will, **أَعْطَوهُ ضَعْفَ نَصِيبِ وَلَدِي**, twice the like of the share of his child is given to him; and if he say **صَغِيرُهُ**, thrice the like thereof is given to him; so that if the share of the son be a hundred, he [the legatee] is given two hundred in the former case, and three hundred in the latter case; for the will is made to accord with the common conventional language, not with the niceties of the [proper] language: (Az, Msb: [and the like is said, but less fully, in the Mgh:] the pl. is **أَضْعَافٌ** only. (TA.) **ضَعُفٌ** إِذَا لَادَ قَسَاكَ **ضَعُفٌ** in the Kur [xvii. 77], means **ضَعُفَ عَذَابٍ** (S,) or **ضَعُفَ الْعَذَابَ حَبًّا وَمِثًّا***

(O, Jel.) i. e. [In that case we would assuredly have made thee to taste] the like [or, as some explain it, the double] of the punishment of others in the present world and [the like or the double thereof] in the world to come: (Jel) [Sgh adds, app. on the authority of Ibn-'Arafah,] the meaning is, the punishment of others should be made two-fold, or more, (يُضَاعَفُ) to thee, because thou art a prophet. (O.) In the saying, **قَالُوا لَكَ لَبَّيْكَ جَرَاءَ الضَّعْفِ**, in the *Kur* [xxxiv. 36], by **الضَّعْفِ** is meant **الضَّاعِفِ** [i. e. For these shall be the recompense of the likes for what they have done], and it is most properly held to denote ten of the likes thereof, because of the saying in the *Kur* [vi. 161], "Whoso doth that which is good, for him shall be ten of the likes thereof." (O.) In the saying, **قَاتِبُهُمْ عَذَابًا ضِعْفًا**, in the *Kur* [vii. 36], by **ضِعْفًا** is meant **مُضَاعَفًا** [i. e. Therefore do Thou recompense them with a doubled, or a double, punishment] **ضِعْفُ عَذَابٍ** meaning a punishment as though doubled, one part of it upon another. (TA.) — **أَصْعَافُ الْكِتَابِ** means † The interspaces of the lines, (S, O, K, TA,) or of the margin, (S, O,) or and of the margins, (K, TA,) of the writing, or book (S, O, K, TA.) so in the saying, **وَقَعَ فِي أَصْعَافِ كِتَابِهِ** † [Such a one made an entry of a note or postil or the like, or entries of notes &c., in the interspaces of the lines, &c., of his writing, or book] (S, O, TA.) and **تَضَاعَيْفُ الْكِتَابِ** signifies the same as **أَصْعَافُهُ**. (TA.) — And **أَصْعَافُ الْجَسَدِ** † The limbs, members, or organs, (أَعْضَاءُ) of the body: (O, K.) or the bones thereof. (AA, K.) or the bones thereof having flesh upon them (TA:) sing. **ضِعْفٌ**. (K.) Hence the saying of Ru-beh,

وَاللَّهُ بَيْنَ الْقَلْبِ وَالْأَصْعَافِ *

† [And God is between the heart and the limbs, &c.]. (TA.) And it is said of Yoonus, [the prophet Jonah,] **كَانَ فِي أَصْعَافِ الْحَوَى** † [He was amid the members of the fish]. (TA.)

ضَعْفٌ see **ضَعْفٌ**. = Also Garments, or pieces of cloth, made double (ضَعْفَةٌ). (Ibn-'Abbād, O, K.)

ضَعْفَةٌ Weakness of heart, and littleness of intelligence. (TA.)

ضَعْفَةٌ A party, or company, or small company, (شُرْذِمَةٌ) of the Arabs. (TA.) — Also a pl. of **ضَعِيفٌ** [q. v.]. (S &c.)

ضَعِيفٌ: see **ضَعِيفٌ**.

ضَعُوفٌ: see the next paragraph, in two places.

ضَعِيفٌ (S, O, Mgh, K) and [in an intensive sense] **ضَعُوفٌ** (Ibn-Buzurj, O, K) and **ضَعْفَانٌ** (K) Weak, feeble, faint, frail, infirm, or unsound:

(S, O, Mgh, K.) pl (of the first, S, O, Mgh) **ضَعْفٌ** and **ضَعْفَانٌ** and **ضَعْفَةٌ**, (S, O, Mgh, K,) which last is [said to be] the only instance of its kind except **حَبْتَةٌ** pl. of **حَبِيبٌ** [q. v.], (TA,) and **ضَعْفَى** like **جَرَحَى** pl. of **جَرِيحٌ**. (Mgh) fem **ضَعُوفٌ** (Ibn-Buzurj, O, K) and **ضَعِيفَةٌ**, pl, applied to women, **ضَعِيفَاتٌ** (K) and **ضَعِيفٌ** and **ضَعْفٌ** (TA.) **وَحَلَقَ الْإِنْسَانَ ضَعِيفًا** (in the *Kur* [iv. 32], O) means [For man was created weak, or] subject to be inclined by his desire. (O, L, K.) And **الصَّعِيفَانِ** [The two weak ones] means the woman and the slave: hence the trad., **اتَّقُوا اللَّهَ فِي الصَّعِيفَيْنِ** [Fear ye God in respect of the woman and the slave]. (TA.) — In the dial. of Hemyer, **Blind**: and [it is said that] thus it signifies in the phrase **لَسَرَاكَ فَيْتًا ضَعِيفًا** [Verily we see thee to be, among us, blind], (O, K,) in the *Kur* [xi. 93] (O.) but Esh-Shihāb rejects this, in the 'Inayah (TA.) — [As a conventional term] in lexicology, applied to a word, [Of weak authority,] inferior to what is termed **فَصِيحٌ**, but superior to what is termed **مُنْكَرٌ**. (Mz, 10th نوع.) — Applied to verse, or poetry, [Weak;] unsound, or infirm; syn. **عَلِيلٌ** thus used by Kh. (TA.) — The saying of a man who had found a thing dropped on the ground **فَعَرَفْتُمَا ضَعِيفًا**, (وَجَدَ لِقَطَةً) means And I made it known in a suppressed, or low, [or weak,] voice. (Mgh in art. نعر.)

ضَاعَفَ A cow having a young one in her belly, (IDrd, O,) as though she were made double thereby: (TA:) but IDrd says that this is not of high authority. (O.)

تَضَاعَيْفُ الشَّيْءِ inf. n. of 2. (S &c.) — means The doubles, or trebles, or multiples, of the thing; (مَا ضَعْفَ مِنْهُ) in this sense, **تَضَاعَيْفُ** has no sing., like **تَبَاسِيرٌ** &c. (TA.) — **تَضَاعَيْفُ الْكِتَابِ** see **ضَعْفٌ**, near the end. — As expl. by Lth, (O,) **التَّضَاعِيفُ** signifies **حُمْلَانُ الْكِيمِيَاءِ** [i. e. What is used as an alloy in chemistry or alchemy]. (O, K.)

مُضْعِفٌ A man whose beast, (S, K, and Mgh in art. كَفَأَ) or whose camel, (O,) is weak, (S, Mgh, O, K,) or untractable. (O.) Hence the saying of 'Omar, **الْمُضْعِفُ أَمِيرٌ عَلَى أَصْحَابِهِ** [He whose beast is weak, or untractable, is ruler over his companions]; (O, K;) i. e. in journeying; (O,) because they go his pace. (O, K.) And the saying, in a trad., **يَرُدُّ مُتَدَهِّرٌ عَلَى مُضْعِفِهِمْ** [expl. in art. قَالُوا لَكَ هُمُ الْمُضْعِفُونَ] = (Mgh in art. كَفَأَ) — **شَدَّ** in the *Kur* [xxx. 38], means These are they who shall have their recompense doubled, or multiplied: (Az, Bd, TA) or those who double, or multiply, their recompense (Bd, Jel) and their possessions, (Bd,) by the blessing of their almsgiving: (Bd, Jel *) but some read **الْمُضْعِفُونَ**. (Bd.) — **الْمُضْعِفُ** also signifies **مَنْ فَتَتْ ضِعْفَتُهُ وَكَثُرَتْ** [He whose property has become wide-spread and abundant]. (Ibn-'Abbād, O, L, K.)

أَرْضٌ مُضْعَفَةٌ Land upon which a weak rain has fallen (Ibn-'Abbād, O, K) and [in like manner] **مُضْعُوفٌ** signifies a place upon which has fallen only a little, or weak, rain (O in art. رَك) — **الْمُضْعَفُ** One of the arrows used in the game of **الْمَيْسَرِ**, that has no share, or portion, allotted to it, as though it were disabled from having a share (TA) **(كَأَنَّهُ ضَعْفٌ عَنْ أَنْ يَكُونَ لَهُ نَصَبٌ)** (TA) the second of the arrows termed **الْعُقْلُ**, that have no notches, and to which is assigned [no portion and] no fine these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]. (Lh, M) [See **السَّيْحُ**.] = See also **ضَعْفٌ**

مُضْعَفٌ A man having manifold good deeds. (TA)

مُضْعُوفٌ, applied to a thing, (S,) or to a man, (O,) Rendered **ضَعِيفٌ** [i. e. weak, &c] (AA, S, O, K) by rule it should be **مُضْعَفٌ**. (O, K) A man weak in intellect. (IAqr, TA) or weak-hearted and having little intellect (TA.) — See also **أَرْضٌ مُضْعَفَةٌ**, above.

دِرْعٌ مُضَاعَفَةٌ A coat of mail composed of double rings. (S, O, K.) — **مُضَاعَفٌ** as a conventional term used by those who treat of inflection, Having a [radical] letter doubled. (TA.)

أَهْلُ الْحَنَةِ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ [The meet for Paradise is every weak person who is esteemed weak]. (K, TA. [In the CK, erroneously, **مُتَضَعِّفٌ**. and in the K, **اهل الجنة** is omitted])

ضَعُو

1. **ضَعَا** He hid, or concealed, himself. (ISd, K.)

ضَعَةٌ (S, K,) originally **ضَعُو**, or **ضَعَوُ**, (accord. to different copies of the S,) the **ض** being a substitute [for the **و**], because of the form of its pl. [and of the rel. n.]; or, as some say, the **ض** is a substitute for an initial **و**, and it is mentioned also in art. **وَصَع**, (S,) A species of tree, (S, K, TA,) in the desert or it is [a plant] like the [species of panic grass called] **نِجَامٌ**: (TA) accord. to Az, a species of **تَمَارٍ**. (TA in art. ثمر.) or another plant and some pronounce it **ضَعَةٌ**, but this is in **الْحَسْبِ** [or grounds of pretension to respect &c], and does not belong to the present art.: (TA.) the pl is **ضَعَوَاتٌ**. (S, TA.) [Golus says, on the authority of Mejd, that it also signifies The reed of which writing-reeds are made.]

ضَعَوِيٌّ Of, or relating to, the **ضَعَةٌ** above mentioned. (S, K.)

ضَغْثٌ

1. **ضَغْثَ الشَّيْءَ**, aor. ضَغْثَ, inf. n. ضَغْثٌ, He collected together the thing: whence **ضَغْثٌ** signifying "a handful of herbs &c." (Mgh.) See also 2. — And [hence,] **ضَغْثَ الْحَدِيثِ** (A, K,) aor. as above, (K,) and so the inf. n., (S,) † He confused,

or confounded, [or related in a confused manner,] the tradition, or story, or the like (S, A, K) — And صَغَتِ الثَّوْبَ † He washed the garment, or piece of cloth, without cleansing it, (O, K, TA.) = صَغَتِ السَّامِرَ, not as above, (K,) and so the inf n., (S,) He felt the camel's hump in order to know whether it were fat or not (S, K) and صَغَتَهَا he felt her [i. e. a she camel], for that purpose. (TA.) = صَغَتَ, accord to the K, [and the O, as on the authority of Fr.] is also said of a وَرَل, meaning It uttered a cry but this is correctly with ب [i. e. صَغَبَ] (TA.)

2. صَغَتِ السَّابَ He made the plants, or herbage, what are termed أَصْعَابُ [pl. of صَغَتَ] (A, TA.) — [Hence,] صَغَتَ رَأْسَهُ † He poured water upon his head, and then divided the hair with his fingers into separate handfuls, in order that the water might reach to the skin. (L, TA.) [But see what follows.] It is said in a trad. of 'Aishah, كَانَتْ تَصْغِتُ رَأْسَهَا, (TA,) or تَصْغَتُ رَأْسَهَا, (so in the JM,) meaning She used to rub about the hair of her head with her hand, in washing, as though mixing it together, in order that the water with which she washed might enter into it. (TA.)

4. اصْغَتِ الرُّؤْيَا, said of a dreamer, † He related the dream confusedly. (A, TA.)

8. اصْطَغَتْ صَعْنًا He collected a handful of herbage, fresh and dry mixed together. (K.)

صَغَتْ The state of a thing's being confused, one part with another. (TA.)

صَغَتْ A handful of herbs, (AHn, S, A, Mgh, Msh, K,) mixed together, (S, A, Mgh, K,) fresh and dry. (S, Msh, K) or a handful of twigs of trees or shrubs (Mgh, * Msh,) or of fruit-stalks of the raceme of a palm-tree (Mgh, Msh) originally, a number of twigs all having one root or stem: and afterwards applied to what is collected together (Msh) or a thing that one collects together, such as a bundle of [the species of trifol called] رَطْبَةٌ, and of what has a stem, and grows tall. (Fr, TA) or whatever is collected together, and grasped with the hand (AHeyth, TA:) or a bundle of herbs mixed together; or of firewood: pl. أَصْعَاتُ. (TA) In the Kur xxxviii. 43, it is said to mean A bundle of rushes (أَسَل, so in the Mgh and the O, in my copy of the Msh) أَتْل [which I think a mistranscription, on account of what follows], a hundred in number, (O, Msh,) consisting of slender stalks without leaves, (Mgh, Msh,) whereof mats are made. (Msh.) See also a prov. cited and expl. voce أَبَاكَةَ. Hence, in a trad, ضَعْتَانِ مِنْ نَارٍ, meaning † Two bundles of lighted firewood. (TA.) And, in another trad., مِنْهُمْ الْإِخْذُ الصَّغْتِ, meaning † Among them is he who obtains somewhat of worldly goods. (TA.) — Also † What is confused, and without truth, or reality, [of dreams, and] of news, or tidings, and of an affair. (Sh, TA.) أَصْعَاتُ أَحْلَامٍ, [occurring in the Kur xii. 44 and xxi. 5,] of which the sing. is ضَغْتُ حُلُمٍ, (Msh,)

means † Complications of dreams; (A,) or medleys of dreams, falsely resembling true dreams (O, Msh) or a dream of which the interpretation will not prove true, because of its confusedness. (Ish, S, K.) or a false dream, the pl form being used to give emphasis to the meaning of uncertainty, or because the phrase comprehends various things (Bd in xii. 44) or أَصْعَاتُ الرُّؤْيَا means the terrors, or frightful things, of the dream (Muqāhid, O, TA.) One says also, أَتَانَا بِأَصْعَاتٍ مِنَ الْأَخْبَارِ, meaning † He brought us [various] sorts of news, or tidings (TA) صَغَتْ means also † A deed that is of a mixed kind, not pure, or not sincere. (IAth and O, from a trad.) And كَلَامٌ ضَغْتُ † Speech in which is no good. pl. أَصْعَاتُ. (TA.)

صَغُوتُ, applied to a she-camel, 2. q. صَوْتُ (S, K,) i. e. Of which one doubts whether she be fat, and which one therefore feels with his hand; (S,) or of which one feels the hump, in order to know whether she be fat or not pl. ضَغْتُ (TA) And A camel's hump of which one doubts whether it be fat or not. (Kr, TA.)

صَغِبَتِ A confused company of men. (O.)

صَاعَتْ One who ludes himself in a thicket or the like, and frightens boys by a sound reiterated in his fauces. (S) the author of the K, following Sgh in the TS and O, and Az in the T, says that this is a mistake, and that the word is correctly written with ب [i. e. صَاعَبَ], but IF and IM and others write it as in the S (TA.)

تَصْغَيْتُ Rain that moistens the earth and the herbage. (K.)

صغط

صَغَطَهُ (S, Msh, K,) aor. ٤, (S, Msh,) inf. n. صَغَطَ (S, Mgh, Msh,) He pressed him, pushed him, (S, Msh, K;) squeezed him; (Mgh, * Msh, K,) against (إِلَى, S, Msh, K, [and عَلَى,]) a thing, (K,) or a wall, (S, Msh,) and the like, (S,) and the ground. (TA.) he straitened him, he overcame, subdued, or overpowered, him; or he constrained him (TA) It is said in a trad., تَصْغَطُنَّ عَلَى بَابِ الْجَنَّةِ Ye shall assuredly be pressed, or pushed, against the gate of Paradise. (TA) You say of a tight boot, صَغَطَ رِجْلَهُ, [It compressed, or punched, his foot]. (K in art. حَزَق.) And you say also, صَغَطَ عَلَيْهِ, and أَصْغَطَ (Lh, TA,) which latter, by rule, should be أَصْغَطَ (TA.) † He treated him with hardness, severity, or rigour, with respect to a debt or the like. (Lh, TA.)

3. ضَاغَطُوا (K,) inf. n. ضِغَاطٌ (IDrd, T, O, TA) and مُضَاغَطَةٌ; (IDrd, O;) and تَضَاغَطُوا, (IDrd, O, K;) They pressed, pushed, crowded, or straitened, one another; syns. زَاغَمُوا and تَضَاعَطُوا (IDrd, O, K.) You say, ضَاغَطَ النَّاسُ فِي الْإِزْدِحَامِ [The people pressed, or pushed,

one another in crowding together]; and ضِغَاطٌ is like تَضَاعُطٌ. (T, TA.)

6 see 3, in two places.

7. انْضَغَطَ [as quasi-pass. of 1, app. signifies He was, or became, pressed, pushed, or squeezed and, accord to a version of the Bible, as mentioned by Golius, in Num. xx (or xxii) 25, he pressed, or squeezed, himself, against (إِلَى) a wall. and also,] † he (a man) was, or became, overcome, subdued, or overpowered; or constrained; syn. انْقَهَرَ. (TA.)

8: see 1, last sentence.

صَغَطَةُ The pressure of the grave; (S, Msh, K,) because it straitens the dead (Msh) its straitening. (Mgh) — It is also expl by En-Nadr [Ish] as signifying مجاهدة [app. a mistake for مُجَاهَدَةٌ, as meaning † The exertion of one's utmost power, ability, or endeavour, in contending with another and in this sense it should perhaps be written مُصْغَطَةٌ]. (TA.) — See also صَغَطَةٌ, in two places

صَغَطَةٌ † Straitness; difficulty; distress; affliction, (S, Msh, K,) as also صَغَطَةٌ. (TA) You say, اللَّهُمَّ ارْزُقْ عَسَاهِدَهُ الصَّغَطَةَ [O God, withdraw, put away, or remove, from us this straitness, &c.]. (S) — † Force, constraint, compulsion, (Mgh,) as also صَغَطَةٌ (TA.) [in which one of the syns. is written قَبْرٌ, evidently a mistake for قَبْرٌ, one of the syns of the former word in the Mgh] constraint, or compulsion, against the will of the object thereof. (S, K.) You say, أَخَذْتُ قُلَامًا صَغَطَةً † I treated such a one with hardness, severity, or rigour, to constrain him, or compel him, to do the thing against his will. (S.) And hence the trad. of Shureyh, كَانَ لَا يُحِبُّ الصَّغَطَةَ, † He used not to allow the constraint, or compulsion, of one's debtor, and the treating him with hardness, severity, or rigour: or one's saying, I will not give thee unless thou abate somewhat of my debt to thee. or one's having money owed to him by another, who disacknowledges it, and compounding with him for part of what is owed to him, then finding the voucher, and exacting from him the whole of the property after the compromise. (Mgh.) — See also صَغَطَةٌ

صَغِيطٌ A well having by the side of it another well, (As, S, O, K,) and one of them becomes foul with black mud, (As, S, O,) or and one of them becomes choked up, and foul with black mud, (K,) so that its water becomes stinking, and it flows into the water of the sweet well, and corrupts it, so that no one drinks of it. (As, S, O, K) or a well that is dug by the side of another well, in consequence of which its water becomes little in quantity. or a well dug between two wells that have become choked up. (O.) — And A man weak in judgment, (K, TA,) that will not be roused to action with the people. (TA:) pl. صَغِيطَى (K, TA,) [like مَرَضَى &c.] because it is as though it were [significant of suffering from] a disease. (TA.)

صَاعِطٌ *A slitting in the arm-pit of a camel,* (S, K,) and abundance of flesh [in that part, pressing against the side]: (S) and *صَبَّ* (S, K) or a thing like a bag (TA) a tumour in the armpit of a camel, like a bag, straitening him. (Meyd see مَعْرَكٌ) or skin collected together. or the base of the cullous protuberance upon the breast of a camel pressing against the place of the arm-pit, and marking, or scarring, and excoiating, it (TA.) Accord. to IDid, صَاعِطٌ بِعَبْرٍ means *A camel whose arm-pit comes in contact with his side so as to mark it, or scar it.* (TA.) = † *A watcher, keeper, or guardian, a confidential superintendent,* (S, K,) over a person, so called because he straitens him; (S,) or over a thing. (K.) You say, أَرْسَلَهُ صَاعِطًا عَلَى فُلَانٍ † *He sent him as a watcher, &c., over such a one* (S, TA.) And hence what is said in the trad. of Mo'adh, (S, L,) when his wife asked him, on his return from collecting the poor-rates in El-Yemen, where was the present which he had brought for his wife, and he answered, (L,) كَانَ عَلَى صَاعِطٍ [There was over me a watcher], (S,) or كَانَ مَعِيَ صَاعِطٌ [There was with me a watcher], meaning God, who knows the secrets of men; or he meant, by صَاعِطٌ, the trust committed to him by God, which he had taken upon himself, but his wife imagined that there was with him a watcher who straitened him, and prevented his taking to please her. (L)

ضغن

1. صَعِنٌ, (AZ, S, Msh, K,) aor. ٤, (Msh, K,) inf. n. صَغِنٌ (AZ, S, Msh, TA) and ضَعِنٌ, (AZ, TA,) or the latter is a simple subst., (Msh,) *He*, (S, K,) or *it*, i. e. one's bosom, (Msh,) *was*, or *became*, *affected with rancour, malevolence, malice, or spite*; (S, Msh, K;) or, said of a man, *his bosom was*, or *became*, *affected therewith*; (AZ, TA;) *against him*. (S.) [See also صَغِنٌ below.] — And, (IAar, S, K,) aor. and inf. ns. as above, (TA,) *He inclined*, (IAar, S, K, TA,) *towards him*, (IAar, TA,) and *against him*, (TA,) and إِلَى الدُّنْيَا [towards the present world, or worldly things]. (S, K.) And صَعِبَتْ صَفَاةٌ, inf. n. ضَعِنٌ, † *The spear-shaft was*, or *became*, *crooked* (TA.) — Also, (K, TA,) aor. and inf. ns. as above, (TA,) *He was*, or *became*, *affected with desire, or with yearning or longing of the soul*. (K, TA.)

6. تَصَاعَنٌ *The conceiving, or being affected with, mutual rancour, malevolence, malice, or spite.* (KL, and Har p. 43) You say, تَضَاعَوْا and اصْطَغَوْا *They had*, or *held*, *in the heart, feelings of mutual rancour, malevolence, malice, or spite.* (S, K.)

8: see what next precedes. — One says also, اضْطَغِنَ عَلَى فُلَانٍ *He conceived, or concealed, [in his heart,] rancour, malevolence, malice, or spite, against such a one.* (TA.) — And اضْطَغَنُ *He took it* (i. e. a thing, and weapon, S) *beneath his حِصْنٍ [or the part between his armpit and flank, &c.]:* (S, K;) and he carried

him (i. e. a child) in that part, or in his bosom. (TA.) — الإِصْطِعَانُ is also syn. with الإِسْتِمَالُ, which is *The putting [a portion of] the garment beneath [and within] the right arm, [app. from behind,] and the other end beneath the left arm, and drawing it [i. e. the garment] together with the left hand.* (TA. [But see اِسْتَمَلٌ])

صَغِنٌ [said by some to be an inf. n. (see 1)] *Rancour, malevolence, malice, or spite*, (S, Msh, K,) as also صَعِيَّةٌ (S, K) or both signify *vehement rancour &c., and enmity, and violent hatred*: (TA) the pl. of the former is أَصْعَانٌ, (MA, Msh,) and that of † the latter is صَعَائِنٌ, (MA,) and † صَغِنٌ may be a pl. of صَعِيَّةٌ, [or rather a coll. gen. n.,] or the ٤ may be elided by poetic license, or these two may be dial. vars., like حَقٌّ and حَقَّةٌ [accord. to some], and بَيَاضٌ and بَيَاضَةٌ (TA) One says, when he has sought to gain a person's good will, or approval, سَلَكْتُ ضَعِنَ فُلَانٍ and صَعِيَّةً † *I drew forth the rancour, &c., of such a one.* (TA.) And a woman who hates her husband is said to be ذَاتُ ضَعِنٍ عَلَى زَوْجِهَا [One who has a feeling of rancour, &c., against her husband]. (TA.) — And *Difficulty of disposition* in a beast so in the phrase ذَاتُ ضَعِنٍ [A beast (دَابَّةٌ) having a difficult disposition] (TA.) See also the phrase ذَاتُ شَغَبٍ وَضَعِنٍ, applied to a she-ass, in ait. شَغَبٌ. — And *Inclination*. (S, K) One says, ضَعِنِي إِلَى فُلَانٍ *My inclination is towards such a one.* (S.) — And *Desire; or yearning or longing of the soul*. (K, TA.) One says ذَاتُ ضَعِنٍ meaning *A she-camel yearning towards, or longing for, her home, or accustomed place, (S, TA,) and her mates.* (S) [See a verse cited voce رَفَاتٌ.] And sometimes ضَعِنٌ is thus used, metaphorically, in relation to women. (TA.) = Also *A side; or a region, quarter, or tract*; syn. نَاحِيَةٌ. (K.) — And *The إِنْطِ [i. e. foot, bottom, or lowest part,] of a mountain*: thus correctly, as in the "Nawádir" in the copies of the K, الْحَمَلُ is erroneously put for الْحَمَلُ. (TA.)

ضَعِنٌ *Affected with rancour, malevolence, malice, or spite; as also* † صَاعِنٌ. (Msh) — And قَنَاةٌ صَعِيَّةٌ † *A crooked spear-shaft.* (S, K, TA) — See also صَاعِنٌ.

صَغُونٌ *A horse, and a mare, that runs like him who reverts from the state in which he was, or from the course that he was following.* (AO, TA. [See also صَاعِنٌ.])

ضَغِينٌ: see ضَعِنٌ.

صَغِيَّةٌ: see ضَعِنٌ, in three places.

الصَّغِينِيُّ *The lion*: (K, TA.) as though a rel. n. from الصَّغِيَّةِ because he is very rancorous, malevolent, malicious, or spiteful. (TA.)

صَاغِنٌ: see ضَعِنٌ. — Also *A horse that will not exert his power of running unless beaten*; (S,

K, TA,) and so † صَعِنٌ. (S, TA. [See also صَغُونٌ])

مُصَاعِنٌ *One who treats, or regards, his brother with rancour, malevolence, malice, or spite, or with enmity, being so regarded, or treated, by him, as also* † مُصْطَعِنٌ. (TA)

مُصْطَعِنٌ see what next precedes

صف

1. صَفَّ, (O, K,) aor. ٤, inf. n. صَفٌّ, (O,) *He collected it together.* (O, K) — And صَفَّ, [app. for أَصَابَعَهُ,] (F, O, K,) aor. and inf. n. as above, (Fr, O,) said of one warming himself, *He closed his fingers together and put them near to the fire.* (Fr, O, K) — And صَفَّ النَّاقَةَ, (S, O, K,) aor. and inf. n. as above, (TA,) *He milked the camel with the whole hand*; (S, O, K, TA,) because of the largeness of the dug, mentioned by Az, on the authority of Ks; (TA,) a dial. var. of صَفَّ. (S, O) or, accord. to F, the doing thus is termed الصَّفُّ; but الصَّفُّ signifies "the putting one's thumb upon the teat and then turning his fingers over the thumb and the teat together" or, as is said on other authority, الصَّفُّ signifies *the clasping the two teats together with the hand when milking* [but this is also said to be the meaning of الصَّفُّ] or, as Lh says, *the grasping the teat with all one's fingers.* (TA.) = صَفَّ الْقَوْمَ عَلَى الطَّعَامِ, or الْمَاءِ, [aor. app. ٤ or ٤, or both,] inf. n. صَفٌّ and صَفَعٌ, [see the latter of these below,] *The people, or party, pushed, pressed, crowded, or thronged, together upon the food, or the water.* (TK.) [See also what next follows.]

6. تَضَاعَوْا عَلَيْهِ *They multiplied, or became numerous,* (S, O, K,) and *collected themselves together,* (O, K,) [and, accord. to an explanation of the part. n., by Lh, *pushed, pressed, crowded, or thronged, together,*] upon it, or at it; namely water, (S, O, K,) &c.; (O, K;) like تَصَاعَوْا. (TA.) — And تَضَاعَوْا signifies also, accord. to the O and K, خَفَّتْ أَمْوَالُهُمْ; but correctly, as in the "Nawádir" of AZ, أَمْوَالُهُمْ [i. e. *Their possessions became scanty*]. (TA.)

صَفٌّ *Narrow, or strait, and hard*: so in the phrase رَحْلٌ صَفٌّ الْحَالِ [A man whose state, or condition, is narrow, or strait, and hard]: (AZ, S, O, K.) and one says also رَجُلٌ صَفٌّ الْحَالِ, and قَوْمٌ صَفَعُوا الْحَالِ; but idghám is more proper. (Sb, TA.) = شَاةٌ صَفَّةٌ الشَّخَبِ *A ewe, or goat, whose stream of milk from the udder is wide.* (AA, O, L, K.)

صَفٌّ *A little thing resembling the tick, of the colour of ashes and dust, the sting, or bite, of which causes the skin to break forth with the eruption termed شَرَى [q. v.]:* (Aboo-Málik, O, K:) pl. صَفْعَةٌ, like قَرْدَةٌ. (K.)

صَفَّة 1 *single act of pushing, pressing, crowding, or thronging, together upon water* (S, O, K) [See صَفَّ] — دَحَلْتُ فِي صَفَّةِ الْعَوْمِ and صَفَّصَيْتُهُ (O, K) are phrases mentioned by As (O, TA) and Lth (TA) as meaning *I entered among the company, or collective body, of the people, or party* (O, K) — And صَفَّةٌ signifies also *The first دفعَة* [i. e. *rush, or quantity that pours forth at once or that is poured forth at once*], or دفعَة [i. e. *single act of pouring*], (accord to different copies of the K,) of water (K) = See also the next paragraph, in five places.

صَفَّة (T, S, O, Mgh, Msh, K) and صَفَّة (T, O, Mgh, Msh, K) *The side of a river* (T, S, O, Mgh, Msh, K) and of a well (Msh,) صَفَّاهُ signifying its (a river's) *two sides* (S) and صَفَّاهُ الْوَادِي or الحُرُومِ, and صَفَّاهُ, *the two sides of the valley, or of the حَيُومِ* [i. e. *breast, or chest, &c.*] (IAqr, K) and صَفَّةُ السَّحْرِ [or صَفَّةُ] *the shore of the sea* (K) and the dual of صَفَّة [or صَفَّة] occurs in a saying of 'Alee metaphorically used as meaning *the two sides of the eyelids*. (TA) the pl. of صَفَّة is صَفَف (Msh,) or صَفَاف (TA,) and that of صَفَّة is صَفَات (Msh.)

صَفَف The *pushing, pressing, crowding, or thronging, together, of people, at, or upon, water* [to drink thereof or to water their beasts]. (S, O, K) [See also 1, last explanation.] And *Numerousness of the persons composing a family, or household*: (S, O, K) or, accord to Lh, *visitors and friends that come time after time; and one's household, or family* or, as some say, *iq حَسْرٍ* [i. e. *one's dependents, &c.*] (TA) And *The taking of food with other people*. (S, O, K) thus in a trad in which it is said of the Prophet, مَا شَبِعَ مِنْ خُبْرٍ وَلَحْمٍ إِلَّا عَلَى صَفْفٍ [He did not satiate himself with the eating of bread and flesh-meat except in a case of taking thereof with others], as expl. by a man of the desert in answer to a question put to him by Málík Ibn-Deenár. (S, O) but in the latter, (or the case of the eaters' being too many for the food. (Th, O, K) [or,] accord. to Kh, (S, O,) *numerousness of the hands upon the food*: (S, O, Msh) [or,] accord. to As, *the case of the property's being little, and the devourers thereof many* (S, O) [See also حَفَف.] Accord. to AZ, (S, O,) *Straitness, and hardness, or hardship*. (S, O, Msh) accord. to Fr, (S, O,) *want*. (S, O, Msh, K.) [See two exs. voce حَفَف.] Also *Weakness*. (Fr, O, K.) And *Haste* (Fr, S, O, Msh) in an affair: (Msh) so in the saying, لَقِيتُهُ عَلَى صَفْفٍ [I met him, or found him, in a state of haste]. (Fr, S, O.) And *A quantity less than will fill the measure, and less than anything that is filled*. (Sh, O, K.) And *Food, or the eating, less than satiates*. (TA.) = See also صَفَّ.

ضَفَاف [thus written without any syll. sign] The *quality denoted by the epithet صَفُوفٌ* applied to a she-camel or a ewe or goat. (TA.)

صَفُوفٌ Having much milk, not to be milked save with the whole hand, (O, K, ') applied to a camel, (O, K,) and to a ewe or goat so in a verse cited voce صُوف, as some relate it, but as others relate it, the word is صَفُوفٌ, with ص. (TA.) — And [hence, app.,] عَيْنٌ صَفُوفٌ † *A source abounding with water*. (TA)

هُوَ فُلَانٌ مِنْ لَيْعِمًا وَصَفِيمًا (O, TA,) in the K هو فُلَانٌ مِنْ صَفِيمًا وَلَيْعِمًا, but the former is the right order, (TA,) a saying mentioned by Abou-Sa'eed, (O, TA,) means *Such a one is of those whom we associate with us, and those whom we congregate with us, when events befall us*. (O, K, TA.)

صَفَافَةٌ (O, K,) without teshdced, (O,) like سَفَافَةٌ (K,) *Devoid of intellect, or intelligence*. (O, K)

صَفَفَةٌ see صَفَّة.

مَا مَصْفُوفٌ *A water that is thronged [so that it has become little in quantity];* (S, O, K,) like مَشْفُوفٌ; (S, O,) to which many men and cuttle have come (Lh, TA) occurring in a verse cited voce مَدَارَةٌ, in art. دَوْر (S, O, TA) in that verse, Abou-Amr Esh-Sheybānce, instead of البَطْفُوفِ, read البَطْفُوفِ, which means [the same, (K in art. طِف) or] "occupied." (Lh, TA) — [Hence,] رَجُلٌ مَصْفُوفٌ † *A man exhausted of what he possessed [in consequence of much begging],* like مَشْفُوفٌ (S, O, TA) [see also مَشْفُوفٌ] some say مَصْفُوفٌ عَلَيْهِ. (TA.)

ضفدع

Q 1. صَفَدَعٌ, said of water, *It had in it صَفَادِعُ* [or frogs]. (O, K.) = And, said of a man, *He shrank, or became contracted; syn. تَقَشَّصَ or he voided his excrement, or ordure, or thin excrement; syn. سَلَحَ: or he emitted wind from the anus, with a sound*. (TA.)

صَفَدَعٌ (S, O, Msh, K) and صَفَدَعٌ and صَفَدَعٌ (K) and صَفَدَعٌ (S, O, Msh, K,) this last said by some, (S, O, Msh,) but most rare, or rejected, (K,) disallowed by Kh and a number of others, (Msh,) [for] accord. to Kh [and others] there are only four words of the measure *فَعْلَلٌ in the language, which are دَرَهْمٌ and هَبْنَعٌ and هَبْنَعٌ and هَبْنَعٌ (S, O,) [The frog; and app. also the water-toad,] a certain reptile (دَابَّةٌ) of the rivers, (K, TA,) generated in the river, (TA,) the flesh of which, cooked with olive-oil, is [said to be] an antidote to the poison of venomous creatures, (K, TA,) when put upon the place of the sting, or bite (TA:) and [a certain reptile] of the land, (K, TA,) [app. the land-toad,] that lives, or grows, in caverns and caves, (TA,) the fat of which is [said to be] wonderful for the extraction of teeth (K, TA) without fatigue, and of the skin of which, tanned, the skull-cap that renders invisible (طَاقِيَةُ الْإِخْفَاءِ) [a vulgar term] is made, as is said by the performers of legerdemain; and the flesh of this species is said to be poisonous: (TA;) the fem., (S, O, Msh,) or the n. un., (K,) is with ذ: and the pl. is صَفَادِعُ

(S, O, Msh, K) [and صَفَادٌ, in the Msh and K, صَفَادِي, in the O, correctly, الصَّفَادِي is said to be a var. of الصَّفَادِي, like التَّعَالِي and الْأَرَابِي of النَّقْتُ صَفَادِي نَطِيهِ. — [الأَرَابِي and النَّقْتُ] lit. *The frogs of his belly croaked*] means † *he was, or became, hungry*, (O, K,) like عَصَايِرُ بَطْنِيهِ. (O) — الصَّفَادِي الْأَوَّلُ is a name of † *The bright star [α] on the mouth of Piscis Australis*, (Kzw, Descr. of Aquarius,) also called قَمَرُ الْحَوْتِ (Idem, Descr. of Piscis Australis.) and الصَّفَادِي الثَّانِي is the name of † *The star on the southern fork of the tail of Cetus* (Idem) — And الصَّفَادِي, (O, K,) thus only, (TA,) † *A certain bone [or horny substance, which we, in like manner, call "the frog," in the interior of the horse's hoof*, (O, K,) in the sole thereof. (O) [See also نَسْر.]

صَفَادِعُ Waters abounding with صَفَادِعُ [or frogs]. (S, O.)

ضفر

1. ضَفَر (A, Msh, K,) aor. ضَفَرَ, (Msh, K,) inf. n. ضَفْرٌ, (S, A, &c.,) *He plaited, braided, or interwove*, (S, A, Mgh, K,) hair, (S, Mgh, K,) &c., (S,) or the like, (TA,) or a [lock of hair, such as is called] دُرَابَةٌ, and a [grth of thongs such as is called] نَسْعٌ, (A,) in a wide form; (S, Mgh,) as also ضَفَرَ, inf. n. ضَفِيرٌ. (S, TA) *he made hair into صَفَائِرُ*, [pl. of صَفِيرَةٌ] each صَفِيرَةٌ consisting of three or more distinct portions. (Msh.) — *He twisted a rope or cord*. (K.) — صَفَرَتْ شَعْرَهَا (S, TA,) aor. ضَفَرَ, (TA,) inf. n. as above, (K,) said of a woman, (S, TA,) *She gathered together her hair*. (K, TA.) — And ضَفَرَ, from the same verb in the first of the senses expl. above, † *He made, or constructed, a [dam of the kind called] صَفِيرَةٌ*. (IAqr, TA.) — ضَفَرَ also signifies † *The building with stones without [the cement called] كُنُسٌ and without clay*. (K, TA.) You say, صَفَرَ الْحِجَارَةَ حَوْلَ بَيْتِهِ † [He built the stones around his house, or tent, without mortar or clay]. (TA.) — ضَفَرَ الْبَعِيرَ الْعَلْفَ (A,) inf. n. ضَفْرٌ, (K,) † *He put the fodder into the mouth of the camel*, (A, K,) against his will. (A.) And ضَفَرَ الْفَرَسَ ضَفْرًا, (A,) or ضَفَرَ الدَّابَّةَ, aor. ضَفَرَ, inf. n. ضَفْرٌ, (TA,) † *He put the bit into the mouth of the horse*, (A,) or of the beast. (TA.) = Also ضَفَرَ, aor. ضَفَرَ, (S, Msh, K,) inf. n. ضَفْرٌ, (S, Msh,) *He ran; syn. عَدَا and سَعَى*: (S, Msh, K.) or *he hastened, or went quickly* or *he bounded, or sprang*: (TA) *he leaped* (As, K) in his running. (As, TA.)

2: see the preceding paragraph, first sentence.

3. ضَفَرَ ضَفْرًا (A, Msh) [See also 6.]

6. ضَفَرُوا They leagued together, and aided one another, (Ibn-Buzurj, S, A, Msh, K,) عَلَى فُلَانٍ to do the thing, (S, A, K,) and عَلَى فُلَانٍ against such a one. (Ibn-Buzurj.)

7. انْضَفَرَ الْحَبْلَانِ The two ropes became twisted together. (S.)

صَفْرٌ *A camel's girth, of plaited [goats'] hair*, (K, TA;) as also صَفَارٌ (K) *the girth of a camel's saddle* (S) *a wide girth of a camel's saddle*, as also صَفِيرَةٌ. pl. [of mult.] (of the first, TA) صُفُورٌ (K, TA) and [of pauc.] أَصْفَارٌ; (TA,) and (of the second, TA) صَفْرٌ. (K, TA.) — See also صَفِيرَةٌ, in three places — Also † *A great quantity of sand that has become collected together · or a quantity of sand that has become accumulated, part upon part*, (K,) and (K) so صَفْرَةٌ (S, K) pl. [of the former] صُفُورٌ; (K,) and [coll. gen. n.] of the latter صَفْرٌ (S) or *a long, broad, حَقَفٌ [generally expl. as meaning a winding tract] of sand*, by some pronounced صَفْرٌ (Lth, TA.) [or] *a حَقَفٌ of sand is termed صَفِيرَةٌ*. (S.)

صَفْرٌ see the last preceding sentence.

كَانَةٌ and [its n. un.] صَعْرَةٌ see صَعْرٌ. — صَعْرَةٌ [in the TA صغيرة, evidently a mistranscription,] 2. q. مَمْلُئَةٌ [i. e. *A full quiver*]. (S, O. [Freytag writes صَعْرَةٌ كَانَ, and explains it as meaning “Gens Cinanah impleta est” but in my copies of the S and in the O, it is كَانَ.])

صَفَارٌ see صَعْرٌ, first sentence.

صَفِيرٌ *A rope of [goats'] hair*, (Mgh, Msb, TA,) *twisted* of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) — And † *The shore, or side, of the sea or of a great river*, (O, K, TA,) as also صَفِيرَةٌ. (TA.)

صَفِيرَةٌ (As, S, M, A, Mgh, Msb, K) and صَفْرٌ, (S, M, A, Mgh, K,) the latter an inf. n. used as a subst. [properly so termed], (Mgh,) *A single lock of hair*. (M, Msb, K) and (Msb) *a [lock of hair such as is termed] دُؤَابَةٌ*, (Mgh, Msb,) or *عَدِيرَةٌ* and *عَدِيرَةٌ*, of a woman: (As, TA:) or *a plaited, braided, or interwoven, دُؤَابَةٌ*: (A, TA.) or *a plait of hair* consisting of three, or more, distinct portions: (Msb:) or 2. q. عَقِيصَةٌ [q. v.].

one says لَهَا صَفِيرَتَانِ, and صَفْرَانِ, meaning عَقِيصَتَانِ (Yaakoob, S) or the صَفِيرَتَانِ pertain to a man, not to a woman; [though such is not the case accord. to modern usage;] and غَدَائِرُ, [pl. of عَدِيرَةٌ], to women; and these are مَصْفُورَةٌ [i. e. plaited]. (AZ, TA) the pl. of صَفِيرَةٌ is صَفَائِرُ (A, Msb) and صُفْرٌ; (Msb,) and the pl. of صَفْرٌ is صُفُورٌ. (A.) — See also صَفْرٌ, in two places. — صَفِيرَةٌ also signifies † *A dam*, (IAar, S, A, Mgh, Msb,) *extending in an oblong form upon the ground, having in it wood and stones* (IAar, TA.) — And † *A plain, or soft, tract of land, oblong, producing herbage or the like, extending [to the distance of the journey of] a day, or two days*. (TA.) — See also صَفِيرٌ.

الضَّافِرُ فِي الْحَجِّ *He who twists, or plaits, (يَعْقِصُ) his hair during the performance of the pilgrimage*. (TA.)

صعو

1 صَعَا, aor. يَصْعُو, (S, Msb,) inf. n. صَعُو (S, Msb, K) and صُعُو (Msb,) *It (a thing, S, and a garment, S, Msb) was, or became, complete, full, ample, or without deficiency* (S, Msb, K.) — And *It was, or became, much in quantity*, (S, K, TA,) said of property, or property consisting in cattle, (S, TA,) and of hair, and of wool (TA.) [Hence,] one says, صَعَتْ عَلَيْهِ النِّعْمَةُ, i. q. رَقَتْ [i. e. *Wealth became abundantly bestowed upon him*] (M in art. رَف.) And صَعَا الْعَيْشُ, meaning اِسْتَسْع [i. e. *The means of subsistence became ample*] (Msb.) — And صَعَا الْحَوْصُ (TA,) inf. n. صَعُو (K, TA,) *The watering-trough overflowed* (K, TA) by reason of its fulness. (TA.) — صَعِيَ *He (a man) became poor* mentioned by Az in art. ضَعِيقٌ. (TA.)

صَعَا *A side* and صَعَوَاهُ *his, or its, two sides* (K.) [صَعَا and صَعَوَاهُ, also, have a similar meaning.]

صَعُو [an inf. n. of 1, q. v.: and as a simple subst.,] *Wealth, or prosperity, and ampleness [of circumstances]* (TA.) [See also what next follows.]

صَعْوَةُ الْعَيْشِ *An easy and a plentiful state, or condition, of life*. (K, TA.) One says, فَلَانٌ فِي صَعْوَةٍ مِنْ عَيْشِهِ [Such a one is in an easy and a plentiful state, or condition, in respect of his means of subsistence] (S.)

تَوْتُ صَافٍ *A garment that is complete, full, ample, or without deficiency*. (S, Msb, K.) And قَوْسٌ صَافٍ *A horse full, or ample, in the mane or of the tail*. (TA.) And رَحْلٌ صَافٍ الرَّأْسِ *A man having much hair of the head*. (S.) And دِيمَةٌ صَافِيَةٌ *A lasting, or continuous, or continuous and still, rain, in consequence of which the land becomes abundant with herbage*. (TA.) And هُوَ صَافِي الْعُضْلِ † [He is abundant in excellence]. (TA.)

صل

1. صَلَّتْ (S, Mgh, O, Msb, K,) third pers. صَلَّ (Mgh, Msb,) aor. َ, (S, Mgh, O, Msb, K,) inf. n. صَلَّالٌ and صَلَّالَةٌ (S, O, Msb,) and صَلَّلَتْ (S, Mgh, O, Msb, K,) third pers. as above; (Mgh;) the former of the dial. of Nejd, and the more chaste; the latter of the dial. of the people of El-'Alayeh, (S, Msb, TA,) and of El-Hijaz, and Kr has mentioned صَلَّلَتْ for صَلَّتْ as heard from the tribe of Temeem; (TA;) *I erred, strayed, or went astray*; (Mgh, Msb,) *deviated from the right way or course, or from that which was right; missed, or lost, the right way; or lost my way*; صَلَّالٌ and صَلَّالَةٌ signifying the contr. of رَسَدٌ, (S, O, TA,) and هَدَى (K, TA.) [See صَلَّالٌ below.] Hence, in the Kur [xxxiv. 49], قُلْ إِنْ صَلَّلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي [Say thou, If I err, I shall err only against myself, i. e., to my own hurt]. (O, Msb. [See also x. 108 and xvii. 16 of the Kur.]) One says also, صَلَّ صَلَّالَةٌ [app.

*His error became error indeed; a phrase similar to جَدَّ جَدُّهُ, q. v.: or his erring passed away; see 4, latter part] (TA.) And صَلَّ عَنِ الْقَصْدِ *He deviated from the right way or course*. (TA.) And the verb is trans. as well as intrans. you say, صَلَّ الطَّرِيقَ, and صَلَّ عَنْهُ, aor. َ and ُ, (Mgh, Msb,) inf. ns. as above, meaning *He erred, strayed, or went astray, from the road, or way*; (Msb,) *he did not find the way to the road* (Mgh, Msb) and of anything stationary, if you miss the place thereof, you say صَلَّلْنَاهُ and صَلَّلْنَاهُ. (Az, Msb) or you say, صَلَّلْتُ الطَّرِيقَ (K,) or صَلَّلْتُ الْمَسْجِدَ, and الدَّارَ, (ISK, S, O,) [I missed, or lost, the right way to the road, or the mosque, and the house,] when you know not the place thereof: (ISK, S, O) and in like manner, anything stationary, to which one does not find the way: (ISK, S, O, K) and AA says the like: but that one says of a thing that falls from his hand, and a thing that quits its place, أَصْلَلْنَاهُ, (IB, TA,) which means *I lost it, and knew not its place*, meaning, for instance, a horse, or she-camel, or the like. (Az, Msb) [thus] one says, أَصْلَلْتُ بَعِيرِي [I lost my camel, and knew not his place,] (AA, ISK, S, IB, O) when his shank has been tied up to his arm and one does not find the way to him, and when he has been left loose and has gone away whither one knows not (AA, IB, TA.) but Yoo differs from others respecting this case; for, accord. to him, one says, أَصْلَلْتُ بَعِيرَهُ and also صَلَّلْنَاهُ, in the same sense, (O, TA,) and the like is said in the K (TA) and it is also said in the Bahr' that when you seek an animal and miss its place and find not the way to it, it is regarded as in the category of stationary things, and therefore you say صَلَّلْنَاهُ. (Msb.) — صَلَّ signifies also *He was, or became, confounded, or perplexed, and unable to see his right course*. (Ibn-Es-Seed, TA.) — Also, aor. َ (S, O, K) and ُ, (K,) the pret. being like رَلَّ and مَلَّ, (TA,) inf. n. صَلَّالٌ, *It (a thing, S, O, TA) became lost; [as though it went astray;] it perished, came to nought, or passed away*. (S, O, K, TA.) Thus in the phrase صَلَّ عَنِّي كَذَا *Such a thing became lost from me*. (Mgh.) One says to him from whom pieces of money have dropped, قَدْ صَلَّتْ عَنْكَ [They have become lost from thee]. (TA.) And to him who has done a deed from which no profit has resulted, you say, قَدْ صَلَّ سَعْيُكَ † [Thy labour has been lost]: the like occurs in the Kur xviii. 104, meaning ضَاعَ. (TA, in two places.) — And † *He (a man, TA) died, and became dust and bones*. (K, TA.) In this sense the verb is used in the Kur xxxii. 9: but some there read, in the place of صَلَّلْنَا, صَلَّلْنَا [q. v.], with ص: (TA:) or the verb in that instance has the meaning here next following. (S.) — And † *He, or it, (a man, S, TA, or a camel, Msb, and a thing, TA,) was, or became, unperceived or imperceptible, unapparent, latent, hidden or concealed, or absent*. (S, Msb, K, TA.) Hence the phrase, صَلَّلَ الْمَاءُ فِي اللَّبَنِ † [The water became unperceived, or concealed, in the milk]. (TA.) One says of a road to which he has not been able to find the way, صَلَّ عَنِّي*

[It has become hidden from me] (K, TA) And hence also the saying of a man, as is related in a trad., (S, O, TA,) after his having charged his sons by saying to them, "When I die, burn ye me, and when I shall have become ashes, pound me, then scatter me in the water." (O, TA) **لَعَلِّي أَصِلَّ اللَّهَ** (S, O, TA) i. e. + *May-be, I shall be unperceived by God, or concealed from Him* (S) or *may-be, I shall be hidden, or absent, from God's punishment* (O, TA) or, as El-'Oibee says, *may-be, I shall escape God, and my place will be hidden from Him*. (TA) And **ضَلَّ** said of one forgetting means + *His memory became absent from him* (O, Msb, TA.) **أَنْ تَضِلَّ إِحْدَاهُمَا**, or **إِنْ تَضِلَّ**, in the Kur [ii 282], accord. to different readers, (TA,) in which instance **أَنْ** and **إِنْ** are syn., (Mughnee, [see **أَنْ**, in p. 106, cols. 1 and 2,]) means *If one of them twain [referring to women] be absent from her memory or if the memory of one of them twain be absent from her* [or if one of them twain err in her memory] or, accord. to Zj, the meaning of the verb in this case is that which next follows. (TA) — **ضَلَيْتُ** also signifies + *I forgot the thing* whence one says of a woman, **ضَلَيْتُ أَيَّامَ حَيْضِهَا** [+ *She forgot the days of her menstruation*], and so **أَضَلَّهَا** (Mgh.) or **ضَلَّ فَلَانًا** + *He was made, or caused, to forget such a one*. (K. [In the CK, **أَضَلَّهَا** is erroneously put for **أَضَلَّهَا**]) It is said that **لَا يَصِلُ رَبِّي**, in the Kur xx. 54, means + *My Lord will not be unmindful: or nothing will escape Him*. (TA.) — And one says, **ضَلَيْتُ فَلَانًا**, (Msb, K,) or **ضَلَيْتُ فَلَانًا فَلَمَّا أَقْدَرَ عَلَيْهِ**, (O,) meaning *Such a one went away from me, (O, Msb, K,) and I was unable to compass him [or to find him]*. so in the Bāri' (Msb.) = **ضَلَّ**, as a verb of wonder see **ضَلَّ**.

2. **ضَلَّ**, (S, MA, O, K,) inf. n. **تَضَلُّلٌ** and **تَضَلُّلٌ**, (K,) *He, or it, made, or caused, him to pursue a course that led to error, or deviation from the right way*. (K: [see also 4]) *he, or it, led him astray; seduced him* (MA) [or he attributed, or imputed, to him error, or deviation from the right way. (S, MA, O.)] **ضَلَّ سَعِيرٌ**, a phrase used by a poet, means *Error, or deviation from the right way, was attributed to their labour; because they did not reach their goal*. (Ham p. 771.) — [Hence,] one says, **ضَلَّ مَالُكَ** *Send forth, or set free, thy cattle to pasture, or to pasture where they please, by themselves*. (O) — See also the next paragraph.

4. **أَضَلَّ**, inf. n. **إِضْلالٌ**, *He, or it, made him, or caused him, to err, stray, or go astray; to deviate from the right way or course, or from that which was right, to miss, or lose, the right way; or to lose his way*. (Az, TA.) [See also 2, first sentence.] **الإِضْلالُ** is of two sorts: one of these is the consequence of erring, or straying; either as in the case in which one says **الْبَعِيرُ أَضَلَّ** (expl. above, see 1, former half); or the decreeing that one shall err, or stray, &c., because he has done so already, and this is sometimes the case

when the **إِضْلالُ** of a man is attributed to God the other sort is the embellishing [or commending] to a man that which is false, or wrong, or vain, in order that he may err, or stray, &c.: and God's **إِضْلالُ** of a man is of two sorts; one of which has been expl. above, the other is God's so constituting man that when he observes [and pursues] a certain course, or way, [of acting or the like], whether it be such as is commended or such as is discommended, he habituates himself to it, and esteems it pleasant, and keeps to it, and finds it difficult to turn from it, wherefore it is said that custom is a second nature. (Er-Rāghib, TA) — Also *He, or it, made, or caused, him, or it, to perish, or become lost*; syn. **أَهْلَكَ**, (S, TA,) and **أَضَاعَهُ**, (El-Fārābee, S, O, Msb,) or **صَبَّعَهُ**, (TA,) [**أَضَاعَهُ** and **صَبَّعَهُ** signifying the same; and so **أَلَمْ يَجْعَلْ كَيْدَهُمْ** whence,] **ضَلَّ** and **أَضَلَّ** in the Kur cv. 2, means [*Did He not make their plot to be such as ended*] in a causing to perish, or become lost, (**فِي تَضْيِيعٍ**) and in annulment? (Ksh, Bd.) **أَضَلَّ أَعْمَالَهُمْ**, in the Kur [xlvi. 1 and 9, which may be rendered + *He will cause their works to be lost, or to be of no effect*], means, accord. to Aboo-Is-hāk, *He will not recompense them for their good works*; the phrase being similar to the saying **قَدْ ضَلَّ سَعْيُكَ** [expl. above] (TA.) And **أَضَلَّ اللَّهُ ضَلَالَكَ** + [*May God make thine erring to be no more, or to come to an end*], is expl. by Isk as meaning *may thine erring pass away from thee, so that thou shalt not err*; and he adds that the saying **مَلَّ مَلَالَكَ** means **ذَهَبَ** (TA) — Also + *He buried, and hid, or concealed, him, or it* (K, TA.) You say, **أَضَلَّ الْمَيِّتَ** + *The dead was buried*. (S, O.) The phrase **أَضَلَّتْ بِهِ أُمُّهُ**, meaning + *His mother buried him*, in a verse cited by Iāqar, is extr., or anomalous. (TA.) — And *He found him to be erring, straying, going astray, deviating from the right way or course, or from that which was right; missing, or losing, the right way; losing his way, not rightly directed, or not finding the way to the truth* like as one says **أَحْمَدَهُ**, and **أَبْهَلَهُ**. (TA) — And you say, **أَضَلَّيْ كَذَا**, meaning + *Such a thing was, or became, beyond my power, or compass*. (Iāqar, Msb, TA.) — See also 1, near the end.

5. **تَضَلَّلَ** *It went away* so in the saying, **تَضَلَّلَ الْمَاءُ مِنْ تَحْتِ الْحَجَرِ** [*The water, went away from beneath the stone*]. (O, TA.)

6. **تَضَالَّ** *He feigned himself to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; or losing his way*. (O, TA.)

10. **اسْتَضَلَّ ضَلَالَةً** *His erring demanded that he should err [the more], so that he did err [the more]*: like as erring is said to be a cause of one's being made to err: see 4: and see also **ضَلَّ**, near the beginning of the art.: so in the saying of Aboo-Dhu-eyb,

رَأَى الْقَوَادُ فَاسْتَضَلَّ ضَلَالَةً

[The heart beheld her, and his erring demanded that he should err &c]. (Skr, S, TA)

ضَلَّ see **ضَلَّ**.

ضَلَّ see **ضَلَّ**. — [Also, app. as meaning *A lost state; a state of perishing, coming to nought, or passing away*,] a subst. from **ضَلَّ** signifying **صَاعٌ** and **هَلَكٌ**. (S, TA.) — And hence [its usage, in the manner of a proper name, in] the saying, **هُوَ ضَلُّ بْنُ ضَلِّ**, (S,) which means, (S, O, K,) as also **هُوَ ضَلُّ بْنُ ضَلِّ**, (Ibn-'Abbād, O, K,) *He is the unknown, the son of the unknown*; (S, Z, O, K,) and in like manner, **بُنُ الثَّلَالِ**, (S, O,) and **فُلُّ بْنُ قُلٍّ**. (TA) or *he is one in whom is no good*. (K) or *he is one who persists in error*. (M, K) — [Hence also, perhaps, it is said that] **يَا ضَلُّ مَا تَحْرِي بِهِ الْعَصَا** [in the CK **ضَلَّ**] means **يَا تَلَعَهُ** and **يَا فَقَدَهُ** [i. e., app., *O the loss, or O the coming to nought, of that by reason of which the mare El-'Asà is running*]: (K, TA) a prov., said by Kaseer Ibn-Sa'ad to Jedheemeh El-Abrash, when he went with him to Ez-Zebbà, for when they were within her province, he repented, and Kaseer said to him, "Mount this my horse, and escape upon him, for his dust will not be cloven [by the pursuer]," i. e. he will not be overtaken [TA: [but the mare is thus made a male]] or it was said by 'Amr Ibn-'Adee, when he saw El-'Asà, the mare of Jedheemeh, with Kaseer upon her: **قَوْمٌ** is suppressed after **يَا**, and **ضَلَّ** is of the forms [of verbs] denoting wonder, originally **ضَلَّلَ**, with damm, like **حَبَّ** in the phrase **حَبُّ بَقْلَانٍ**, originally **حَبَبٌ**; and the meaning of the prov. is, *O people, what a case of perdition is that by reason of which El-'Asà is running* i. e., the death of Jedheemeh. (Meyd.)

— **ضَلَّ بَتَضَالٍ** [in CK **ضَلَّ**] means *A vain, or futile, thing*: (S, O, K) [or a vain, misleading thing; **تَضَالٌ** being an inf. n. of **ضَلَّ**] 'Amr Ibn-Shās El-Asadee says,

تَذَكَّرْتُ لَيْلَى لَاتَ حِينَ ادَّكَارِهَا

وَقَدْ خَنَى الْأَضْلَاعُ ضَلَّ بَتَضَالٍ

[I remembered Leylā when it was not a time for remembering her, the ribs having become bent by the bending of the back with age: it was a vain, misleading thing]. (S, O.) — **ضَلَّ أَضْلَالٍ** see **ضَلَّ**.

ضَلَّ **أَضْلَالٍ** see **ضَلَّ**. — **هُوَ ضَلُّ بْنُ ضَلِّ** see **ضَلَّ**.

ضَلَّةٌ *Confusion, or perplexity, and inability to see the right course* (K) [or *error*: for] one says, **فَعَلَ ذَلِكَ ضَلَّةً** *He did that in error* (في **ضَلَالَةٍ**): and **ذَهَبَ ضَلَّةً** *He went away not knowing whither he went*: (TA) and **يَلُومُنِي ضَلَّةً** *Such a one blames me wrongly*: (S, O) [or, *behind my back, or in my absence*: for] **ضَلَّةٌ** signifies

also *speech respecting a person behind his back*, or *in his absence*, relating to good and to evil. (M, K, TA) — [Freytag explains it as signifying also *One in whom is no good*, on the authority of Meyd]

صَلَّة *Skull in guiding, or directing aright, in journeying* (Fr, K, TA)

صَلَّة see صَلَّالٌ. — [Hence,] هُوَ أَنَسُهُ لَصَلَّة [He is his son unlawfully begotten, or not true-born. (AZ, A, K, TA.)] — دَهَبَ دَمُهُ صَلَّة † His blood went unavenged, or without retaliation (K, TA.) — And هُوَ تَبَعٌ صَلَّة (Th, O, K, TA.) with kesr to the ت and to the ض, (TA,) [in the CK, erroneously, تَبَعٌ صَلَّة, and تَبَعٌ صَلَّة (K, TA,) thus related by IAar, (TA,) but the former only accord. to Th, (TA in art. تبع.)] + He is a follower of women: (TA in that art.) or he is one in whom is no good, and with whom is no good (IAar, Th, TA) or he is a very cunning man (دَاهِيَةٌ), one in whom is no good; (IAar, O, K, TA,) and so تَبَعٌ صَلَّة (O, L, TA,) as some relate it, (L, TA;) and in like manner, أَصْلَالٌ صَلَّة (Lh, O, K, TA,) and أَصْلَالٌ صَلَّة (K, TA,) and أَصْلَالٌ صَلَّة [q v.,] which is with kesr only, (K, TA,) a phrase similar to ضِرْأَصْرَارٍ. (TA in art. ضر.)

صَلَّلَ: see صَلَّالٌ. — Also Water (O, K) running (K) beneath a rock, which the sun does not reach: (O, K) one says مَاءٌ صَلَّلَ (O) or running among trees. (K.) [See also طَلَّلَ.]

صَلَّلَ [an inf n of ل used as a simple subst.,] Error; contr. of رَسَدٌ, (S, O, TA,) and of هَدَى; (K, TA,) as also صَلَّلَةٌ, (S, O, K,) and صَلَّلٌ, and صَلَّلٌ, and صَلَّلَةٌ, and صَلَّلٌ, (K,) and صَلَّلَةٌ, (O, TA,) and صَلَّلَةٌ, (K,) of which last the pl. is أَصَالِيلُ, (Lth, O, TA,) as in the saying تَمَادَى فِي أَصَالِيلِ الْهَوَى [He persevered in the errors of love], (TA,) or أَصَالِيلُ, as some say, has no sing., or its sing. is supposed, or has been heard, and is أَصْلُوَّةٌ or أَصْلُوٌّ or إِصْلِيلٌ or some other form. (MF, TA) the primary signification of الصَّلَالُ is the going away from the right course, or direction. (Ham p. 357.) or it signifies, accord. to Ibn-El-Kemâl, the loss, or missing, of that which brings, or conducts, to the object sought: or, as some say, the pursuing a way that will not bring, or conduct, to that object: or, accord. to Er-Râghib, the deviating from the right way. and it is said to be any deviation from that which is right, intentional or unintentional, little or much; because the right and approved way is very difficult; wherefore it may be used of him who commits any mistake whatever, and is imputed to prophets and to unbelievers, though between the ضلال of the former and that of the latter is a wide difference: and in another point of view, it is of two sorts; one is in the speculative departments of knowledge, as in acquaintance with the unity of God, and with the prophetic function or office, and the like, indicated in the Kur iv. 135; or it

is in the practical departments of knowledge, as in acquaintance with the ordinances of the law, that is, religious services. (TA) — Also A state of perdition so in the Kur liv. 24 (S, O) [and in like manner صَلَّلَةٌ; for] صَلَّلَةُ الْعَمَلِ signifies The annulled and lost state of work. (TA) — And Absence, or a state of concealment. (Msb) [This is there said to be the primary signification.] — هُوَ الصَّلَالُ بَنُ التَّلَالِ see expl. voce صَلُّ.

صَلَّالٌ: see صَلُّ.

صَلَّلَ see صَلَّالٌ, in the beginning, and near the end, of the paragraph One says, هِيَ الصَّلَالَةُ; (S, O,) in which the latter noun is an imitative sequent. (S and K in art. تل)

صَلَّلَ A man- (S, O) who errs, strays, goes astray, or deviates from the right way or course, much, or often (S, O, K:) or † who errs, &c., much, or often, in religion. (TA.) and مَصْلَلٌ, (S, TA,) which in some of the copies of the S is written thus and also مَصْلَلٌ, (TA,) signifies the same; (S, TA;) or one who is not disposed, or directed, to good; in the K, يُوَقَّى بِخَيْرٍ, [or يُوَقَّى بِخَيْرٍ, as in the CK,] but correctly اَذَى [or لا يُوَقَّى بِخَيْرٍ, or, as some say, a committer of errors, and of false, wrong, or vain, actions: and صَلَّلٌ is also expl. as signifying one who will not desert from error. (TA) Imia-el-Kays was called الْمَلِكُ الصَّلَّلِيُّ [The much-erring king], (S, O, K, TA,) [in the CK, erroneously, الصَّلِيلُ,] and الْمَلِكُ الْمَصْلَلُ. (K.)

صَلَّ Erring, straying, or going astray; deviating from the right way or course, or from that which is right; missing, or losing, the right way; or losing his way, (S, Msb, TA,) and صَلُّ is syn. therewith; (K,) [or rather with صَلَّلٌ, accord. to a general rule.] pl. of the former صَلَّلٌ, [of which see an ex. in a verse cited voce رَسَلٌ,] and ضَالٌّ: [in the Kur i. last verse,] some read وَلَا أَصَالِيْنَ, to avoid the concurrence of two quiescent letters. (TA.) You say صَالٌ نَالٌ; (S, O,) in which the latter epithet is an imitative sequent. (S and K in art. تل) — [Also Becoming lost; &c. — And Forgetting. It is said that] وَأَنَا مِنَ الضَّالِّينَ [in the Kur xxvi. 19] means † I being of those that forgot. (K, TA.) And امْرَأَةٌ ضَالَّةٌ means † A woman forgetting the days of her menstruation. (Mgh.)

صَالَّةٌ an epithet in which the quality of a subst. is predominant, (IAth, TA,) A stray; i. e. a beast that has strayed: (S, O, TA) or a camel remaining in a place where it is lost, without an owner (K, TA) that is known: (TA.) or a lost animal (IAth, Msb, TA) or other thing, whatever it be. (IAth, TA.) applied to the male and to the female, (S, O, Msb, K,) and to two and to a pl. number: (TA,) and it has for its pl. ضَوَالٌ,

(Msb, TA,) like دَوَابُّ pl. of دَابَّة. (Msb.) It is said in a trad., صَالَّةُ الْمُؤْمِنِ حَرَقَ النَّارِ [expl in art. حَرَقَ]. (TA.) And one says, صَالَّةُ الْحَكْمَةِ صَالَّةُ [Wisdom is the object of persevering quest of the believer]; meaning that the believer ceases not to seek wisdom like as a man seeks his stray. (TA.)

صَلَّ and صَلَّلَةٌ, (As, S,) as though contracted from صَلَّالٌ [and صَلَّلَةٌ], (S,) or أَرَصَ صَلَّلَةٌ and صَلَّلٌ [in the CK صَلَّلَةٌ and صَلَّلٌ] and صَلَّلَةٌ and صَلَّلٌ (K) and صَلَّلٌ (Lh, K) and صَلَّلَةٌ, (IDid, K,) Rugged land or ground (As, S, K) And مَكَانٌ صَلَّلٌ, originally صَلَّاصِيْلٌ, A hard, stony place. (Fr, TA.) — Also, (so in the K,) i. e. (TA) صَلَّلٌ and صَلَّلَةٌ, accord. to As, (O, TA,) or صَلَّلَةٌ, (S, O, TA,) [said to be] the only instance of its kind among reduplicate words, (S, O, TA, [in which last the same assertion is quoted from the T, app. in relation to the last, or last but one, of these words,]) and, as in the Jm, صَلَّلَةٌ, (O, TA,) A stone, (As, S, O,) or stones, (K,) such as a man can lift from the ground and carry (As, S, O, K) or, accord. to the T, صَلَّلَةٌ [thus in the TA, app. صَلَّلَةٌ or صَلَّلَةٌ,] signifies any stone such as a man can lift from the ground and carry, or above that, smooth, found in the interiors of valleys. (TA.)

صَلَّلٌ. see the next preceding paragraph = Also, (IAar, O, TA,) in the K, erroneously, صَلَّلَةٌ, (TA,) and صَلَّلٌ, A shifful guide of the way. (IAar, O, K, TA.)

صَلَّلَ: see صَلَّالٌ.

صَلَّلَ see صَلَّلٌ, in two places. — صَلَّلَ, (O, K,) and صَلَّلَ, (O,) [said in the O, in this art., to be pls. of which the sings. are صَلَّلَةٌ and صَلَّلَةٌ, but the sings. are correctly صَلَّلَةٌ and صَلَّلَةٌ, (see the latter of these two in its proper art.,)] The remains of water. (O, K.) so says Lh (O.)

صَلَّلَ see صَلَّلٌ, in four places.

صَلَّلَ: see صَلَّالٌ: — and مَضَّلَ: — and صَلَّلَ, in three places.

صَلَّلَ: see صَلَّلٌ: — and صَلَّلَ.

صَلَّلَ: see صَلَّلٌ.

صَلَّلَ وَقَعَ فِي وَادِي تَضَلَّلَ (Ks, S, O, K,) like تَضَلَّلَ and تَضَلَّلَ, all imperfectly decl., (S, O,) and تَضَلَّلَ, (Ibn-Abbád, O, K,) and تَضَلَّلَ, with two fet-hahs, and تَضَلَّلَ, with two kesrehs, (Ibn-Abbád, O, TA,) meaning الْبَاطِلُ [i. e. † He fell into that which was vain, unreal, nought, futile, or the like, and consequently, into disappointment]: (Ibn-Abbád, S, O, K, TA:) or, accord. to the A, وَقَعُوا فِي وَادِي تَضَلَّلَ means † They perished. (TA.)

طَرَفٌ مُضِلٌّ 1. *road that causes to go astray, or to deviate from the right course.* (TA) And, accord to As, مُضِلٌّ signifies *A land (أَرْضٌ) in which one loses his way* (TA [See also the next paragraph]) [Hence,] فَتَنَةٌ مُضِلَّةٌ means [1. *trial, or sedition, or discord, &c.,*] *that causes men to go astray, or to deviate from that which is right* (TA) And [hence also,] الضِّلُّ means *The سَرَاب [or mirage]* (TA)

مَضَلَّةٌ a subst. like مَحَبَّةٌ and مَحَلَّةٌ [i. e., as such, signifying 1. *cause of erring, straying, going astray, or deviating from the right way or course or from that which is right, &c.*] (TA) [and used in the manner of an epithet] one says مَضَلَّةٌ أَرْضٌ 1. *land that causes one to err, &c.* (TA) or, as also مَضَلَّةٌ, (S, O, Msh, K, TA, [in the CK مَضَلَّةٌ]) and مَضَلَّةٌ, (O, K,) a *land in which one errs, or strays, from the [right] way,* (S, O, Msh, K,) in which one does not find the right way: and مَضَلَّةٌ حَرٌّ 1. *desert, or far-extending desert, &c., in which one errs, &c.* it is used alike as masc and fem and pl. but one says also مَضَلَّةٌ مَضَلَّةٌ. (TA.)

مَضَلَّةٌ see the next preceding paragraph.

مَضَلَّةٌ see مَضَلَّةٌ, in two places.

مَضَلَّةٌ [part. n. of 6, q v.]. One says, إِنَّكَ مَضَلَّةٌ [Ferily thou wilt direct aright the erring, &c., but thou wilt not direct aright him who feigns himself to be erring, &c.] (S, O.)

ضلع

1. ضَلَعٌ, aor. ضَلَعْتُ, (S, O, Msh, K,) inf. n. ضَلْعٌ, (S, O, Msh,) *It, or + he, inclined, or declined* (S, O, K) *it, or + he, declined, or deviated, from that which was right, or true* (S, O, Msh, K) *+ he acted wrongfully, unjustly, injuriously, or tyrannically.* (S, O, K) You say, ضَلَعْتُ عَنْهُ *+ He deviated, or turned away, from him, or it, or he did so, acting wrongfully, &c. and ضَلَعْتُ عَلَيْهِ + he acted wrongfully, &c., against him* (TA.) And ضَلَعْتُكَ مَعَ فُلَانٍ (S, O, Msh, K) *+ Thy inclining, (S, O, Msh, K,) and thy love, or desire, (S, O,) is with such a one* [i. e. in unison with that of such a one] (S, O, Msh, K) in the Msh and K, مَعَهُ is put in the place of مَعَ (فُلَانٍ) And تَنْقِصِ السُّوْكَةَ بِالسُّوْكَةِ فَإِنَّ ضَلْعَهَا (فُلَانٍ) (S, O, K,) or بِمِثْلِهَا [in the place of السُّوْكَةِ, (Meyd.) [lit. *Extract not thou the thorn by means of the thorn, or by means of the like of it, for its inclination is with it.*] meaning, demand not aid, in the case of thy want, of him who is more benevolent to the person from whom the object of want is sought than he is to thee. (Meyd.) a prov. : (S, Meyd, O:) applied to the man who contends in an altercation with another, and says, "Appoint thou between me and thee such a one;" pointing to a man who loves what he [i. e. the opponent of the speaker] loves. (S, Bk. I.

O, K) the author of the K adds, it is said that it should by rule be ضَلَعْتُكَ, for they say مَعَ ضَلْعٍ, like فَرَحٍ, [as though meaning *he inclined with such a one,*] but they have contracted it, which is wonderful, in consideration with his having mentioned shortly before, ضَلَعٌ, like مَعَ, as signifying مَالَ (TA) One says also, حَاصِمْتُ فُلَانًا 1. c. *+ [I contended in an altercation with such a one and] thy inclining [was against me].* (S, O) — ضَلَعٌ, aor. ضَلَعْتُ, (Mgh, Msh, K,) inf. n. ضَلْعٌ, (Mgh, Msh,) means *It (a sword, K, or a thing, Msh) was, or became, crooked, or curved* (Mgh, Msh, K) and ضَلَعٌ may mean the same. (Ham p 80) a poet says, (namely, Mohammad Ibn-'Abd-Allah El-Azdec, TA.)

وَقَدْ يَحِيلُ السَّهْبُ الْمُحَرَّتْ رَهَةً
عَلَى صَلْعٍ فِي مَنِيهِ وَهُوَ قَاطِعٌ

[And verily, or sometimes, or often, its owner bears the tried sword, notwithstanding crookedness in its broad side, it being sharp] (S, O) and (K) ضَلْعٌ signifies the being crooked, or curved, by nature, (S, O, K,) as also ضَلْعٌ, whence the saying, ضَلَعْتُكَ لِأَقِيمَنَّ ضَلْعَكَ [I will assuredly straighten thy natural crookedness] (K) thus in the copies of the K, but this is a mistake, occasioned by the author's seeing in the T and M ضَلَعْتُكَ لِأَقِيمَنَّ ضَلْعَكَ meaning عَوَّجْتُكَ, and his imagining both these nouns to be with ض and to differ in the manner stated above (TA) you say, ضَلَعٌ, aor. ضَلَعْتُ, inf. n. ضَلْعٌ 1. e. *he, or it, was, or became, crooked, or curved, by nature* (S, O) or ضَلْعٌ in the camel is like عَمَّرٌ in horses or the like, [meaning the *lumping, or halting, or having a slight lameness, in the hind leg,*] and the verb is ضَلَعٌ; and the epithet [or part. n.] is ضَلْعٌ: (K) or this is rather the explanation of طَلْعٌ, with ظ, (TA;) [or as Mtr says,] ضَلْعٌ as meaning what resembles عَرَجٌ [or natural lameness] is correctly طَلْعٌ (Mgh) but when it (i. e. the crookedness, TA) is not natural, one says, ضَلْعٌ, like مَنَعٌ, (K, TA,) [but this seems rather to relate to the meaning of "lumping," agreeably with what I have cited above from the Mgh,] and the inf. n. is ضَلْعٌ. (TA) and the epithet [or part. n.] is ضَالَعٌ. (K) — ضَلَعٌ, [aor. ضَلَعْتُ,] inf. n. ضَلْعٌ, He (a man, S, O, Msh, [and app. also a horse and the like, see its part. n. ضَالَعٌ,]) *was, or became, strong, or powerful;* (S, O, Msh, K,) and *strong, hard, or firm, in the أَضْلَاعِ [or ribs].* (S, O, K) [The latter is said in Har p. 6 to be the primary meaning; and the former, metaphorical.] — ضَلْعٌ as syn.

with ضَلَعْتُ: see the latter — ضَلْعٌ فُلَانًا He struck such a one upon his ضَلْعٍ [or rib]. (K)

2. see 4, in two places. — ضَلْعٌ الْأَعْمَالِ is said by some to mean + *The making deeds to*

deviate from the right, or direct, way or course. and by some to mean + *the making them heavy, or burdensome* (Har p 77) — تَضْلِيعُ الثَّوْبِ signifies *The figuring the garment, or piece of cloth, with the form of أَضْلَاعِ [or ribs].* (S, O, K) [See also the pass. part n., below.]

4. أَضْلَعَهُ, (K,) inf. n. إِضْلَاعٌ, (S, O,) *It, or he, made it, or + him, to incline, or decline,* (S, O, K,) [and so ضَلَعَهُ; for] الإِضْلَاعُ and التَّضْلِيعُ signify الإِمَالَةُ (Har p 77.) — [And *It, or he, made it, or him, to be crooked, or curved, and so ضَلَعَهُ, for* الإِضْلَاعُ and التَّضْلِيعُ signify also التَّغْوِيعُ. (Har ubi supra) — [Hence,] one says also, أَضْلَعَتُهُ الْحُطُوبُ, meaning + *[Affairs, or great or grievous affairs,] burdened him* [as though making him to incline, or curving him]. (TA) — See also 8.

5. تَضْلَعُ see 1, in the middle of the paragraph. — [Also,] (S, O, K,) and ضَلَعٌ, like مَنَعٌ, (K,) said of a man, (S, O,) *He became filled,* (S, O, K,) or *what was between his أَضْلَاعِ [or ribs] became filled,* (TA,) with food, (S, O, K,) or drink (S, O) or with drink so that the water reached his أَضْلَاعِ, (K, TA,) and they became swollen out in consequence thereof (TA in explanation of the former verb.) and the former verb is also expl. as meaning *he drank much, so that his side and his ribs became stretched.* (TA.) And تَضْلَعُ مِنَ الطَّعَامِ He became filled with the food, as though it filled his ribs (Msh)

8. الإِضْطِلَاعُ is from الضَّلَاعَةُ [inf. n. of ضَلْعٌ] meaning "the being strong, or powerful," (ISK, S, O, and Har p. 391;) الإِضْطِلَاعُ بِالْشَيْءِ signifying *The raising the thing upon one's back, and rising with it, and having strength, or power, sufficient for it.* (Har ibid.) And you say, اصْطَلَعُ بِحِمْلِهِ, meaning *He had strength, or power, to bear it, or carry it.* (Mgh, and Har p 645.) [See also the part. n., below] And أَضْلَعُ + *He had strength, or power, sufficient for the affair, as though his ribs had strength to bear it.* (Msh)

ضَلْعٌ. see ضَلْعٌ, first sentence.

ضَلْعٌ: see ضَلْعٌ, first and last sentences.

ضَلْعٌ The weight, or burden, of debt, that bends the bearer thereof (IAth, O, K.) And Strength, or power; (As, S, O, Msh, K;) a subst. in this sense, from ضَلْعٌ; (Msh,) and the bearing, or endurance of that which is heavy, or burdensome. (As, S, O, K) — Also inf. n. of ضَلْعٌ [q v.] (Mgh, Msh, K)

ضَلْعٌ Crooked, or curved, by nature. (S, O, TA.) And applied to a spear as meaning *Crooked, or curved; not straightened.* (TA) or, so applied, *inclining, or bending:* (Ham p. 80:) and ضَالَعٌ and ضَالِعٌ, so applied,

[likewise] mean *crooked*, or *curved*. (TA.) — See also 1, in the last quarter of the paragraph.

صَلَع and صَلَع (S, Mgh, O, Msb, K,) the former of the dial. of El-Hijáz and the latter of the dial. of Temcem, (Msb, TA,) and صَلَع, which is the only form, or almost the only one, that is used by the vulgar, is said by MF to be mentioned by some one or more of the commentators, but not known in the lexicons, (TA,) [A rib,] a certain appertenance of an animal, (Msb,) well known; (K,) the curved thing of the side, (TA;) a single bone of the bones of the side. (Mgh, Msb) of the fem gender, (Msb, K, TA,) accord. to common repute; or, as some say, masc, or, accord to some, whose opinion in this case is preferred by Ibn-Málik and others, of both genders (TA) pl. [of mult] صَلَوَع and [of pauc] أَصْلَاع (S, Mgh, O, Msb, K) and أَصْلَع, (O, Msb, K,) and أَصْلَع also is a pl. of صَلَع, or, as some say, of [its pl] أَصْلَع. (TA) صَلَع الحَلْب [and الحَلْب] is [The rib] in the lowest part of the side [of a man, i. e. the lowest rib; and the hindmost rib in a beast] (TA) and signifies also A burn in the part behind what is thus termed. (O, K, TA) — Also † A piece of stick or wood; syn. عَوْد; [erroneously supposed by Golius and Freytag to mean here the musical instrument thus called,] (IAar, O, K,) so in a saying of the Prophet to a woman, respecting a blood-stain on a garment, خَتِيبِ بَضْلَجَ † [Scrape thou it off with a piece of stick] (IAar, O) or † such as is wide and curved, as being likened to the صَلَع (O, K) of an animal. (K) — And † An oblong piece of a melon; (O, K, TA;) as being likened to the صَلَع [properly thus called]. (O, TA) — And † A trap for birds, because of its gibbous shape so in the saying, نَصَبَ ضَلْعًا لِلطَّيْرِ [He set up a trap for the birds] (A, TA.) — And The base, or lower part, of a raceme of a palm-tree. (TA in art. عَيْن.) — And † A line that is made on the ground, after which another line is made, and then the space between these two is sown. (TA) — And † A small mountain apart from others (S, O, K) or a small mountain, such as is not long. (TA) or a low and narrow mountain, (Abou-Nasr, S, O, K, TA,) long and extended or, accord. to As, a small mountain, extending lengthwise upon the earth, not high. (TA.) And [the pl.] صَلَوَع signifies † Curved tracts of ground or tracks (طَرَاتِقُ) of a [piece of stony ground such as is termed] خَرَّة. (O, K, TA.) — Also † An island in the sea; pl. أَصْلَاع: or, as some say, it is the name of a particular island. (TA.) — [In geometry, † A side of a rectilinear triangle or square or polygon. — And † A square root; called in arithmetic جَدْرُ see سَيِّ, near the end of the paragraph.] — One says also, هَمَّرَ عَلَى صَلَعٍ حَائِزَةٍ (S, A, O, K, in the last of which, between هَمَّرَ and عَلَى is inserted كَذَا) and صَلَعٌ is allowable, (S, TA,) meaning † They are assembled against me with hostility: (A, TA:) the

origin of which is the saying of AZ, one says, صَدَعٌ وَاحِدٌ [أَلْبٌ وَاحِدٌ] هَمَّرَ عَلَى إِبْنٍ وَاحِدٍ and صَلَعٌ وَاحِدٌ, meaning as above. (TA.)

صَلَعَةٌ A certain small fish, green (خَضْرَاءُ), short in the bone. (Ibn-'Abbád, O, K)

صَلِيع see صَلَع. — and see also مَصْلُوع, in three places. — Also, applied to a man, (S, O, Msb,) Strong, or powerful, (S, O, Msb, K,) and strong, hard, or firm, in the أَصْلَاع [or ribs] (S, O, K) or, as some say, long in the أَصْلَاع, great in make, bulky, applied to any animal, even to a jinn. (TA) pl. صَلِيع, (K,) or app., صَلِيع [of which the former may be a contraction] (TA.) And, applied to a horse, Complete, or perfect, in make or formation, large in the middle, thick in the [bones called] أَوَاج, having many sinews. (ISK, S, O, K) or, so applied, thick in the أَوَاج, strong, hard, or firm, in the sinews (Msb) or, as some say, long in the ribs (الأَصْلَاع), wide in the sides, large in the breast. (TA.) And صَلِيعُ الْفَمِ A man large in the mouth: (Kt, O, K,) or wide therein (A'Obeid, O, K) expl. in the former sense, and in the latter, as applied to the Prophet; (O, TA,) width of the mouth, (Kt, O, K, TA,) and largeness thereof, (TA,) being commended by the Arabs, and smallness thereof being discommended by them, (Kt, O, K, TA,) whereas the Persians, or foreigners, (العَجَم,) commend smallness thereof. (TA) or having large teeth, closely and regularly set together; (Sh, O, K;) and thus also expl. by Sh, as applied to the Prophet: (O, TA) and صَلِيعُ النَّيَا a man whose central incisors are thick. (TA)

صَالِعٌ Inclining, or declining: (TA. [like طَالِعٌ.] declining, or deviating, from that which is right, or true: acting wrongfully, unjustly, injuriously, or tyrannically. (S, O, K, TA.) — See also صَلَع. — And see 1, in the last quarter of the paragraph.

صَوْنٌ † Inclining with love or desire. (IAar, O, K, TA.)

أَصْلَع, applied to a man, [and accord. to the CK to a beast (دَابَّة) also,] Whose tooth is like the صَلَع [or rib]; (Lth, O, K;) fem. صَلَعَاء [perhaps applied to the tooth, but more probably, I think, to a woman]; (TA;) and pl. صَلِيع (K.) — Also, (O, [but accord. to the K "or,"]) Strong, thick, (O, K, TA,) large in make. (TA) — And Stronger, or more powerful. (O, TA.)

مَصْلِعٌ A load heavily burdening, or overburdening, (S, IAth, O, K, TA,) to the أَصْلَاع [or ribs]; (TA;) as though leaning, or bearing, upon the أَصْلَاع: (IAth, TA.) or a heavy load, which one is unable to bear; as also مَصْلِعٌ. (Har p. 77.) [See also مَطْلِع.] And, دَاهِيَةٌ مَصْلِعَةٌ † A calamity that heavily burdens, or overburdens,

and breaks, the أَصْلَاع [or ribs]. (TA) — And مَصْلِعٌ دَابَّةٌ A beast whose أَصْلَاع [or ribs] have not strength sufficient for the load. (Ibn-'Abbád, O, L, K) — See also مَصْطَلِعٌ.

مَصْلَعٌ A garment, or piece of cloth, figured with stripes, like thongs, or straps, (O, K, TA,) these being of اَنْرِسَر, or of قَر, [i. e. silk, or raw silk,] wide, like أَصْلَاع [or ribs] (TA) or [simply] figured (Lh, TA) or variously woven, and thin (TA) or partly woven and partly left unwoven (ISh, Az, O, K, TA) — And قَنَّةٌ مَصْلَعَةٌ [A ribbed dome or cupola, i. e.] having the form of أَصْلَاع (TA)

مَصْلَعٌ see مَصْلَعٌ.

مَصْلُوعٌ Having the صَلَع [or rib] broken. (Ibn-'Abbád, O.) — And قَوْسٌ مَصْلُوعَةٌ A bow in the wood of which are a bending (عَطْفٌ) and an evenness (تَعْوِيزٌ, as in the O and K, or تَقْوِيزٌ, as in the L), [app towards each extremity,] the rest of it (سَائِرُهَا) being similar to its كَبِد [which means its middle part, or part where it is grasped with the hand, or part against which the arrow goes, &c., for it is variously explained], (O, K, TA,) so accord to As, (O, TA,) and AHn; (TA;) as also صَلِيعٌ (O, K, TA,) and صَلِيعَةٌ; for which last, مَصْلُوعَةٌ is erroneously repeated in the K, [app from its author finding it said in the O that such a bow is termed صَلِيعٌ and مَصْلُوعَةٌ, and in the TK, مَصْلُوعَةٌ is substituted for it] † قَوْسٌ صَلِيعَةٌ is also expl. as meaning a thick bow. (TA.)

مُصْطَلِعٌ is from الصَّلَاعَةُ [inf. n. of صَلَع] so in the saying, فَلَانٌ مُصْطَلِعٌ بِهَذَا الْأَمْرِ i. e. Such a one is possessed of strength, or power, sufficient for this affair. so says ISk and he adds that one should not say مُطْلِعٌ: Abou-Nasr Ahmad Ibn-Hátim says, one says بِهَذَا الْأَمْرِ هُوَ مُصْطَلِعٌ and هُوَ مُطْلِعٌ [also]; الصَّلَاعَةُ being from الصَّلَاعُ meaning القوة, and الإِطْلَاعُ being from الْعَلُو, from the saying أَطْلَعْتُ السَّبَّةَ meaning عَلَوْتُهَا [I ascended upon the mountain, or mountain-road, termed سَبَّة]; i. e. he is one who has ascendancy with respect to this affair, who is master of it: (S, O, TA.) Lth expressly allows مُطْلِعٌ for مُصْطَلِعٌ by the incorporation of the ص into the [letter that is originally] ت, so that the two together become ط with teshdeed. (TA.) And هُوَ مُصْلِعٌ † بِهَذَا الْأَمْرِ means the same as مُصْطَلِعٌ as first expl. above, i. e. He is possessed of strength, or power, sufficient for this affair. (O, K. [In both, in this instance, بِهَذَا, not بِهَذَا.]) In the phrase إِذَا كَانَ مُصْطَلِعًا عَلَى حَقِّهِ [If he be possessed of power, or ability, to obtain his right, or due], it seems that مُصْطَلِعًا is made trans. by means of عَلَى because made to imply the meaning of مُقْتَدِرًا or قَادِرًا. (Mgh.) † مُسْطَلِعٌ

likewise, signifies *Having strength, or power.* (TA.)

مُسْتَضْلَع see what next precedes.

ضم

1 ضَمَّه, [aor. 2,] inf. n. ضَمَّ, *He drew it, put it, brought it, or gathered it, together, collected it, or contracted it* (Msb.) You say, ضَمَّ سَيْئًا, (S, MA, K,) [aor. and] inf. n. as above, *He drew, put, or brought, together [and joined or adjoined] a thing to a thing* (MA, K.) And ضَمَّه إِلَى صَدْرِي [I drew him, or pressed him, to my bosom,] *I embraced him* (TA.) And ضَمَّ الْعَوْمُ, [ضَمَّ أَنْفُسَهُم being app. understood, or perhaps it is correctly ضَمَّ,] *The people, or party, collected themselves together, or became collected* (TA.) And اللَّهُمَّ أَصْغِرْ نَسْرِي *O God, compose what is discomposed, or disorganized, [lit. bring together what is scattered,] of my affairs* (K and TA in art سر) And ضَمَّ حَنَاحَكَ عَنِّي [Contract thy side from me,] meaning *be thou gentle, courteous, easy to deal with, or compliant, to me.* (TA.) And ضَمَّتْ عَلَى الْإِصْبَافِ *The ends of the fingers were drawn together upon it* (Ham p 21. [See also a similar phrase in what follows, with the verb in the act form, virtually meaning the same]) — [Also *He compacted it and he compressed it.* — And *He, or it, comprised it; or enclosed it.* and *he grasped it* as also ضَمَّ عَلَيْهِ, in both of these senses] You say, ضَمَّتْ عَلَيْهِ الْإِصْبَافُ *The ends of the fingers grasped it.* (Ham p 21. [See a similar phrase above]) And ضَمَّ عَلَى الْمَالِ *He took [or grasped] all the property* (TA.) And ضَمَّ مِنْ مَالِهِ *He took of his property.* (TA.) — [ضَمَّ الْحَرْفَ, aor. and inf. n. as above, a conventional phrase in lexicology and grammar, *He pronounced the letter with the vowel-sound termed ضَم.* and *he marked the letter with the sign of that vowel-sound.*]

3. مُصَامَّةٌ, (S, MA, K, TA,) inf. n. صَامَّةٌ, (TA,) *He became, or drew, near, or close, to him; he became conjoined with him,* (MA,) i. q. ضَامَّ إِلَيْهِ; (S, MA, K,) and ضَامَّ. (K.) And صَامَّتِ الرَّحْلُ *I continued conjoined with the man occupied in one affair.* (TA.) And صَامَتِ الشَّيْءُ إِلَى الشَّيْءِ *The thing became [adjoined to the thing, or] conjoined with the thing.* (TA.) See also 6.

4. أُضَمِّتُهُ كِتَابًا إِلَى أُخِي [app. *I made him, or it, to be accompanied by, or I made it to comprise, a letter to my brother.*] (TA.)

5. ضَمَمْتُه *I took it, or devoured it, altogether.* (TA in art. عب.) [See also R. Q. 1.]

6. تَضَامُوا *They became, or drew, near, or close, together, or one to another; or became conjoined, one with another.* (S, MA, TA. [See also 8.]

Hence the saying in a trad., لَا تَصَامُونَ فِي رُؤْيَيْهِ

[originally تَصَامُونَ], but some relate it otherwise, saying لَا تَصَامُونَ; and some, لَا تَصَامُونَ; (TA in this art.) and some, لَا تَصَامُونَ; and some, لَا تَصَارُونَ; (TA in art صر for explanations, see 3 in that art.) See also 3 above. [Hence,] تَصَامَ فِي سُجُودِهِ وَحُلُوسِهِ [He drew himself together in his prostration and his sitting, in prayer] (S, and K in art حفر.)

7. انْضَمَّ It nas, or became, drawn, put, brought, or gathered, together, collected, or contracted (Msb) انْضَمَّ إِلَيْهِ is syn with صَامَتْهُ q v (S, MA, K) [And it signifies also *He adjoined himself, got him or got himself, betook him or betook himself, repaired, or resorted, to him, or it* And انْضَمَّ عَلَيْهِ It became drawn together upon it انْضَمَّ إِلَى كَذَا is expl in the TA as meaning انْطَوَى but I think that إِلَى is evidently a mistranscription for عَلَى, and that the meaning therefore is, *It unfolded such a thing, or enclosed it, like اصْطَمَّ عَلَيْهِ, q v]*

8. اصْطَمَّ السَّيِّءُ *He drew, brought, or gathered, the thing to himself* (K) the ط is substituted for ت because of the ص. (Az, TA.) — Hence, in a trad., اصْطَمَّ نَعَصَهُ إِلَى بَعْضٍ [They drew near, or close, one to another]. (TA. [See also 6]) And, in another trad., اصْطَمَّ عَلَيْهِ النَّاسُ *The people, or men, pushed, pressed, crowded, or thronged, together upon him.* (TA.) — And اصْطَمَّ عَلَيْهِ *It comprised it, or enclosed it.* (K.) You say, اصْطَمَّتْ عَلَيْهِ الصُّلُوعُ *The ribs comprised it, or enclosed it.* (S [See also 7.]

R. Q. 1. ضَمَّ عَلَى الْمَالِ *He took all the property; (K,) as though he drew it, or gathered it, (ضَمَّه) to himself* (TA.) [See also 5] — And ضَمَّرَ *He (a man, TA) encouraged his heart, or became courageous in heart.* (K, accord. to different copies) — And, said of a lion, *He [roared, or] uttered a cry.* (K, TA) inf. n. ضَمَمَّةٌ. (TA.)

ضَمَّ inf. n. of 1 [q. v]. (Msb, &c.) — [As a conventional term of lexicology and grammar, *A certain vowel-sound, well known.*]

الضَّمَّ and الضَّمَامُ *Severe calamity or misfortune; (K, TA,) accord. to Lth: (TA.) but app. mistranscriptions, and correctly with ص [i. e. الضَّمَّ and, by implication, الضَّمَامُ, but the latter is app. only ضَمَام, without the art., like قَطَام; (K, TA;) so says Az. (TA.)*

ضَمَّةٌ [inf. n. un. of 1 (q. v): and as such signifying] *An embracing.* (TA.) — Also *A number of horses assembled from every quarter for a race: (K, TA.) thus called because so assembled.* (TA.) — [And, as a conventional term in lexicology and grammar, *The sign of the vowel-sound termed ضَم.*]

ضَمَامٌ: see what next follows.

ضَمَامٌ, (S, KL,) with kesr; (S,) or ضَمَامٌ, like غَرَابٌ, (K,) [the former app. the right, being agreeable with analogy, like رِبَاطٌ and وَتَاتٌ and إِسَارٌ and عَقَالٌ &c,] *A thing, (S, K,) or thread, string, cord, or the like, (KL,) by means of which one thing is drawn, and joined, or adjoined, to another thing.* (S, K, KL) One says, التَّقْوَى ضَمَامُ الْحَيْرِ كُلِّهِ [Piety is that which draws and attaches to its possessor every good thing]. (TA.) — See also الضَّمَّ, above.

ضَمُومٌ Any valley along which one goes between two long hills of the kind termed أَكْمَةٌ or any valley flowing [with water] between two long hills of that kind (so accord to different copies of the K) [the former explanation is app. the right; for] AHn says, when one goes along a valley between two long hills of the kind termed أَكْمَةٌ, that place is termed الضَمُوم. (TA.)

أَرْسَلْتُ فَلَانًا ضَمِيمًا [i. q. مَضْمُومًا] One says, أَرْسَلْتُ فَلَانًا وَحَعَلْتُ ضَمِيمَهُ فَلَانًا [I sent such a one, and made such a one his adjunct]. (TA.)

ضَمَامَةُ: see إِصْمَامَةُ. — إِصْمَامَةُ means *The two sides [or boards] of the book, that embrace it between them.* (T and M and TA voce دَقَّة.) And in like manner, ضَمَامَةُ السَّرَجِ and الضَّمَامَةُ الرَّحْلِ [The two boards of the horse's saddle and of the camel's saddle, that embrace it between them]. (M ibid)

ضَمَامٌ One who collects together the seed-produce. (TA)

ضَامٌ act. part. n. of 1 [q. v]. (TA.)

ضَامَّةٌ [a subst. from ضَامٌ, rendered such by the affix ة]. You say, ضَامَّةٌ وَهُوَ ضَامَّةٌ قَوْمِهِ [Such a one rose and sped to fight, or to the fight, he being the musterer of his people, or party]. (TA.) — Also *A want, or an object of want, that brings one and causes him to have recourse [to a thing]* (Meyd, in explanation of a prov. cited voce ضَامٌّ, in art. صِيم, q v)

ضَمِصٌ A lion that grasps everything; as also ضَمِصٌ. (S.) [See also ضَمِصٌ and see what here follows] — Also, (S,) *Angry; (S, K,) applied to a man: (S) and, as also ضَمِصٌ and ضَمِصٌ, an angry lion (K, TA) or simply a lion (TA) and bold, or daring; (K, TA,) applied to a man. (TA.) — And Big, bulky, or corpulent: (K, TA) but it is mentioned by IAr as with the unpunctuated ص. (TA.)*

ضَمِصٌ: see ضَمِصٌ. — Also *Niggardly in the utmost degree.* (IAr, TA.) [See also ضَمِصٌ.]

ضَمِصَةٌ: see ضَمِصٌ and ضَمِصَةٌ.

ضَمِصٌ One who takes, or gets, everything within his grasp; (K, TA;) *drawing it to him self.* (TA.) [See also ضَمِصٌ.]

ضَمِصٌ: see ضَمِصٌ, in two places. — Also ضَمِصٌ

One who eats much, who has an inordinate appetite for food, who appropriates to himself exclusively of others. or who eats much, and does not become satiated. (TA.) — And A niggardly man. (TA.) [See also **صَمِيرٌ**.]

إِصْمَامَةٌ A bundle, (**حُزْمَةٌ**, Mgh,) or number put, or joined, together, (TA,) i. q. **إِصْأَرَةٌ**, (S, TA,) of books or writings, (S, Mgh, TA,) as also **صِمَامَةٌ**. (TA.) pl. of the former **أَصَامِيرٌ**.

(S.) You say, **فَلَانٌ بِأَصَامَةٍ مِنْ كُتُبٍ** [Such a one brought a bundle of books or writings] (S) — And A company, or collection, (S, K, TA,) of men, or people, not of one stock, but of different tribes mixed together, [and of horses,] as though collected and joined, one to another pl. as above. (TA.) One says, **فَرَسٌ سَقَاتِي** **الْأَصَامِيرِ** i. e. [A horse that often outstrips] the collections (S, K) of horses (K) — And its pl. **أَصَامِيرٌ** signifies also Stones (TA.) or collections of stones. (Mgh in art. **صَقَعَ**) occurring in a trad. respecting the stoning of an adulterer. (Mgh, TA.)

مَصْرٌ A place of assembling of military forces (TA.)

مُصَوِّمٌ pass. part. n. of 1 [q. v.]. (TA.) See also **صَمِيرٌ**.

مُصَمَّرٌ [part. n. of 7, q. v. — Hence,] Lean; or slender and lean, or lean, and lank in the belly, as though one part thereof were drawn and adjoined to another. (TA.)

ضمحل

Q. 4, accord. to some, but Q. Q. accord. to most. **إِصْحَلٌ** see art. **صحل**.

ضمحن

Q. 4. **إِصْحَلٌ** i. q. **إِصْحَلٌ** [q. v. in art. **صحل**], formed from the latter by substitution [of ن for ل mentioned by Yaakoob. (TA and mentioned in the K in art. **صحل**.)]

صمخ

1. see the next paragraph.

2. **صَمَخَهُ بِالطِّيبِ**, (S, A, Mgh, Mgh,) inf. n. **صَمَخَ**, (S, A, K,) and **صَمَخَهُ**, (ISd, TA,) aor. 2, (TK,) inf. n. **صَمَخَ**; (ISd, K;) He daubed, or smeared, (S, A, Mgh, Mgh, K,) him, (S, A, Mgh, Mgh,) or his body, (L, K,) with perfume, or some odoriferous or fragrant substance, (S, A, Mgh, L, Mgh, K,) copiously, (L,) so that it seemed to drip. (L, K.) It is said in a trad., **كَانَ يُصَمِّخُ رَأْسَهُ بِالطِّيبِ** He [Mohammad] used to daub, or smear, his head copiously with perfume. (L.)

5. **تَضَمَّخَ بِالطِّيبِ**, (S, A, Mgh, Mgh, K,) and **انضمخ**, and **اضمخ**, (K,) and **اضمخ**, (L,) He daubed or smeared himself, or he became daubed or smeared, (S, A, Mgh, Mgh, K,) copiously, (L,) with perfume, (S, A, Mgh, Mgh, K,) so that it seemed to drip. (L, K.)

7. see what next precedes.

8. **اِصْطَمَخَ**, and its var. **اِصْمَخَ** see 5.

صَمَحَةٌ A fat woman or she-camel. (K) — And Fresh ripe dates (**رَطَبٌ**) [so in copies of the K, accord. to the TA **رَطَبٌ**, app. a mistranscription,] from which something drips.

صمد

1. **صَمَدَ الْحَرْجِ**, (S, A, L, K,) aor. 2 (S, L, K) and 2, (K,) inf. n. **صَمَدَ**, (S, L,) and **صَمَدُهُ**, (A, K,) inf. n. **تَصْمِيدٌ**; (TA,) He bound the wound (and in like manner one says of other things, L) with a **صِمَادٌ** or **صِمَادَةٌ** i. e. a bandage, or fillet, (S, A, L, K,) or **kerchief**. (A.) This is the primary signification. (L) And **صَمَدٌ** **رَأْسُهُ**, (L,) or **بِضْمَادٍ** **صَمَدُهُ**, (Lith,) He wound a piece of rag round his head, after anointing it, or wetting it with water. (Lith, L) and **صَمَدٌ** **رَأْسُهُ**, inf. n. **تَصْمِيدٌ**, He bound his head with a fillet, or bandage, (S, A,) or a kerchief, (A,) or a piece of cloth, not a turban. (S) And **صَمَدٌ** **الْحَرْجِ**, inf. n. **صَمَدٌ**, also signifies He applied a remedy [or dressing] to the wound, without bandaging it (L) And **صَمَدٌ** **عَيْنَيْهِ بِالصَّبْرِ** He applied aloes to his eyes. (L, from a trad.)

And **صَمَدَهُ بِالزَّعْفَرَانِ وَالصَّبْرِ** He smeared him, or it, over, [or poulticed him, or it,] with saffron and aloes (Az, L.) — And **أَصَمَدٌ عَلَيْكَ تِيَابَكَ** Bind thou upon thee thy garments, (Ibn-Málik, A,) and **عَمَامَتَكَ** [thy turban]. (A.) And **أَحَدٌ صَمَدٌ** **هَذَا الْعَدْلُ** Make thou good the binding of this half-load. (L) — And **صَمَدَهُ** † He struck him, or hit him, on his head with a staff or stick (S, K) sometimes used in this sense. (S) or he cut, or wounded, (A, L,) him (L,) or it, i. e. his head, (A,) in the place of the turban, with a sword; syn. **عَمَّمَهُ**. (A, L) — **صَمَدٌ** also signifies † The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling, or striving, endeavouring, or desiring, to do so (S, L, K,) — And **صَمَدَتْ**, (A, L,) aor. 2 and 2, (L,) inf. n. **صَمَدَ** (AA, S, L, K) and **ضَمَادٌ**, (Fr, A, L,) † She (a woman) took to herself two friends, (S, A, L, K,) or secret friends, or amorous associates, (A,) together. (S, A, L, K) or she took another man beside her husband (AA, A, L) as her friend, or secret friend, or amorous associate, (A;) or two other men (AA, L,) or she associated as a friend with two or three men in a time of drought, in order that she might eat with one and then with another so as to satiate herself. (Fr) And **صَمَدَتْهُ** aor. as above, † She (a woman having a husband or a friend [or lover]) took him (another man) as her friend [or lover] (L.) Abou-Dhu-eyb says,

* **تُرِيدِينَ كَيْمَا تَضْمِدِينِي وَحَالِدًا**
* **وَهَلْ يُجَمِّعُ السَّيْفَانِ وَيَحْكِي فِي عَمْدٍ**

† [Thou desirest to take me as thy lover together with Khálid: but can the two swords (mercy on thee) be combined in one scabbard?]. (S, L.) And

one says, **صَمَدَاهَا** † They both associated as friends [or lovers] with her, or made love to her (L) — **صَمَدٌ** aor. 2, It dried, (H1, L, K,) said of blood upon the throat of a slaughtered sheep or goat. (Hr, L) — Also, inf. n. **صَمَدٌ**, He acted wrongfully, or injuriously, or unjustly. (L) — And **صَمَدٌ عَلَيْهِ** aor. 2, inf. n. **صَمَدٌ**, He bore rancour, malevolence, malice, or spite, against him (S, L, K) or held fast rancour, &c., against him in his heart. (L.) And He was angry with him or vehemently engaged against him and angry with him or he was engaged against him; i. e. one over whom he had power to vent his rage. (L.)

2. see the preceding paragraph, in four places.

4. **أَصَمَدَهُمُ** † He collected them together (K, TA.) — And **اصمد العرج** The [plant called] **عرج** contained its **خوصه** [q. v.] lying hidden within it, not yet appearing. (S, K)

5. **تَصْمِيدٌ** It (a wound) was bound with a bandage or fillet [or kerchief (see 1)] (K.) It (a man's head) was bound with a bandage or fillet [or kerchief] or with a piece of cloth, not a turban. (S.) — [And **بِصَمْدِهِ** He used it, or applied it, as a poultice on the like]

ضَمْدٌ Such as is fresh, or moist, of herbage or trees and such as is dry thereof (S, L, K) thus having two contr. meanings (K) or fresh and dry herbage mixed together and herbage of which every twig, or shoot, has put forth its leaves. (L.) **ضَمْدٌ مِنَ الدَّمِ** means Such as is dry of blood; dry blood. (L) — Also The better, or best, and the worse, or worst, of sheep or goats (S, L, K) or the young, and the old or such as are in a sound, or good, state, and such as are in an unsound, or a bad, state or the slender, and the large. (L.) A man says to his creditor, **أَقْصِيكَ مِنْ صَمْدٍ هَذِهِ الْعَمْرِ** [I will pay thee with some of the better, or best, or of the worse, or worst, &c., of these sheep or goats] (S.)

ضَمْدٌ † A friend, or a true, or sincere, friend, or a special, or particular, friend. (K)

صَمْدٌ A remainder, that is due to one, of a fine for blood, or of any other debt. (S, K) One says, **لَنَا عِنْدَ فَلَانٍ صَمْدٌ** A remainder of a fine for blood, or of another debt, is owed to us by such a one. (S.)

عَبْدٌ صَمْدٌ A bulky, thick, slave. (El-Hejeree, TA.)

ضِمَادٌ A bandage, or fillet, (S, A, K,) or a kerchief, (A,) that is bound upon a wound; (S, A, K,) as also **ضِمَادَةٌ**: (S, K:) and a piece of rag that is wound round the head, after anointing it, or wetting it with water (Lith, L.) and sometimes put upon the head on account of a headache: pl. **صِمَائِدٌ**. (L.) — Also A remedy [or dressing, such as a poultice and the like,] that is applied to a wound. (Ibn-Hámi.)

أَنَا عَلَى ضِمَادَةٍ مِنَ الْأَمْرِ — **ضِمَادٌ**: see **ضِمَادٌ**.

means *I have become on the point, or verge, of the affair, or event* (§)

صَامِدٌ : q لَا يَرْمُ [Clearing, clinging, holding fast, &c.]. (AIn)

مِصْدَةٌ [A sort of yoke,] a piece of wood which is put upon the necks of the two bulls [in ploughing], having at each extremity a perforation, and between the two perforations, in its upper side, a notch [app. for the tying of the beam of the plough thereto so that it may not shift from the middle], each of the perforations having a string put into it with the two ends thereof coming forth beneath the mِصْدَةٌ, and each end of the string having a [short] staff, or stick, tied to it, the neck of the bull being put between the two staves, or sticks (TA)

ضمير

1. ضَمِيرٌ (S, A, Mgh, Msh, K,) aor ضَمَرَ; (S, Msh, K;) and ضَمِيرٌ (S, Msh, K,) inf. n. ضَمُورٌ, of the former, and ضَمِيرٌ (S, A, Mgh, Msh, K,) of the former also, (A, Mgh,) or of the latter, (Msh,) [also written ضَمِيرٌ (see an ex., voce ضَمِيرٌ)] He (a horse, [&c.], S, A, &c.) was, or became, lean, or light of flesh (§) or slender, and lean. (Msh) or lean, and lank in the belly (A, K.) or lank in the belly by reason of leanness (Mgh) and ضَمِيرٌ signifies the same (S, K) [See also 5 and 8] — Also, inf. n. ضَمُورٌ, He became lean and weak. (TA.) — ضَمِيرٌ الْعِنَبُ + The grapes became withered, so as to be neither fresh grapes nor raisins. (Sgh) — ضَمِيرَتِ الْحِنْطَةُ + The wheat, being parched over the fire, became contracted and small (Mgh.)

2. ضَمِيرٌ, inf. n. ضَمِيرٌ, He made him (a horse) lean, or light of flesh, [&c.], as also ضَمِيرٌ (S) — He prepared him (i.e. a horse) for racing, [or for a military expedition, (see ضَمِيرٌ)] by feeding him with food barely sufficient to sustain him, after he had become fat, as also ضَمِيرٌ (Msh) he fed him with food barely sufficient to sustain him, after he had become fat, as also ضَمِيرٌ (K) or he fed him with fodder so that he became fat, and then reduced him to food barely sufficient to sustain him; which is done during forty days (§) or he saddled him, and put on him a housing, in order that he might sweat under it, and so lose his flabbiness, and become firm in flesh; and then mounted upon him a light boy or young man, to make him run, but not to make him go so quick a pace as that which is termed عَقَقَ; by the doing of which, one becomes in no fear of his losing his breath in running, and a quick run does not cut him short thus (says AM) is what I have seen the Arabs practise; and they term it ضَمِيرٌ, and also ضَمِيرٌ. (T, L) — Also He, or it, weakened, and subdued, and diminished, him: and the same signification is assigned to it [tropically] when the objective complement is a word denoting a sensation or passion. (TA.) — الضَمِيرُ also signifies The planting well, and the anointing well, the lock of hair termed ضَمِيرَةٌ. (TA.)

4 see 2, in three places. — ضَمِيرُهُ signifies also He determined, or resolved, upon it, ضَمِيرُهُ فِي صَمِيرِهِ in his heart, or mind. (Msh) — He conceived it in his heart, or mind (MA, KL) — He conceived it, syn. ضَمِيرُهُ, (A,) or ضَمِيرُهُ, (K,) فِي قَلْبِهِ in his heart, (A,) or فِي نَفْسِهِ in his mind. (§) — [And hence, He suppressed it, (namely a word or the like,) meaning it to be understood — And hence also اصْمِر meaning He made use of a pronoun] — And ضَمِيرُ الْحَرْفِ [He suppressed the vowel of the final letter,] he made the movent [final] letter quiescent. (TA) — And اصْمِرْتِ الْبِلَادُ + The lands, or countries, hid him, by his having travelled far (A) and اصْمِرْتِ الْأَرْضُ + the earth hid him, either by reason of travel, or by death (K, TA) — اصْمِر is also syn. with اسْتَقْصَى [q v.]. (O, K) [Accord. to the TK, one says اصْمِرِ الشَّيْءَ meaning استقصاه]

5. ضَمِيرٌ وَجْهَهُ His face became shrivelled, or contracted, by emaciation. (Sgh, L, K)

7. الضَمِيرُ It (a branch, or twig,) became dried up. (TA.)

8. اضْطَمِرَ: see 1 — Also He, (a horse,) after having been fed until he had become fat, was reduced to food barely sufficient to sustain him. (TA.) [See 2.]

ضَمِيرٌ: see ضَمِيرٌ, in two places. — Hence, in the opinion of ISd, as he says in the M, it is also applied to a horse as meaning ضَمِيرٌ دَقِيقٌ [i. e. Thin in the bones surrounding, or projecting over, the cavities of the eyes in the TA, الضَمِيرُ, an obvious mistranscription, and in the TK, الضَمِيرُ, which is also wrong] on the authority of K1. in the copies of the K, الضَمِيرُ. (TA.) — And Narrow; (O, K,) applied to a place. (O) — And ضَمِيرٌ q. ضَمِيرٌ [app. in the first of the senses assigned to the latter below]. (O, K. in the CK ضَمِيرٌ.) See also ضَمِيرٌ.

ضَمِيرَانٌ (S, O, K) and ضَمِيرَانٌ (TA) A certain plant, (S, O, K,) of the shrub-kind (دَقِيقٌ) (K) or of the kind called حَمِضٌ. AM says, it is not of the shrub-kind, and has [what are termed] هَدَب [q. v.] like the هَدَب of the رَمْثِ. (TA) AHn says, it resembles the رَمْثِ, except that it is yellow (أَصْفَرٌ [app. a mistranscription for أَصْفَرٌ i. e. smaller]), and it has little wood, [and] the small and dry parts of its branches are fed upon [by the camels] (بَحْتَلَبُ) he adds, on the authority of the ancient Arabs of the desert, that it is [of the kind called] حَمِضٌ, green, lank, pleasing to the camels. and Abou-Naṣr says that it is of the kind called حَمِضٌ. (O) — See also what next follows.

ضَمِيرَانٌ (A'Obeyd, S, O, K, TA) and ضَمِيرَانٌ, thus, with fet-h, as said by Aṣ on the authority of ISk; each of the names of dogs; (TA;) a name of a male dog; (O, K;) not of a bitch, as J asserts it to be. (K.) — See also the next preceding paragraph.

صَمَارٌ A place, or a valley, that is depressed, concealing him who is journeying in it. (O) [Accord. to the K, الصَمَارُ is "A place," i. e. the name of a certain place.] مَالٌ صَمَارٌ Property of which one hopes not for the return. (K) or absent property of which one hopes not for the return (A'Obeyd, Msh, TA) if not absent, it is not thus called. (A'Obeyd, TA) — دَيْنٌ صَمَارٌ A debt of which the payment is not hoped for: (S) or for the payment of which no period is fixed. (K, TA) — عَطَاءٌ صَمَارٌ A gift that is not hoped for. (A) — وَعْدٌ صَمَارٌ (S,) and عِدَّةٌ صَمَارٌ (A, K, [من العِدَاتِ] in the CK being a mistranscription for مِنَ الْعِدَاتِ, as in other copies of the K and in the TA, in which latter is added that عِدَاتِ is pl. of عِدَّة, which is syn. with وَعْدٌ,) A promise of which the fulfilment is not hoped for (S, A) or of which the fulfilment is delayed. (K) — صَمَارٌ also signifies Anything of which one is not confident, or sure. (S) — And A debt of which the payment is deferred by the creditor to a future period, or a sale upon credit, in which the payment is deferred to a definite period; or a postponement, or delay, as to the time of the payment of a debt or of the price of a thing sold &c., syn. نَسِيئَةٌ. (Fr, TA) — Also Unseen, not apparent, contr. of عِبَانٌ. (K) A poet says, censuring a certain man,

وَعَيْتُهُ كَالْكَالِيِ الصَّمَارِ *

[And his present gift is a thing not hoped for, like the unseen debt of which the payment is deferred by the creditor.] meaning, his present gift is like the absent that is not hoped for. (TA) — دَهَمُوا بِمَالِي صَمَارًا means They took away my property by gaming. (Fr, TA) — Also A certain idol, which was worshipped by El-'Abbās Ibn-Muḍās. (O, K, TA. [It is implied in the K that it is with the art. ال; but it is not so accord. to the O and TA.])

صَمِيرٌ A thing that thou concealest, or concevest, or determinest upon, (ضَمِيرٌ) in thy heart, or mind: (Lth, TA) a secret, syn. سِرٌّ. (K.) a subst. from أَصْمِرُ فِي نَفْسِهِ شَيْئًا (§) pl. صَمَائِرُ. (S, K.) — [Hence used as meaning A pronoun, which is also termed مَضْمَرٌ, and مَضْمَرٌ, lit. a concealed noun, i. e. a noun of which the signification is not shown by itself alone; opposed to مُظْهِرٌ. pl. of the first as above; and of the second مَضْمَرَاتُ] — See also ضَمِيرٌ. — And الضَمِيرُ signifies The heart [itself]; the mind; the recesses of the mind; the secret thoughts, or the soul; syn. قَلْبُ الْإِنْسَانِ, and بَاطِنُهُ (Msh,) or دَاخِلُ الْخَاطِرِ: (A, K.) pl. as above, (Msh, K,) the sing. being likened to سَرِيرَةٌ, of which the pl. is سَرَائِرُ. (Msh.) [See also مَضْمَرٌ. And see an ex. in a verse cited in art. سَبَّح, 7th conj.] — Also Withered, or shrivelled, grapes, (O, K,) that are neither fresh grapes nor raisins. (O.)

لَقَيْتُهُ بِالضَمِيرِ is a phrase mentioned by Sgh [in

the O] as meaning *I met him at sunset*: but it is correctly [بِالصُّمَيْرِ] with the unpointed ص. (TA)

صَمِيرَةٌ *A lock, or plaited lock, of hair, such as is termed صَمِيرَةٌ and عَدِيرَةٌ. pl. صَمَائِرُ* (As, TA)

صَامِرٌ *Lean, and lank in the belly*; [&c.; see 1,] (A, K,) applied to a he-camel, (K,) and to a horse, as also صَمِيرٌ, and مَصْمِيرٌ, and مَصْمِيرٌ, (A;) and to a she-camel, (S, A, K,) as also صَامِرَةٌ, (S,) [and to a man,] صَامِرٌ applied to a she-camel being regarded as a possessive epithet [signifying صَمِيرٌ] (TA.) and مَصْمِيرٌ signifies also *lank in the belly, and small and slender in person*, applied to a man (S, A, K.) fem with ة (A, K.) the pl of صَامِرٌ is صَمَائِرُ (Ham p 473.) — And *A horse in a state of preparation for racing, by his having been fed with food barely sufficient to sustain him, after having become fat* and you say خَيْلٌ صَامِرَةٌ and صَوَامِرٌ meaning *horses in that state* (Msb) — Applied to grain, it means *Thin, or slender*: (Mgh) and to a branch or twig, *sapless, dried up*, as also مَصْمِيرٌ (K.)

صَوْمِرَانٌ (S, O, Msb, K) and صَوْمِرَانٌ (Msb) and صَوْمِرَانٌ (O, Msb, K) and صَوْمِرَانٌ (Msb) *A species of the رِيْحَانِ [or sweet-smelling plants] (S, O) or of the mild رِيْحَانِ (K) or the رِيْحَانِ قَارِيسِي (Msb, K) Abou-Nasr says that the صَوْمِرَانِ is the سَاهِسْفَرَم [or سَاهِسْفَرَم, i. e. basil-royal, or common sweet basil, ocmum basilicum]. AHn says, on the authority of an Arab of the desert, of El-Yemen, that the صَوْمِرَانِ is exactly like the حَوْك [which is one of the names now applied to sweet basil], of sweet odour, and is therefore asserted by some to be the سَاهِسْفَرَم, but the صَوْمِرَانِ is wild, and he says that some call it صَوْمِرَانِ. (O.)*

صَوْمِرَانٌ and صَوْمِرَانٌ see the next preceding paragraph.

مُصْمِرٌ *Concealed*, (K,) [or *conceived*,] in the mind. (S) You say, هَوَى مُصْمِرٌ, meaning *Concealed love*; as also صَمِيرٌ, as though the latter were believed to be an inf. n [used in the sense of a pass. part. n] from the unaugmented, for the augmented, verb. (TA) See also صَمِيرٌ. — Also *The place of concealment*, (K,) [or of *conception*,] in the mind. (S.) A poet, (S,) El-Ahwas Ibn-Mohammad El-Ansaree, (TA,) says,

* سَبَقِي لَهَا فِي مُصْمِرِ الْقَلْبِ وَالْحَسَا *
* سَرِيرَةٌ وَدَّ يَوْمَ تَبْلَى السَّرَائِرُ *

[There will remain to her, in the hiding-place of the heart and the bowels, a secret love, (lit. a secret of love,) on the day when secrets shall be revealed] (S, TA.)

صَامِرٌ: see مَصْمِيرٌ.

مُصْمِرٌ *One who prepares his horses, by reducing*

them to scanty food, (يُصْمِرُهَا,) for a military expedition or for racing. (TA.)

مِصْمَارٌ *A training-place in which horses are prepared for racing [or for military service] by being fed with food barely sufficient to sustain them, after they have become fat* (S, Msb, K) [a hippodrome, a place where horses are exercised] pl مِصْمَارٌ. (A) You say, فِي حَرَى فِي المِصْمَارِ [He ran in the hippodrome, or place of exercise]. (A) And العَنَاءُ مِصْمَارُ السَّعْرِ [app. meaning *Singing is that in which the excellences of poetry are displayed, like as the excellences of a horse are displayed in the hippodrome*]. (A) — Also *The time, of forty days, during which a horse is reduced to food barely sufficient to sustain him, after his having been fed with fodder so that he has become fat*; (S, TA,) the time during which a horse is thus prepared for racing or for an expedition against the enemy pl as above (TA) It is said in a trad, وَأَلْسَنُ مِصْمَارٌ وَعَدَا [To-day is a time for training, and to-morrow is the race, and the winner is he who wins Paradise] i. e., to-day one is to work, in the present world, for the desire of Paradise, like as a horse is trained for racing (Sh.) [One of the explanations of المِصْمَارِ in the K is عَايَةُ الْفَرَسِ فِي السَّبَاقِ, or, as in the TA, السَّبَاقِ, app. meaning *The goal, or limit, of the horse in racing* but in the TA, these words are made to form part of an explanation which I have given before, i. e., the time during which a horse is prepared for racing, &c.] = See also 2.

لُؤْلُؤٌ مُصْمَرٌ *Contracted pearls*: (K) or pearls having somewhat of contraction in the middle (S.) — See also صَامِرٌ.

مَصْمِيرٌ see صَامِرٌ, last sentence.

ضمن

1. ضَمِنَ الشَّيْءَ, (IAar, S, K,) or الضَمَانُ, (Mgh, Msb,) and ضَمِنَ بِهِ, (Msb, K,) aor. ضَمِنَ, (K,) inf. n. ضَمْنٌ (IAar, S, Msb, K) and ضَمِنُ, (K,) *He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee*, (S, Mgh, K,) for the thing, (S, K,) or for the property (Mgh) or he made himself responsible, &c., for it; syn. اِثْمَهُ; (Msb,) and so, in this sense, ضَمِنَهُ, (S, K,) quasi-pass. of ضَمِنَ: (S, K.) [as though he had it within his grasp, or in his possession; for] the primary signification of الضَمَانُ is اِتِّحَاصُ: (Msb.) some of the lawyers say that it is from الضَمُّ; but this is a mistake; (Msb, TA;) for the ن is radical. (Msb.) And ضَمِنَ لَهُ كَذَا *He was, or became, responsible, &c., to him for such a thing*. (MA.) And الضَمَانُ ضَمِنَ لَهُ كَذَا *He was, or became, responsible, &c., to him for the property [received from him]*. (Mgh) — See also 5, in four places. — ضَمِنَهُ signifies also + *He learned it; acquired a knowledge of it*. (TA.) — And ضَمِنَ, (S, Msb, K,) aor. ضَمِنَ, (K,) inf. n. ضَمْنٌ, (S, Msb, K,) + *He* (a man, S)

had, or was affected with, a malady of long continuance, or such as crippled him, (S, Msb, K;) was afflicted in his body (S, K, TA) by some trial, or fracture, or other ailment. (S, TA) And ضَمِنَتْ يَدُهُ, inf. n. ضَمَانَةٌ, + *His arm, or hand, was affected with a malady of long continuance, or such as crippled*. (Fr, TA)

2 ضَمِنَ الشَّيْءَ, (S, MA, K,) or الضَمَانُ, (Mgh, Msb,) inf. n. ضَمْنٌ, (S,) *He made him to be responsible, answerable, accountable, amenable, surety, or guarantee*, (S, MA, Mgh, Msb, K,) for the thing, (S, MA, K,) or for the property. (Mgh, Msb) [See an ex in a verse cited voce مُعْتَدٌ] — ضَمِنْتُ الشَّيْءَ كَذَا *I made the thing to comprise, comprehend, or contain, such a thing*. (Msb) Hence, ضَمِنَ اللَّهُ أَصْلَابَ الْفُحُولِ النَّسْلِ [God has made the loins of the stallions to comprise, in the elemental state, the progeny]. (Msb) And ضَمِنَ الْوَعَاءَ *He put it (i. e. anything) into the receptacle*. (S, K.) And ضَمِنَ الْمَيِّتَ الْقَبْرَ *He deposited the dead body in the grave* (TA.) And ضَمِنَ الْكِتَابَ كَذَا + *He made the writing to comprise, or include, such a thing* (MA.) [And ضَمِنَ الْكَلَامَ كَذَا + *He made, or held, the sentence, or speech, or phrase, to imply such a thing*. And ضَمِنَ الْكَلِمَةَ مَعْنَى كَذَا + *He made the word to imply or import, such a meaning*] — الضَمْنُ as a conventional term of those who treat of elegance of speech is + *The making poetry to comprise a verse [of another poet]*. (TA) or *the introducing into poetry a hemistich, or a verse, or two verses, of another poet, to complete the meaning intended, and for the purpose of corroborating the meaning, on the condition of notifying it as borrowed, beforehand, or of its being well known, so that the hearer will not imagine it to be stolen and if it is a hemistich, or less than that, it is termed رَفْوٌ*. (Har p. 267) And as a conventional term of those who treat of versification, + *The making a verse to be not complete otherwise than with what follows it*. (TA.)

5. see 1, first sentence — ضَمِنَ الشَّيْءَ كَذَا *The thing comprised, comprehended, or contained, such a thing* (Msb) Hence, ضَمِنْتُ أَصْلَابَ النَّسْلِ ضَمِنَهُ [The loins of the stallions comprised, in the elemental state, the progeny]. (Msb) And ضَمِنَ الْقَبْرَ الْمَيِّتَ *The grave had the dead body deposited in it* (TA.) And ضَمِنَ الْكِتَابَ كَذَا + *The writing comprised, or included, such a thing*. (S, MA, K.) And ضَمِنَ الْكَلَامَ كَذَا + *as is indicated in the first sentence of this art.,] + The sentence, or speech, or phrase, comprehended, or comprised, within its scope, [or implied,] such a thing, syn. حَصَلَهُ. (Msb.) [And ضَمِنْتُ الْكَلِمَةَ كَذَا + *The word implied such a meaning*.]*

ضَمِنَ + الضَّمُّ, (S, MA, K,) i. e. the inside, (MA, TK,) [lit. the *folding*,] of a writing, or letter. (S, MA, K, TA.) You say, ضَمِنْتُ أَعْدَتِي ضَمِنَ فِي طَيِّهِ + *I sent it, or transmitted it, within the folding of my writing or letter; mean-*

ing *unfolded*, or *enclosed*, in it; included in it, or in the inside of it. (S, TA) And **فِي صَمِيٍّ** [and **كَلَامِهِ**] means † Among the contents, or implications, of his speech [and of his writing or letter] (**فِي مَطَاوِيهِ**), and the indications thereof. (Msb) = † A thing that satisfies the stomach thus, **مَا أَغْنَى عَنِّي فُلَانٌ صَمِيًّا** means Such a one did not stand me in stead, or supply my want, of anything, even as much as a thing that would satisfy the stomach. (IAar, TA)

صَمِنَ (S, K) and **صَمَانٌ** and **صَمَانَةٌ** (S, Msb, K) † A malady of long continuance, or such as cripples, (S, Msb, K, TA,) an affliction in the body, (S, K, TA,) by some trial, or fracture, or other ailment, (S, TA,) and **صَمِنَةٌ** signifies the same, (K,) and [simply] a disease, or malady, (S, K,) as in the saying, **كَانَتْ صَمِنَةً فُلَانٌ أَرْبَعَةَ أَشْهُرٍ** † [The disease of such a one was four months in duration] (S, TA.) [See also 1, last two sentences] — **صَمِنَ** also signifies † A burden, syn. **كُلٌّ** so in the saying, **فُلَانٌ صَمِنٌ عَلَى أَصْحَابِهِ** [Such a one is a burden upon his companions]. (AZ, TA.) = It is also an epithet see the next paragraph

صَمِنَ (applied to a man, S) † Affected with a malady of long continuance, or such as cripples; (S, Msb, K, TA,) afflicted in the body, (S, K, TA,) by some trial, or fracture, or other ailment. (S, TA) and **صَمِنٌ** signifies [the same, or simply] affected with a disease, or malady, applied to a man [and to two and more and to a female, being originally an inf. n.], having no dual nor pl. nor fem. form (TA) pl. of the former **صَمِنَى** (S, Msb, K, TA) and **صَمِنُونَ**, or the former of these is pl. of **صَمِنٍ** [which signifies the same as **صَمِنَ**]. (TA) **اِصْمَنَ صَمِيًّا** [in the CK **صَمِيًّا**] means † He wrote himself down [as one affected with a malady of long continuance, &c., or] in the register of the **صَمِنَى**, i. e. the **رَمَى**; (S, K, TA,) i. e. he asked that he might write himself down [as such], and took for himself a billet from the commander of the army in order to excuse himself from fighting against the unbelievers. (TA) of such it is said that God will raise him in that state on the day of resurrection. (S, TA.) **مَعْبُوطَةٌ غَيْرُ صَمِيَّةٍ**, occurring in a trad., means *Slaughtered not having any disease*. (TA.) — Also † [Loving: (see **صَمَانَةٌ**.) or] loving excessively, or admiringly. (K, TA.)

صَمِنَ: see **صَمِنَ**.

صَمَانٌ an inf. n.: [see 1, first sentence.] (IAar, S, Msb, K) [used as a simple subst.] Responsibility, answerableness, accountability, amenability, suretyship, or guarantee; syn. **كِفَالَةٌ**: (Mgh) but it is more common [in signification] than **كِفَالَةٌ**; for it sometimes signifies what is not **كِفَالَةٌ**, namely, [indemnification; or] restoration of the like, or of the value, of a thing that has perished. (Kull.) **صَمَانٌ مَالٍ**, and **عُرْمٌ**, signify Responsibility, &c., for property, and for a debt, owed by another person. And **صَمَانٌ نَفْسٍ**, and

حُضُورٌ, signify Responsibility, &c., for the appearance, or presence, of another person, to answer a suit [**صَمَانٌ دَرَكٌ** is a vulgar phrase, correctly **صَمَانٌ الدَّرَكُ** [expl. in art. **دَرَكٌ**]. (TA.) = See also **صَمِنَ**.

صَمِنَ. see **صَامِنٌ** = and see also **صَمِنَ**.

صَمَانَةٌ. see **صَمِنَ**. — Also † Love (K, TA) [or] excessive, or admiring, love. (TA.)

صَامِنٌ and **صَمِينٌ** One who is responsible, answerable, accountable, amenable, surety, or guarantee (S, Msb, K) both are mentioned by IAar as syn., like **صَامِنٌ** and **صَمِينٌ**. (TA.) God is represented by the Prophet as saying, **مَنْ حَرَجَ مُحَاهِدًا فِي سَبِيلِي وَاتَّبَعَ مَرْصَاتِي فَأَنَا مِنْ حَرَجِ مُحَاهِدٍ فِي سَبِيلِي وَعَلَيْهِ صَامِنٌ وَهُوَ عَلَى صَامِنٍ** meaning [Whoso goes forth as a warrior in my cause, and seeking, or seeking earnestly, to obtain my approval,] I am responsible to him for what I have promised him, to recompense him living and dead; **صَامِنٌ** being made trans. by means of **عَلَى** because it implies the meaning of **مُحَامِلٌ** and **رَقِيبٌ**; and the last clause means nearly the same, but is rendered as meaning *and he is one who has [a claim to] responsibility on my part, as though care and mindfulness [of him] were obligatory on me*. (Mgh) And it is said in a trad., **الإِمَامُ صَامِنٌ وَالْمُؤَدِّنُ مُؤَمِّنٌ**. (Mgh, JM, TA) [the latter clause has been expl. in art. **أَمِنَ** (voce **أَمِنَ**)] the former clause means, *The imām [or leader of prayer] is as though he were responsible for the correctness of the prayer of those who follow him* (JM, TA) [and the like is said, with other, similar, explanations, in the Mgh] or it means, *the imām is careful, or mindful, for the people [who follow him], of [the correctness of] their prayer* (TA.) — **صَامِنٌ** and **صَمَانٌ** applied to a she-camel, signify *Having a fetus in her belly*: and the pls are **صَوَامِنٌ** and **مَصَامِينٌ**. (IAar, L and TA in art. **لَقِحَ** and in the present art.) — **صَامِنَةٌ** applied to rights, or dues, (**حَقُوقٌ**) is used by Lebeed as meaning **مَصْمُونَةٌ**; [see **مَصْمُونٌ**], like as **رَاحِلَةٌ** is used as meaning **مَرْحُوتَةٌ**. (TA.)

الصَّامِنَةُ [fem of **صَامِنٌ**, q. v.] — **الصَّامِنَةُ** signifies *What is included within the middle of any town or country or the like*. (TA.) **الصَّامِنَةُ مِنَ النَّحْلِ**, (AO, S, K, TA,) occurring in a letter of the Prophet, (AO, S, TA,) means *What are included within the cities or towns or villages, of the palm-trees* (AO, S, K, TA) or *what are surrounded, thereof, by the wall of the city*: (K:) but Az says that they are so called because their owners are responsible for their culture and keeping: (TA) opposed to **الصَّاحِيَّةُ مِنَ الْبَعْلِ**, which means *what are in the open country, of the palm-trees that imbibe with their roots, without being watered*. (AO, S, TA.)

مُضْمِنٌ Water included in a mug or other vessel and milk included in the udder. (TA.) — Also † Poetry made to comprise a verse [from another

poem] (S, K. [See 2, last sentence but one.]) And † A verse [made to be] not complete otherwise than with what follows it. (S, K. [See 2, last sentence.]) — And † A sound [made to comprehend with it somewhat of another.] upon which one cannot pause without conjoining it with another (K) in the T it is said to be [such as is exemplified in] a man's saying **قُلْ قُلْ** [or **قُلْ**, for **قُلْ قُلْ** *Pause thou, such a one*], with making the **ل** to have a smack of the vowel-sound (**بِإِشْمَامٍ**). (TA.)

مِضْمَانٌ. see **صَامِنٌ**, last sentence but one.

مُضْمُونٌ pass. part. n. of 1 in the first of the senses assigned to the latter above: you say **شَيْءٌ مُضْمُونٌ** [meaning *A thing, such as property, or the payment of a debt, &c., ensured by an acknowledgment of responsibility for it*]. (TA.) — **مُضْمُونٌ** means **مَا فِي ضَمِيهِ** and **طَبِيهِ** [i. e. *The contents of a writing or letter; or what is unfolded, or included, in a writing or letter; what is implied therein; and what is indicated therein*] pl. **مَصَامِينٌ**. (TA.) — And **المَصَامِينُ**, (A'Obeyd, S, Msb, K,) of which the sing. is **مِصْمِينٌ**, (A'Obeyd, Msb, K,) and one may also say **مِصْمُونَةٌ**, as meaning **نَسَمَةٌ**, (Msb,) signifies *What are [comprised] in the loins of the stallions*; (A'Obeyd, S, Msb, K,) i. e. *the progeny [thereof, in the elemental state]* (Msb) or, accord. to Abou-Sa'eed, [though the reverse is generally held to be the case,] **المِصْمِينُ** signifies what are in the backs of the he-camels, and **المَصَامِينُ** what are in the bellies of the females. (L in art. **لَقِحَ**) The selling of the **مِصْمِينُ** and the **مِصْمِينُ** is forbidden. (S.) [**مِصْمِينُ** is also pl. of **مِصْمِينٌ**, q. v.] — **مُضْمُونٌ** i. q. **مُحْبُونَةٌ**, (K,) meaning **مَعْلُونَةٌ** [i. e. *Diseased in the arm, or hand*]; (TK;) applied to a man. (TA. [See 1, last sentence, which indicates a more particular meaning])

ضم

1. **ضَمَّنْتُ بِهِ**, (Mgh, Msb,) first pers. **ضَمَّنْتُ بِهِ**, (S, Msb,+) [and one may say **عَلَيْهِ**, and **عَنْهُ**, in the place of **بِهِ**, (see **ضَمِنَ**)] and **ضَمَّنُوا** occurs, in a verse of Kaanab Ibn-Umm-Sāhib, used by poetic license for **ضَمَّنُوا**, (S,) aor. **ضَمَّنَ**; (S, Mgh, Msb, K,) and **ضَمَّنَ**, (Msb,) first pers. **ضَمَّنْتُ**, (S, Msb,+) aor. **ضَمَّنَ**, (S, Msb, K,) accord. to Fr, (S,) or, accord. to Th, Fr said, I have heard **ضَمَّنْتُ**, though I have not heard **أُصِنْتُ**, but this aor. is mentioned by Yaakoob; (TA;) inf. n. **ضَمَّنٌ** (S, Mgh, Msb, K) [in the CK **ضَمَّنًا** is erroneously put for **ضَمَّنًا**] and **ضَمَّنٌ** (TA) and **ضَمَانَةٌ**, (S, Mgh, Msb, K, TA,) with **fet-h**, (Msb, TA,) and **ضَمْنَةٌ**, (Msb,) or this last is a simple subst.; (Mgh;) *He was, or became, niggardly, tenacious, stingy, or avaricious*, (S, Mgh, Msb, K,) of it.

(S, Mgh, Msh. [See also 8]) You say, **صَنَ عَلَيْهِ** *He was, or became, niggardly, &c., to him, of such a thing.* (Mgh) And **إِنَّمَا يُصَنُّ بِالصَّيْنِ** [Only he who clings is to be clung to] a prov., meaning that you should cling to fraternizing [only] with him who clings to fraternizing with you. (Meyd, and Har p. 42.) And **صَنِتْ** *by the منزل, inf. n. صَنِ and صَانَة, [I kept tenaciously to, or] I did not quit, or relinquish, the place of alighting, or abode.* (TA.)

8. **اِصْطَنَ** (originally **اِصْنَنَ**, TA) *He (a man, TA) was, or became, niggardly, tenacious, stingy, or avaricious.* (K) [See also 1.]

صَن an inf. n. of 1 [q.v.]. (S &c.) — Also *A thing highly esteemed, of which one is tenacious* (TA) — [Hence] one says, **هُوَ صَيٌّ** *He is the person of whose affection I am tenacious; as also* **صَيِّ** and **صَيِّبِي** (TA) *or he is my particular, or special, friend,* (K, TA,) *or* **صَيِّبِي** *from among my brethren*, (S, TA,) *as though I appropriated him specially to myself, and were tenacious of him because of the place that he held in my estimation as is said in the S, it is like special appropriation [of the person to oneself].* (TA) [And as **صَن** is originally an inf. n., it is used as an epithet applied to a pl. number] it is said in a trad., **إِنَّ لِلَّهِ صَاءً مِنْ** *حَلَقِهِ يُحْيِيهِمْ فِي عَافِيَةٍ وَيُمَيِّتُهُمْ فِي عَافِيَةٍ* (S, TA,) *or* **صَائِنٌ** (K, TA,) *accord. to different relations thereof, (TA,) i. e. [Verily God has] specially-distinguished individuals [of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.]:* (K, TA) *the sing. of صَائِنٌ is صَيِّبَة, of the measure فَعِيلَة in the sense of the measure مَفْعَلَة, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation.* (TA.)

صَنَة an inf. n. of **صَنَ**: (Msh.) *or a subst. therefrom signifying Niggardliness, tenaciousness, stinginess, or avarice* (Mgh) *or vehement niggardliness &c.; as also* **مَصْنَة**. (TA.) — See also **صِن**.

صَنَّ *Courageous, brave, or strong-hearted.* (K.)

صَنِتْ *Niggardly, tenacious, stingy, or avaricious,* (S, Mgh, Msh, K,) **بَشَى** [of a thing], (S,) *or* **بَشَى** [of a thing held in high estimation]. (TA.) **وَمَا هُوَ عَلَى الْغَيْبِ بِصَيِّنٍ**, in the Kur [lxxxix. 24], as some read it, others reading **بَطْنَيْنِ** [q.v.], is expl. by Zj as meaning, *And he is not a tenacious concealer of that which has been revealed to him: and if غَن or ب were substituted for عَلَى, it would be correct.* (TA.) — See also 1. — And see **صِن**.

صَانَة an inf. n. of 1 [q.v.]. (S &c.) — [Hence,] one says, **هَمَّجَتْ عَلَى الْقَوْمِ بِصَائِنِهِمْ**, meaning *[I came suddenly upon the people, or party, in their close state, i. e.,] when they had not dispersed themselves.* (TA) And **أَحَدْتُ الْأَمْرَ بِصَائِنَتِهِ** *[I took to the affair] in its fresh state.* (TA.)

صَيِّنَة; and its pl. **صَائِنٌ**: see **صِن**.

مَصْنَة and **هَذَا عَلَيَّ مَصْنَة** — **صَنَة**: see **مَصْنَة**. [the former mentioned after the latter in the S] *This is a thing held in high estimation, of which one is tenacious, (S, K, TA,) and for which people vie in desire* (TA.) [See also **عَرَقَ**, last sentence]

المَصْنُون a name of [The compound of perfumes commonly called] **العَالِيَة**, (Ez-Zejjajec, S, K, TA,) as also **المَصْنُونَة**; (Ez-Zejjajec, S, TA;) which latter is said by As to be a sort of perfume; and so is the former in the A in the M the former is said to be the oil of ben it is thus called because one is tenacious of it (TA.) — Also, (IKh, TA,) *or* **المَصْنُونَة**, (K, TA,) a name of The well Zemzem (K, TA.)

المَصْنُونَة: see the next preceding paragraph, in two places.

صَا

1. **صَائَتْ**, aor ٤, (S, M, O, Msh, K,) inf. n. **صَائَ** and **صَوَّ**; (S, M, O, K,) and accord. to the K, **صَائَتْ**, but MF says that this latter is unknown, i. e., it is not mentioned in the other lexicons in the sense here assigned to it in the K; (TA,) and **صَائَتْ**, (S, M, O, K,) *She (a woman) had many children* (S, M, O, Msh, K) [and so **صَائَتْ** and **صَائَتْ**, as mentioned in art. **ضَو**] and in like manner one says of cattle; (M,) [i. e.] one says, **صَاءَ الْهَالُ** (S, O, K) and **صَائَتْ**, (O, K,) and **صَائَتْ** *and* **صَائَتْ** *as is implied in the M,] The cattle multiplied, or became numerous or many.* (S, O, K, TA.) And **صَائَتْ** is said to signify *She brought forth.* (TA.) — And **صَاءَ** **فِي الْأَرْضِ**, (M, K,) inf. n. **صَائَ** and **صَوَّ** [as above], (M, TA,) *He hid, or concealed, himself in the land, or country* (M) *or he went away in the land, or into the country, and hid, or concealed, himself [therein].* (K) like **صَاءَ**. (TA.)

4: see above, in two places. — **أَصَوَّوْا** signifies *Their cattle multiplied, or became numerous or many.* (S, O, K.)

8. **اِصْطَبَأَ لَهُ** and **مُنْهُ** *He was abashed at, or shy of, and he shrank at, or from, him, or it.* (M, K.) [See also **اِصْطَبَأَ**.] Et-Turmmah uses **اِصْطَبَأَ** [or **اِصْطَبَأَ** in this sense,] and **يُصْطَبِئِي** meaning **اِصْطَبَأَ** [and **يُصْطَبِئِي**] or as being derived from **الضَّيِّ** meaning “disease.” (M.)

صَنَ *Children, or offspring; as also* **صِنَ**; (S, M, O, K;) [and so **صَوَّ** and **صَوَّ**, as mentioned in

art. **ضَو**;] the former accord. to El-Umawee, and both accord to AA (S, O) the former signifies the offspring of anything (TA) and also, (K, TA, [in a copy of the M the latter, but this is app. a mistanscription,]) *multitude of offspring* it is like **نَعَزَ** (M, K) and **رَهَطَ**, (M,) having no n. un. the pl. is **صَوَّ** (M, K)

أَصْلُ *Origin, root, race, or stock, syn.* **أَصْلُ** (El-Umawee, S, M, O, K.) and the place in which a thing originates; syn **مَعْدِنٌ**. (El-Umawee, S, O, K) One says, **فُلَانٌ فِي صِنِّ** *[Such a one is of an excellent origin or race or stock],* (S, O, L,) and **فِي صِنِّ سَوٍّ** *[of a bad origin &c].* (L) — See also **صَنَ**, in two places.

صَاءَ (M, O, K) and **صَائَتْ** (O, K) *Necessity, need, or want, or difficulty, or distress; (صَارُورَة, M, O, or صَرُورَة, K, [both meaning the same,]) that befalls a man.* (O) so in the saying **قَعَدَ صَائَةً** (M, K) and **صَائَةً** (K) [lit. *He sat in the sitting-place of necessity, &c., meaning he was, or became, in an abject condition*]. the phrase denotes disdain, or scorn; and is thought by AM to be from **اِصْطَبَأَ** meaning “he was abashed, &c” (TA)

صَائَتْ: see the next preceding paragraph, in two places.

صَائَتْ (S, O, K) and **صَائَتْ** (Ks, S, O, Msh, K) *A woman having many children:* (S, O, Msh, K) and in like manner, the latter, *cattle (مَائِيَّة) having numerous offspring.* (TA)

ضنك

1. **صَائَتْ**, aor ٤, inf. n. **صَائَ** and **صَوَّ** and **صَوَّكَة**, (O, K,) the first and third of these, (O,) or the first and second, (TA,) accord. to IDrd, used in relation to a place, and the second and third in relation to life, or sustenance, or means of subsistence, (O, TA,) *It was, or became, narrow, or strait.* (O, K, TA.) — And **ضَنُكَ** said of a man, inf. n. **ضَنُكَ**, *He was, or became, weak in his judgment, and in his body, and in his soul, and in his intellect.* (K) — And **ضَنُكَ** **السَّحَابِ** *The clouds became thick, collected together, and dense.* (O, TA.) — **ضَنُكَ**, like **غَبَى**, *He was, or became, affected with a coryza, or defluxion from the head and nose.* (K.)

4. **اِصْطَبَأَ** *He (God) caused him to be affected with a coryza, or defluxion from the head and nose.* (TA.)

ضَنُكَ an inf. n. of **ضَنَ**: (O, K) its primary signification is *Narrowness, or straitness, and hardship.* (Abou-Is-hak, TA.) — And *Narrow, or strait; syn.* **ضَيِّقٌ**; (S, M, O, K;) [in the CK, and in a copy of the S, **ضَيِّقٌ**, which is also a correct explanation, as shown above; but not what is here meant, as appears from what follows;] applied to anything, (M, K,) masc.

and fem, (M, K, and Bd in xx. 123,) being an inf n. used as an epithet. (Bd ibid) [Like the Pers. نَك] One says مَكَانٌ صَكٌّ *A narrow, or strait, place.* (IDid, O, TA) And عَيْشٌ صَكٌّ *A strait life, or strait sustenance, or means of subsistence,* (IDid, O, TA,) as also عَبَشَ صَبِيحٌ (AA, O, K, TA) and thus مَعِيَسَةٌ صَكَّةٌ in the Kur xx. 123, where some read صَكِّي, like سَكَّرِي (Bd) or this means *such as is unlawful*, (O, TA,) every life that is unlawful being termed صَكٌّ, accord to Lth, even though it be ample (O, TA) Abou-Is-hák thinks it to mean [*subsistence*] *in the fire of Hell* but says that most explain this phrase in the Kur as meaning *the punishment of the grave* (TA) thus it means accord to Ibn-Mes'ood (O) or, accord to Katádeh, *Hell* (O, TA) or, accord. to Ed-Duhháq, *forbidden gain* (TA) or, as some say, الصَّرِيعُ [q v], and الرُّكُومُ [q v] (Bd.)

صَكَّةٌ see صَكٌّ.

صَكِّي see صَكٌّ.

صَكٌّ see صَكٌّ.

صَكٌّ *A coryza, or defluxion from the head and nose,* syn رُكَامٌ, (S, O, K,) as also صَكَّةٌ. (K)

صَكٌّ, (O, K, &c.) accord. to El-Fárubee, (O, TA,) and J [in the S], (TA,) صَكٌّ, but accord to others, with kesr, and this is the right; (O, TA,) *Compact in flesh*, applied to a woman. (El-Fárubee, S, O) or *plump, and compact in flesh*, so applied (Lth, TA) or *heavy in the hinder part*, (K, TA,) and *large in body*, (TA;) so applied (K, TA) or *having much flesh*, applied to a male and to a female, without é (Lth, TA) and *firm in make, and strong*, applied to a male and to a female; (K, TA;) of human beings, and of camels, and in like manner of palm-trees and of trees in general (TA) and, applied to a she-camel, *thick in the hinder part* (TA) and [*large*, applied to trees (سَجَرٌ): or] *large trees*. (Ibn-'Abbád, O, K)

صَكٌّ. see صَكٌّ. — Also *Weak in his body, and in his intellect*, (AZ, O, K,) and *in his judgment, and in his soul*. (K) — And *A servant who works for his bread* (AZ, O, K.) — And 2. q مَقْطُوعٌ [Cut off, &c.]. (AA, O, K.)

صَكٌّ *Hard, and firm and compact in flesh*; (Lh, O, K;) applied to a man; (Lh, O,) as also صَكٌّ. (K.) fem صَكَّةٌ; (Lh, O, K,) applied to a woman. (Lh, O.) And, applied to a she-camel, *Great*, (K, TA,) and *compact in make*: (TA) as also with é. (K.)

مُصَكٌّ, (TA,) or مُتَصَكٌّ, (O,) *Affected with a constant, or chronic, pervading disease, or emaciated by disease so as to be at the point of death.* (O, TA.)

مُصَنُوكٌ *Affected with the malady termed صَكٌّ* [q v.]. (S, O.)

مُتَصَكٌّ: see مُصَكٌّ.

Bk. I.

صَو

1. صَوَّتَ الْمَرْأَةُ, inf n صَوًّا (S, M, K) and صَا, (M, K,) *The woman had many children*, (S, M, K.) as also صَوَّتَ (K) and so with 2. (S) — And صَا نَصِيْبُهُ *His share, or portion, became redundant; it increased, or augmented* (Sgh, K) صَوٌّ and صَوٌّ *Children, or offspring*, (AA, S, K,) like صَنْ and صِنْ; as also صَا, accord. to IAar (TA.)

صَا see what next precedes.

صَي

1. صَيَّ, (S, M, Msh, K,) aor. 2, (Msh, K,) inf n. صَيٌّ; (S, M, Mgh, Msh, K,) and اصْطَى signifies the same; *He was, or became, slender, and small in body* and hence, (Ham p 112,) *he was, or became, diseased, disordered, or sick*, (S, and Ham ibid,) because disease occasions leanness, or emaciation (Ham) or *he was, or became, lean, or emaciated* (so accord. to the explanation of the inf. n. in the Mgh) or *he was, or became, affected with a disease, disorder, or sickness*, (M, Msh, K,) of long continuance, and settled, (M,) or constant, so that *he was at the point of death*, (Msh,) or *such as infected, or pervaded, him, and so that, whenever he thought himself to be recovering, he relapsed*. (K) = [See also 1 in art. ضَنو.]

3 مَصَانَةٌ 2 q. مَعَانَةٌ, (S, K, KL,) both signifying *The suffering, or enduring, [or contending with,] the difficulty, or trouble, or inconvenience, of a thing*, as also مَقْسَاةٌ. (KL)

4 اضْأَهُ, said of a disease, disorder, or sickness, (S, M, Mgh, Msh, K,) *It rendered him such as is termed صَيٌّ or صِنْ* (M, Msh, K) *rendered him lean, or emaciated*. (Mgh) or *oppressed him; burdened him heavily, overburdened him, or overcame him, and rendered him heavy*. (S, TA) = And أَصَى *He kept to the bed by reason of what is termed صَيٌّ* [i. e. leanness, or emaciation, or disease, disorder, or sickness, or such as was of long continuance, &c. see 1]. (TA.)

5. تَضَيَّ *He (a man) feigned himself diseased, disordered, or sick*. (TA.)

8. اصْطَى see 1. — See also 8 in art. ضَا.

صَيٌّ inf. n. of 1. (S, M, &c) — Also, [in some copies of the K erroneously written صَيٌّ] and صِنْ; (S, M, Msh, K;) the former applied alike to a man (Fr, IAar, T, S, Msh) and to a woman (IAar, T, S, Msh) and to two persons (Msh) and to a pl. number, (Fr, IAar, T, S, Msh,) because originally an inf n., (S, Msh,) for صَيٌّ and ذَاتٌ صَيٌّ and ذُو صَيٍّ [i. e. *mixed*, or *confused*] (JK, O:) or أَغْلَاطُهُمْ [i. e. *a medley, or mixed or promiscuous multitude or collection, of people*]. (So in the K. [But I think that this explanation is a mistranscription.]) [Or it signifies *The people's multiplying themselves, and hastening: for*] it is said in the "Nawádir" that هَضَبٌ

(Msh, TA) [and its dual صَيَّانٌ and the pl. is أَصْأَاءُ, (TA,) [*Slender, and small in body* and hence, (see 1,)] *diseased, disordered, or sick* (S) [or *lean, or emaciated* (see again 1)] or *affected with a disease, disorder, or sickness*, (M, Msh, K,) of long continuance, and settled, (M,) or constant, so that *he is at the point of death*, (Msh,) or *such as infects, or pervades, him, and so that, whenever he thinks himself to be recovering, he relapses* (K) You say, تَرَكْتُهُ صَيًّا and صَيًّا [I left him lean, or diseased, &c.] (S)

صَيٌّ, fem. صَيَّةٌ, and pl. أَصْأَاءُ. see the next preceding paragraph, in three places

صَيٌّ, [written in the TA ضَا, but the final radical is ي,] with kesr, accord to IAar, signifies *Pains that cause fear*. (TA.)

صَيٌّ, like سَلَامٌ [in measure, *The state of such as is termed صَيٌّ or صِنْ*], a subst. from صَيٌّ. (Msh.)

مُصَنَّى *Rendered lean, or emaciated; [&c.,]* (Mgh,) pass. part. n. of 4 [q v.] (Mgh, Msh)

صَه

3. مَصَاهَةٌ is syn. with مَصَاهَةٌ, (K, TA, [the و before المَصَاهَةِ in the CK should be erased,]) 2 q. مَسَاكِلَةٌ (S, O, Msh, TA) you say, ضَاهَتْهُ and صَاهَتْهُ, ('Eyn, S, O, Msh, TA,) i. e. *I resembled him; syn. شَابِهَتْهُ* ('Eyn, TA) [or *I conformed with him*.] or ضَاهَتْهُ, inf. n. as above, signifies *he imitated him*; syn. عَارَضَهُ and تَارَاهُ; and one says also, صَاهَيْتُهُ, inf n. مَصَاهَةٌ. (Msh) the verb is read both with and without 2 in the Kur [ix. 30]. (O, Msh, TA) — ضَاهَا بِهِ (A'Obeyd, TA,) [or صَاهَاهُ, like صَاهَاهُ, mentioned in art. صَيٌّ] inf. n. as above, (K,) *He (a man) was, or became, gentle, tender, or courteous, or he acted, or behaved, gently, &c, with him, or to him*. (A'Obeyd, K, TA.)

Q. Q 1, or Q. 1. ضَهِيًّا: } see art. ضَهِيًّا,
صَهِيًّا and صَهِيَّةٌ;

ضَبَّ

1. ضَبَّهَ بِاللَّوْنِ, aor. 2, (K,) inf. n. ضَبٌّ, (TK,) *He altered it, (K, TA,) and changed its colour, (TA,) by means of fire*. (K, TA.) [See also 2.] = ضَبَّهَ said of a man, (O, K,) aor. 2, (TA,) inf. n. ضَبُّوبٌ, (O, K,) † *He failed of fulfilling his promise (أَحْلَفَ), and was weak, and not like a man*: (O, K, TA) as though likened to meat not thoroughly cooked. (TA. [See 2,]) — And ضَبَّهَ الْقَوْمُ signifies اِخْتِلَاطُهُمْ [i. e. *The people's being mixed, or confused*] (JK, O:) or أَغْلَاطُهُمْ [i. e. *a medley, or mixed or promiscuous multitude or collection, of people*]. (So in the K. [But I think that this explanation is a mistranscription.]) [Or it signifies *The people's multiplying themselves, and hastening: for*] it is said in the "Nawádir" that هَضَبٌ

حَطَبُوا and أَلْبُوا and هَلَبُوا and صَبَبُوا and الْقَوْمُ all denote الإِسْرَاع and الإِكْثَار. so in the T in art. هَضَب. (TA.)

2. صَبَب, inf. n. تَصْبِيبٌ, *He roasted* (Lth, K, TA) flesh-meat (Lth, TA) upon heated stones (Lth, K, TA) or *he roasted*, (K,) or *put into the fire*, (AA, TA,) but *did not cook thoroughly*, (AA, K, TA,) flesh-meat. (AA, TA) — And, (K,) inf. n. as above, (S, O,) *He exposed a bow*, (S, O, K,) and a spear, (S, O,) to the fire, (S, O, K,) on the occasion of straightening it, (S, O,) or to straighten it. (K) [See also 1] — And *He collected together the fire*; (JK,) and so *صَبَبَ*. (JK, O, K.)

3. مُصَاهَبَةٌ signifies *Mutual reviling or vilifying*; (K,) the *addressing each other with bad words*. (TA)

Q. 1. صَبَبَ: see 2, last sentence. [Mentioned in this art., as though Q. Q., contr. to the rule generally observed with respect to words of four radical letters of which the first and third are identical but not the second and fourth.]

ضَبَبٌ see the first paragraph.

قَوْسٌ صَبَاءٌ *A bow upon which the fire has taken effect [so as to alter its colour]*. (O, K) like ضَبَاءٌ. (TA)

صَبِيَّةٌ q. v. صَبِيَّةٌ, meaning *A place where flesh-meat is roasted [on the ground heated by the sun]*; (K; [in the CK, لَمَشَوِيّ اللَّحْمِ, is erroneously put for لَمَشَوِيّ اللَّحْمِ,] accord. to Lth, any [high ground such as is called] قَفٌّ, or *rugged ground*, or *place on a mountain, upon which the sun shines with such heat that flesh-meat will roast upon it*: but Az says that what Lth means is صَبِيَّةٌ only, with the unpointed ص, (O, TA;) and if so, the meaning assigned here in the K is not correct. (TA.)

مُصَبَّبٌ *Flesh-meat roasted, but not thoroughly cooked* (S, A, O) accord. to El-Mufaḍḍal, *flesh-meat cut in pieces*, (O,) and thus in the K; (TA;) but IF says that this is nought, unless it be cut in pieces roasted: (O) it is at variance with what is said by the leading authorities, for they say that it means *flesh-meat roasted upon heated stones or roasted upon the fire, but not thoroughly cooked*. (TA) or *cooked in a frying-pan*. (TA in art. عَرِصَ) Imra-el-Kays says,

* نَمَشُ بِأَعْرَافِ الْجِيَادِ أَكْثَمًا *
* إِذَا نَحْنُ قُمْنَا عَنْ شَوَاءٍ مُصَبَّبِ *

[We wipe our hands with the manes of the swift horses when we rise from eating roast meat not thoroughly cooked]. (S, O.)

ضبد

1. ضَبَدَ, (S, L, K,) aor. -, (S, L,) inf. n. ضَبْدٌ; (L;) and *اضطبده*, (as in the L, and in some copies of the K,) or *اضبده*; (as in other copies of the K;) *He overpowered him; subdued him; oppressed him*: (S, L, K;) *he treated him wrong-*

fully, unjustly, or injuriously, (L,) as also *اضبد* (L, K) *he constrained him*. (S, L.) *كَانَ لَا يُجِيزُ إِلَّا ضَبْدًا*, occurring in a trad, means *He used not to allow constraint, or compulsion, or force, in a sale, and in an oath, &c.* (L)

4 } see each, in two places, in the preceding
8 } paragraph.

ضَبْدَةٌ *Force; constraint; compulsion*. (L) — *هُوَ ضَبْدَةٌ لِكُلِّ أَحَدٍ* means *He is one who may be overpowered, subdued, or oppressed, by every one who desires to make him so*. (S, L, K.)

ضَبِيدٌ *Hardy, strong, robust*. (L, K) applied to a man (L) [said to be] the only word of the measure فَعِيلٌ (K) in the language of the Arabs; but Kh asserts it to be a forged word (TA.) *ضَبِيدٌ* and *عَسْرٌ* are also mentioned as of this measure; [but the latter is disallowed in the S and O, voce عَسْرٌ,] and *مَدِينٌ* and *مَرِيرٌ* [which, however, are foreign proper names]. (MF.)

مَصْبُودٌ and مُصْطَبَدٌ *A man (L) overpowered; subdued; oppressed*, (S, L;) *abased*; (L,) *constrained*. (S, L)

مُصْطَبَدٌ see what next precedes.

الْمُضْطَبِدُ *The lion*. (K)

ضربض

Q. 1. ضَرْبَضٌ: see 2 in art. ضرب.

ضبو

ضَبْوَةٌ *A بَرَكَةٌ of water*; [i. e. a watering-trough, or tank, or the like, of water; or a basin, pool, pond, or lake, of water; or a place where water remains and collects, or collects and stagnates,] (M, K,) as though formed by transposition from وَهْضَةٌ, which signifies a depressed piece of ground. (TA.) pl. أَصْبَاءٌ. (M, K.)

صَبَوَةٌ *A woman whose breasts have not become prominent, or protuberant*. (Lth, K) [See also صَبِيَّةٌ, in the next art.]

ضبي

1. ضَبِيَّتٌ, aor. -, inf. n. ضَبِيٌّ, *She was, or became, such as is termed صَبِيَّةٌ*. (K.)

3. مُصَاهَاةٌ (S, Mṣb, K,) inf. n. مُصَاهَاَةٌ (S, Mṣb,) *He resembled, or conformed with, him, or it*; syn. ضَاهَاهُ; (S, Mṣb, K;) like ضَاهَاهُ [q. v.] (S, Mṣb;) and, like the latter, *he imitated him*. (Mṣb, TA.) It is said in a trad., أَتَدَّ النَّاسُ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَاهَوْنَ خَلْقَ اللَّهِ i. e. [The most severely punished of mankind on the day of resurrection will be] those who imitate by what they make [the creation of God]; meaning the sculptors or limners or the like. (Mṣb.) — Also, [or ضَاهَاهُ, like ضَاهَاهُ, q. v.,] *He was, or became, gentle, tender, or courteous, or he*

acted, or behaved, gently, &c, with him, or to him, namely, a man, and other than a man. (TA.)

4. اضْبَى *He married*, i. e. *took to wife, a woman such as is termed صَبِيَّةٌ*. (AA, K.) — And *He pastured his camels upon the species of tree called صَبِيَّةٌ*. (K)

ضَبِيٌّ see the next paragraph, in four places.

ضَبِيَّةٌ *A woman that does not menstruate* pl. ضَبِيٌّ, which necessarily implies that the former is [as above, i. e.] with the long i. but AA mentions *ضَبِيَّةٌ* and *ضَبِيَّةٌ*, with *o* and with *o*, as having this meaning, which necessarily implies that *ضَبِيَّةٌ* is with the short i [i. e., accord to a general rule, *ضَبِيَّةٌ*, with tenween, like *ضَبِيَّةٌ*, q. v. in art *ضَبِيَّةٌ*, though (accord to a general rule) this should be regarded as a masc epithet]. (S) or *ضَبِيَّةٌ*, and also with the short i [app. *ضَبِيَّةٌ*, as above, not *ضَبِيَّةٌ*, or, as I rather incline to think, *ضَبِيَّةٌ* (which is mentioned in art *ضَبِيَّةٌ*) may be here meant], signify a woman that does not menstruate nor become pregnant, (K, TA,) so that she is as though she resembled a man (TA [see 3]) or that menstruates but does not become pregnant (K, TA) or that does not bring forth, though she menstruate. (TA;) or whose breasts do not grow forth, (K, TA;) and when this is the case, she does not menstruate: or the former signifies that does not menstruate, being pregnant. (TA.) — And † *Land that does not give growth to anything*; as also with the short i [i. e. *ضَبِيَّةٌ* or *ضَبِيَّةٌ*]. (K) [In the TA this meaning is restricted, app. without reason, to the form with the short i.] — Also, (S, K,) and with the short i [i. e. *ضَبِيَّةٌ* or *ضَبِيَّةٌ*], (K,) *A species of tree (S, K) of the kind called عَصَاهُ (K,) having a تَرْمَةٌ [q. v.] and a pod (عَلَّةٌ) [which succeeds the تَرْمَةٌ], and many thorns*. (TA. [For further descriptions thereof, see *ضَبِيَّةٌ*, in art. *ضَبِيَّةٌ*].)

ضَبِيَّةٌ and صَبِيَّةٌ: see the next preceding paragraph.

ضَبِيٌّ (S, K,) of the measure فَعِيلٌ (S,) *The like of another [thing or person]* (S, K.) one says, هَذَا ضَبِيٌّ هَذَا *This is the like of this*. (S.) or هُوَ ضَبِيٌّكَ *He is the like of thee*. (K.)

ضربا

Q. 1. [Accord. to the O and K, Q. Q. 1, being mentioned therein in art. ضَبَا. *ضَبِيٌّ أَمْرُهُ* *He fell short of doing what he ought to have done in his affair*, (مَرَصَةٌ, O, K,) and did not decide it, (لَمْ يَصْرُمْ, O,) or and did not perform it firmly, or soundly. (K) like رَهِيًّا. (TA.)

ضَبِيٌّ, of the measure فَعِيلٌ, or, as some say, فَعِيلٌ; if of the latter, [said to be] the only instance of this measure in the language; ضَبِيٌّ

being a forged word, [but see this word,] and *مَرْبَر* being a foreign proper name, (TA;) or, accord. to Sb, the hemzch in *صَبِيَّ*, which is with tenween, is augmentative, because it is syn. with *صَبِيَّ*, which is with the long *ا* and imperfectly decl., for the *ي* cannot be augmentative and the hemzch radical in the latter, (MF and TA in art. *صَبِي*), [a word like *صَبِيَّ* and *صَبِيَّ* (which see in art. *صَبِي*) in most, or as some seem to say in all, of its meanings,] *A certain tree, resembling the سَيَال*, (AZ, O, K,) each of which has its fruit in a *سَعَة* [or *pod*], it has weak thorns, and grows in the valleys and on the mountains (AZ, O) Ed-Decnawaree [i. e. AHn] says, on the authority of some one or more of the Arabs of the desert, of El-Azd, that the *صَبِيَّ* is a great tree of the kind called *عَصَا*, having a *نَرَمَة* [q. v.] and a *پود* (*عَلَقَة*) [which succeeds the *نَرَمَة*], and many thorns; its pods (*عَلَق*) are intensely red, and its leaves are like those of the [species of acacia called] *سَمَر*. (O) = Also A woman that does not menstruate and that has neither milk nor breast. as also *صَبِيَّ* (K) or the latter is an epithet applied to a woman in these two senses (O [in which the former word, without *ة*, is not mentioned.]) Seei says, in his Expos of "the Book" of Sb, that *صَبِيَّ*, like *صَبِيَّ* [which belongs to art. *صَبِي*], is a subst. as well as an epithet, signifying a woman whose breast has not grown forth and one who has not menstruated. — and also † A land that has not given growth to anything. (MF, TA:) or *صَبِيَّ* signifies as above and also † a desert (*فَلَاة*) having in it no water (O, K, TA) or that does not give growth to anything, app because it has no water. (TA) [Accord. to those who hold the *ي* to be augmentative,] a woman is thus termed because she resembles men (*لَتَنَهَا صَاهَاتٍ*) (*الرَّحَال*). (O, TA.)

صَبِيَّ see the next preceding paragraph, in two places.

ضو

R. Q. 1. *صَوَّصُوا*, [inf. n. *صَوَّصَ* and *صَوَّصَ*, (see the next paragraph,)] They cried out, shouted, or clamoured; first pers. sing. *صَوَّصْتُ*, the [second] *و* being changed into *ي*. (S, TA)

صَوَّ [in the CK erroneously written *صَوَّ*] A crying out, shouting, or clamouring; (S, K;) so says As, and AZ says the like, (S;) as also *صَوَّصَ* (S, K) and *صَوَّصَ*, (TA in art. *ضوض*, [these two there mentioned as inf. ns., on the authority of IKtt,]) and *صَوَّصِي*. (K in art. *ضوض*.) One says, *سَمِعْتُ صَوَّ الْقَوْمِ* [I heard the crying out, shouting, or clamouring, of the people, or party]. (As, AZ, S)

صَوَّصِي and *صَوَّصَ* and *صَوَّصَ* see the next preceding paragraph.

ضَوَّضَ Large, big, or bulky; thick; or large in body; syn. *صَخْمَر*, (K, TA,) and *عَظِيمَر*. (TA.)

صَوَّصِي see what next follows.

صَوَّصِي, (K, TA,) in the dim form, (TA,) A calamity, or misfortune; (K, TA,) because of its greatness, (TA;) as also *صَوَّصِي*. (K, TA) — And A stallion [camel] excited by lust. (Sgh, K)

مُصَوِّص A man crying out, shouting, or clamouring, (K and TA in art. *صوص*; [in the CK erroneously written *مُصَوِّصِي*];) like *مُصَوِّصِي*. (TA in that art.)

ضو

1: see 4, in two places.

2: see the next paragraph, in two places. —

One says also, *صَوَّصْتُ عَنْهُ* [meaning I brought to light, made visible, discovered, or revealed, him, or it] (M, TA.) A sheep, or goat, belonging to an Arab of the desert strayed, whereupon he said, *اللَّهُمَّ صَوِّصْهُ* [O God, bring it to light, or discover it] (A, TA.) = Accord to Lth, but he is the only authority for it known by AM, (TA,) *صَوَّصَ* *عَنِ الْأَمْرِ*, inf. n. *تَصَوَّصَ*, means He declined, or turned away, from the affair (K, TA.)

4. *أَصَاءَ*, (M, Msb, K,) said of a thing, (M,) [as, for instance,] of the moon, (Msb,) or *أَصَاءَتْ*, said of fire (*النَّار*), (A'Obeyd, S, O,) inf. n. *أَصَاءَ*, (Msb,) and *أَصَاءَ*, (M, Msb, K,) or *أَصَاءَتْ*, (S, O,) or *أَصَاءَ*, (M,) or *أَصَاءَ*, (S,) inf. n. *أَصَاءَ* (S, M, O, Msb, K) and *أَصَاءَ*, (S, O, K,) or the latter is a simple subst., (Msb,) but the former verb is preferred, (TA,) It gave light, was light or bright, shone, or shone brightly. (Msb, K, TA) [See also an ex. of † the latter verb in a verse cited voce *أَفَى*; and cited here in the TA.] And *أَصَاءَتْ لَهُ* [I gave light to him]. (M) = The former verb is also trans.: you say, *أَصَاءَتْهُ النَّارُ* [The fire made it to be light or bright, to shine, or to shine brightly]. (S, O) and *أَصَاءَتْهُ* and *أَصَاءَتْهُ* [I made it to give light, to be light or bright, to shine, or to shine brightly]: (M, Msb, K.) and *أَصَاءَتْهُ* and *أَصَاءَتْهُ* [I lighted, or illumined, with it (i. e. with a lamp or the like) the house, or chamber, or tent]. (M.) — [Hence,] *أَصَاءَ بَنُوهُ* † He ejected his urine [so as to make its drops to glisten]; or emitted it and then stopped it; syn. *حَذَفَ بِهِ*, (K, TA,) or *حَذَفَ بِهِ*, (so in a copy of the M, as on the authority of Kr;) or, as in the A, *أَذْرَعَ بِهِ*. (TA.) — And they said *مَا أَصَوَّاهُ* [How light, or bright, is it!] (S voce *أَطْلَمَر* [q. v.]) — And *أَصَاءَ* signifies also *أَصَابَ* [He saw (lit. lighted on, or found,) light, or brightness]. (T voce *أَطْلَمَر* [q. v.])

5. *تَضَوَّ* He stood in the dark to see people by the light of their fire, (AZ, K, TA,) without their seeing him, (AZ, TA.) And *تَضَوَّ أَمْرًا* [He stood in the dark to see a woman by the light of her fire, without her seeing him]. (TA.)

stood in the dark to see a woman by the light of her fire, without her seeing him]. (TA.)

10. *أَسْتَصَاتُ بِهِ* [I sought to obtain light by means of it, I made use of it for light]. (M, K.) *لَا تَسْتَظِيئُوا بِنَارِ أَهْلِ الشَّرِّ* [lit. Seek not ye to obtain light by means of the fire of the people of belief in a plurality of gods], (O, K,) a saying of the Prophet, (O,) means † seek not ye counsel, or advice, of the believers in a plurality of gods, in affairs (O, K) because he whose affair is confused and dubious to him is as though he were in darkness. (O.)

صَوَّ and *صَوَّ* and *صَيَّ* (S, M, O, K) and *صَوَّ*, (M, K,) the last of which is [erroneously] written in the L *صَوَّ*, (TA,) signify the same, (S, M, O, K,) i. e. *Light*, syn. *نُور*, (K, TA,) accord. to the leading lexicologists; but see what follows. (TA) and *صَوَّ* is an inf. n. of *صَاءَ*, (S, M, O, Msb, K,) and so is *صَوَّ*, (S, O, K,) or this is a simple subst. from *صَاءَ*, and so is *صَيَّ*, which is also, sometimes, written *صَيَّ*, from *أَصَاءَ* as syn. with *صَاءَ* (Msb:) the pl. of *صَوَّ* (M, TA) and *صَوَّ* (M) is *أَصَوَّ*, and *صَيَّ* is sometimes a pl, (M, TA,) as Zj states it to be (TA) some say that *صَوَّ* has a more intensive signification than *نُور*, and that hence God has likened his direction [the *Kur-án*] to *النُّور* rather than to *الضُّوء*; because if it were otherwise, no one had erred: and that hence, also, [in the *Kur* x. 5,] the sun is termed *صَيَّ*; and the moon, *نُور* it is also said that *صَوَّ* signifies the rays that are diffused by what is termed *نُور*: the *káde* Zekeereya affirms that these two words are syn. by their original application, but that *صَوَّ* is more forcible accord. to usage and some say that *الضُّوء* signifies that [light] which subsists by itself, as [that of] the sun, and fire, and *النُّور*, to that which subsists by some other thing [as does the light of the moon]. (MF, TA.)

• *صَوَّ* see the next preceding paragraph, in three places.

صَوَّ: see *صَوَّ*.

صَيَّ and *صَاءَ*, see *صَوَّ*, in five places.

ضوح

2. *ضَوَّحَ*. see 2, in two places, in art. *صحيح*.

ضود

ضَاد The name of one of the letters of the alphabet. (L, Msb, K.) See the letter *ص*.

زور

1. *صَارَ*, aor. *يُضَوِّرُ*: see *صَارَ*, aor. *يُضَوِّرُ*, in art. *ضير*.

5. *تَضَوَّرَ* He writhed by reason of the pain of beating, (M, A, K,) or of hunger: (K.) he cried out and writhed on being beaten, (Lth, S, A,) or

by reason of vehement hunger: (S, A:) *he writhed and cried out and turned over*, by reason of the vehemence of fever (TA) *he manifested harm, injury, or hurt, that he suffered, and was in a state of agitation*. (IAmb, TA) *he manifested weakness*. (Abu-l-'Abbās, in TA [but for *تَضَعِفُ*, as the explanation of the inf. n. in the TA, I read *تَضَعُفُ*]) *he (a wolf, and a dog, and a lion, and a fox,) cried out (M, K) with hunger*. (M.)

ضور

1. *صَارَهُ حَقَّةً*, aor. *يَصُورُهُ*, v. q. *صَارَهُ*, aor. *يَضِيرُهُ*. see art. *صيز*. (K.) You say also *صَارَنِي*, aor. *يَصُورُنِي*, meaning *تَقْضِي* [He made me to suffer loss]. (Kr, M, TA.) — And *صَارَ*, aor. *يَصُورُ* is also [intrans] like *صَارَ*, q. v. (TA in art. *صَارَ*)

قِسْمَةُ صَوْرِي i. q. *ضِيرِي*: see art. *ضيز*. (M, TA.)

ضوض

For words mentioned in the K under this head, see art. *ضو*.

ضوع

1. *ضَاعَهُ*, (aor. *يَضُوعُهُ*, S, O,) inf. n. *ضُوعٌ*, *He, or it, put it, or him, into a state of motion, commotion, or agitation*, (S, O, K;) as also *ضُوعُهُ*, inf. n. *نُصُوبٌ* (TA) and *disquieted, or disturbed, him, or it and frightened him* (S, O, K) and some say, *roused, or excited, him* and *ضُوعُهُ*, also, has the last but one, or the last, of these meanings. (TA.) One says, *لَا يَضُوعَنَّكَ مَا تَسْمَعُ مِنْهَا* i. e. [By no means let that which thou hearest from her move thee, or disquiet thee, or frighten thee, or] do not thou be moved by what thou hearest from her; or do not thou care for it, or regard it. (TA.) And *أَمْرٌ كَذَا وَكَذَا* Such and such things frightened him. (AA, TA.) — And, said of the wind, *It made it to incline; namely, a branch (K) and it (the wind) bore heavily upon it*. (TA. [The object of the verb in this sense is not there mentioned.]) — And v. q. *سَاقَهُ* [He, or it, excited his desire] (so in the O, on the authority of Ibn-'Abbād) or v. q. *سَاقَهُ* [he acted with him contrariously, or adversely, and immorally, &c.] (So in copies of the K) — And *ضَاعَ الْإِبِلَ*, (O,) or *الدَّائَةَ*, (K,) said of journeying *It rendered lean, or emaciated*, (O, K,) the camels, (O,) or the beast. (K.) — And *قَرَّخَهُ*, *ضَاعَ*, (IAar, O, K,) aor. as above, (IAar, O,) and so the inf. n., (TA,) *It (a bird) fed its young one with its bill*. (IAar, O, K) When you command the bird to do so, you say *ضَعُ*. (IAar, O.) — *ضَاعَ* is also intrans.: see 5, in two places.

2: see 1, first sentence, in two places.

4. *مَا أَضُوعَ*, said of odour, means *How sweet [or fragrant] is it!* (Har p. 670.)

5. *تَضُوعٌ* said of the wind, *It became in motion*. (TA.) And *تَصَوَّتَ رَائِحَةُ الطَّيِّبِ* The odour of the perfume diffused itself, or became diffused (O.) And *تَضُوعُ الْمِسْكِ*, (S, K,) as also *تَضَعِفُ*; (S,) or *تَضُوعُ السَّيِّئِ*, (Msb;) and *ضَاعَ*, (S, O, Msb, K,) aor. *يَضُوعُ*, (O, Msb,) inf. n. *ضُوعٌ*, (Msb,) and *ضَاعَ*, aor. *يَضَعِفُ*. (Har p. 670.) The musk, being put in motion, diffused its odour, or fragrance, (S, O, K, TA,) or the thing diffused its odour (Msb) so in a verse of Imra-el-Kays cited voce *رَبِّيًا*, in art. *رَوَى*: [in which, in the place of *تَضُوعٌ*, some read *بَضُوعٌ*, for *تَضُوعٌ*] (TA) and in like manner one says of a stinking thing. (IAar, K) And *نُصُوعٌ مُسْكًا* [It diffused the odour, or fragrance, of musk]. (S, O) — And *تَضُوعٌ مِنْهُ رَائِحَةٌ* He snuffed, or scented, or smelt, from him, or it, an odour. (TA) — Also, said of the [bird called] *ضُوعٌ*, *It cried, or uttered a loud cry or crying* (AHát, O) — And, (O,) said of a child, (K,) *He writhed, (K,) or cried out and writhed, (O, K, TA,) in weeping, (K, TA; in the former, مِنْ الْبَكَاءِ; but correctly, قَى الْبَكَاءِ; TA,) as also ضَاعَ*, (Lth, O, K,) aor. *يَضُوعُ*, (Lth, O,) inf. n. *ضُوعٌ*. (TA) both signify *he cried, or uttered a loud cry or crying, in weeping*, as one does when beaten or the former, mostly said of a child, signifies *he writhed in weeping with vehemence, and raising the voice*, as expl. by Lth (TA:) or it signifies also *he (a child) wept vehemently*: (O) and, said of a young bird, *it writhed, or cried out and writhed*, (O, K,) as when said of a child; and so *ضَاعَ*, said of both (K) or *ضَاعَ*, said of a young bird, (S, O, K,) as also *تَضُوعٌ*, (O, K,) signifies *it spread its wings to its mother in order that she might feed it with her bill*. (S, O, K)

7. *انضاع*: see the next preceding sentence, in two places. — Also *He was frightened at a thing, and cried out at it, or uttered a loud cry or crying by reason of it*. (TA)

ضُوعٌ (S, O, Msb, K) and *ضُوعٌ* (AHeyth, O, K) A certain night-bird, (S, O, Msb, K,) [a species of owl, i. e.,] of the kind termed *هَامٌ* (S, O, Msb) or [a male owl,] the male of the *نُومٌ*, (S, O, Msb, K;) accord. to El-Mufaḍḍal: (S, O) said by Adk to be a bird that utters a scream when it perceives the daybreak. (O) or the *كَرَّوَانُ* [a name now given to the stone-curler, or charadrius oedinemus] (K) or a certain black bird, resembling the *عَرَابُ* [or crow], (Et-Táfí, O, K,) smaller than this, but red in its wings, these being of a roseate colour so says AHát, on the authority of Et-Táfí: accord. to others, he says, it is a small bird, less than the *دُخُلُ* and the *خَمْرُ*; (O;) and in like manner says Th: (TA.) also that the *ضُوعَةُ* [which may be the fem. or a n. un] is of a colour inclining to yellow, dusky and blackish externally, and yellow and ash-coloured within, short in the neck and tail, smaller than the sparrow, and that it is thus called because of the cry that it

utters at the commencement of daybreak accord. to El-Hanashec, the *ضُوعُ* is a bird such as is termed *أَنْعَتٌ* [q. v], resembling the domestic hen, (O,) the flesh of which is good (O, K) but he adds that it has been said by some to be not a bird and in another place of the book he says that the *ضُوعَةُ* is black, like the *عَرَابُ*, a little larger than the *ضُحْرُهُ*, red in the *حَوَافِي* (O) [but *الْحَوَافِي* is an obvious mistranscription for *حَافِيَةٌ* see *حَافِيَةٌ*] the pl. is *أَضُوعٌ* [a pl. of pauc] and *ضِيْعَانُ* (S, O, Msb, K)

ضُوعَةُ see the next preceding paragraph, in two places.

ضُوعٌ The cry of the bird called *ضُوعٌ*. (S, O, Msb, K)

ضُوعٌ, applied to camels, (O, K,) and to other beasts, (O,) *Lean, and lank in the belly* (O, K) or *emaciated*. (TA) app from *ضَاعَ* said of journeying, meaning "it rendered lean, or emaciated (O) by rule it should be *ضَاعَةٌ*. (TA.)

الضُوعُ, like *شَدَادٌ*, [in the O erroneously written *الضُوعُ*,] *The fox*. (Ibn-'Abbād, K)

مَضُوعٌ pass. part. n. of *ضَاعَهُ*. (O, TA.)

صوف

1. *صَافَ عَنْهُ*, inf. n. *صُوفٌ* see 1 in art. *ضيف*.

مَضُوفٌ } see art. *صيف*.
مَضُوفَةٌ }

صوم

1. *صَامَ*, aor. *يَصُومُ*, inf. n. *صُومٌ*, a dial. var of *صَامَ*, aor. *يَصِيْرُ*, inf. n. *صِيْرٌ*: (K) *صُومُهُ*, like *صَمْتُهُ*, signifying *طَلَمْتُهُ* [I wronged him, &c.]. (M, TA)

ضون

1. *ضُونَةٌ*, (K,) an inf. n. of which the verb is *ضَانَ*, aor. *يَضُونُ*, said of a man, (TK,) *The having numerous offspring*; as also *ضُؤُنٌ*. (K.) [Probably from *ضِيُونٌ*]

5 see the preceding paragraph

ضُؤُنٌ The *إِنْفَحَةُ* [i. e. runnet, or runnet-bag, of a kid, or lamb]. (K)

ضَانَةٌ A nose-ring of brass (*نُورٌ* M, K, *صُفْرٌ* M) for a camel. (K.) or a [camel's nose-ring such as is termed] *حِزَامَةٌ*; accord. to Sh mentioned in the K in art. *ضَانٌ*; but this is its proper place, for it is without *ء*. (TA.)

ضُونَةٌ A young female child. (K, TA. [In the CK, *الضُّبَّةُ* is put for *الضُّبَّةُ*].)

ضِيُونٌ (S, M, K,) of the measure *فَيْعَلٌ*, not *فَعُولٌ*, because the former is the more common, (IB, TA,) extr. [in respect of rule], preserving

its original form, (M,) without إِدْعَامُ [i. e. not having its و incorporated into the ي so as to become ضَيِّ, as it should by rule,] because it is a primitive noun, (S,) like ضَوَّةٌ, which is a proper name of a man, (S, M,) but more ext. because that is allowable in a proper name which is not allowable in another kind of word, (M,) [A he-cat,] ي سَوْرٌ [q. v.], (M) the mule سَوْرٌ (S, K) or a certain small beast resembling the سَوْرٌ (M) pl. صَوَانٌ (S, K,) in which the و is unaltered because it is so in the sing. (S, TA) Sb says, the dim. is ضَيِّ, like أُسَيْدٌ [dim. of أُسُودٌ], but he who says أُسَيْوُدٌ may say ضَيِّوُنٌ (S)

ضَيِّوُنٌ and ضَيِّوُنٌ · see what next precedes.

ضوى

1. ضَوَى, aor. يَضْوِي, inf. n. ضَوَى, He (a child, Msb) was, or became, lean, or emaciated, (S, Msb, K,) and small in body (Msb) or slender in the bones, and spare of body, naturally. (M, K) [See also 4] = ضَوَى إِلَيْهِ (S, M, K,) aor. يَضْوِي (S, K,) inf. n. ضَوَى (S, M, K) and ضَى (M, K,) He adjoined himself, got him or got himself, betook him or betook himself, repaired, or resorted, to him, syn. انصَرَّ (S, M, K,) as also ضَوَى; (Har p. 73;) and he had recourse, or betook himself, to him for protection, or refuge. (S, M, K) — And ضَوَى إِلَيْهِ مِنْهُ خَيْرٌ, inf. n. ضَوَى and ضَوَى, i. q. سَأَلَ [i. e. Bounty flowed to me from him] (M, TA) accord. to the copies of the K, صَوَى إِلَى خَيْرِهِ سَأَلَ, which is wrong. (TA. [In my MS copy of the K, إِلَى خَيْرِهِ سَأَلَ.] — And ضَوَى signifies also It came by night (M, K) you say, ضَوَى إِلَيْنَا خَيْرُهُ The news, or tidings, of him, or it, came to us by night (M, TA) = ضَوَى, said of a camel, He was, or became, affected with the tumours termed ضَوَى (Lth, TA,) or with what is termed ضَوَاةٌ [q. v.] (M.)

4. اضوى He (a man, TA) was, or became, slender (K, TA) in his body. (TA. [See also ضَوَى.] And اضوى القَوْمُ The people's cattle became lean, or emaciated; like القَوْمُ الضَوَى. (IKtt, TA in art. صَوَى) — And He (a man) had offspring such as is termed ضَوَاوِيٌ born to him. and in like manner اصوت is said of a woman [as meaning she brought forth such offspring]; (M,) or she brought forth a boy such as is so termed. (K.) اَعْبَرُوا وَلَا تَضُؤُوا (S, M, Msb,) occurring in a trad., (S,) means Marry ye among women that are remote in respect of relationship, (S, M, Msb,) and not among the relations of your paternal uncles, (S,) or and not among your near relations, lest your offspring be such as is termed ضَوَاوِيٌ. (M, Msb) for the Arabs assert that a man's offspring from his near relation is meagre, though generous, of the nature of his people. (S, Msb.) = اضواه He rendered it weak. (S, Msb, K.) You say, اضوى الأمرُ † He rendered the affair weak; (S, TA;) did not render

it firm, or sound; or did not perform it in a firm, or sound, manner. (S, K, TA) — And اصواه حَقَّهُ (S, K, TA) — He curtailed him, or defrauded him, of his right, or due (IAM, M, K) = اصواه اللَّيْلُ إِلَيْهِ The night made him to have recourse, or to betake himself, to him for protection, or refuge (TA.)

7. see 1, second sentence.

ضَوَى inf. n. of ضَوَى [q. v.] (S, M, &c) = See also the next paragraph.

ضَوَاةٌ [mentioned in the TA as from the K, but not in the CK, and in my MS. copy of the K inserted in the margin,] A ganglion (عَدَدَةٌ, M, or عَدَّةٌ, K, TA) beneath the lobe of the ear, above the نَكَّةُ [q. v.] (M, K, TA) or, accord. to Az, [a thing] resembling a عَدَّةٌ (TA) And A tumour occurring in the faces of camels and other animals pl. ضَوَايَ (M) or this latter [is properly termed a coll. gen. n., of which ضَوَاةٌ is the n. un., and] signifies tumours accidental to the camel, in his head, having an overpowering effect upon his eyes, and rendering it difficult to attach to him the [halter called] خَطَامٌ, and sometimes it is in the side of the mouth. (Lth, TA) And (M, TA) A سَلْعَةٌ [or ganglion] (S, M, TA) in a camel, (S,) or in any part of the body (M, TA) — Also A certain thing, or small thing, (هَنَةٌ,) that comes forth from the she-camel's vulva before the coming forth of the fetus. (M, K, TA.)

ضَاوٍ see the next paragraph. = Also Coming by night; syn. طَارِقٌ [which Gohus here explains as meaning “Lucifer,” and supposes to be for ضَاوِيٌ]. (M, K)

ضَاوِيٌ (S, M, Msb, K,) of the measure فَاغُولٌ, [originally ضَاوَوِيٌ] (S, Msb,) and ضَاوٍ (Msb, TA,) applied to a boy, (S, M, K,) and with ة applied to a girl, (S, Msb, K,) Lean, or emaciated, (S, Msb, K,) and small in body (Msb.) or slender in the bones, and spare of body, naturally. (M, K) and likewise applied to any species of animal (M) accord. to the T, the offspring of an incestuous union. (TA) الضَاوِيُّ (T, TA,) not without teshdeed, as the text of the K implies it to be, (TA,) was the name of A certain horse, (T, K, TA,) belonging to Ghanee. (T, TA) — Also the former, disordered, or diseased, and near to dying. [so I render حَارِضٌ, q. v.] and weak; in a bad, or corrupt, state. (TA.)

ضَاوِيَةٌ In him is leanness or emaciation [&c.] (S.) i. q. ضَوَى [the inf. n. of ضَوَى, used as a subst.]. (TA)

ضَوَى, applied to a camel, part. n. of ضَوَى [q. v.]. (Lth, TA.)

ضحيح

ضَاَحَتِ اللَّبَنُ: see 2, in two places. = ضَاَحَتِ اللَّبَنُ The tracts of land became vacant, (K, TA,) by reason of drought. (TA.)

2. ضَحِيحٌ (S, O, K,) inf. n. تَضَحِيحٌ (S,) He mixed the milk with water, (S, O, K,) so that it became ضَحِيحٌ; (S,) as also صَوَحُهُ, as heard by Az from an Arab of the desert; (TA;) and صَاَحَهُ (O, K,) inf. n. ضَحِيحٌ, but this last is said by IDrd to be obsolete (O) or صَاَحَهُ, inf. n. ضَحِيحٌ, he poured water into it, it being thick, and then stirred it about until it became of a uniform consistence. (T, TA.) — And صَحَّه He gave him to drink thin milk, mixed with water, such as is termed صَحٌّ (S, K,) as also صَوَحُهُ. (K.)

4. اصاح, said of the مُقْلُ [or fruit of the Theban palm] It became what is termed صَحٌّ, and fit to be eaten. (O)

5. تَضَحِيحٌ It (milk) became what is termed ضَحِيحٌ, (K;) i. e. it was diluted with water, and stirred about until it became of a uniform consistence and so any medicine, or poison. (TA) — And He (a man) drank what is termed ضَحِيحٌ. (K)

ضَحِيحٌ and ضَاَحٌ Thin milk, mixed (S, O, K, TA) with much water. the former expl. by As as meaning milk in which is much water the latter expl. in the T as thick milk into which water is poured, and which is then stirred about until it becomes of a uniform consistence: also, both words, milk, whether it be fresh or such as is termed وَائِبٌ [q. v.], upon which water is poured until it has become thin. and ضَاَحٌ and ضَحِيحٌ any medicine or poison having water poured into it, and then stirred about until it becomes of a uniform consistence or, accord. to Lth, only milk is termed ضَحِيحٌ (TA) [See an ex. voce حَضَارٌ.] ضَحِيحٌ also signifies Honey. (O, K.) — And رِيحٌ مُقْلُ [or fruit of the Theban palm] (O, K [see 4]) this is of the dial. of El-Yemen, universally. (O.)

ضَحِيحٌ i. q. ضَحِيحٌ [q. v.]. (K) ascribed by IDrd to the vulgar. (TA.) — Also an imitative sequent to رِيحٌ, (K,) [i. e.] a corroborative of رِيحٌ, (O,) in the phrase جَاءَ بِالرَّيْحِ وَالضَّحِيحِ [expl. voce ضَحِيحٌ], and therefore having no meaning if used alone. (O, TA.)

ضَاَحَةٌ The sight. (O, K.) one says, مَا أَجْوَدَ ضَاَحَهُ [How good, or excellent, is his sight!] (O.) or the eye. (K.)

ضَاَحَةٌ A single draught, or draught, of thin milk, such as is termed ضَحِيحٌ. (TA.)

ضَاَحٌ · see ضَحِيحٌ, in two places.

ضَحِيحٌ: see ضَحِيحٌ.

مَضَوِيٌّ † A turbid life; syn. مَضَوِيٌّ (Fr, O, K, TA.)

مَضَوِيٌّ † Coming to the watering-trough when

most of the contents thereof has been drunk and there remains but little, mixed, (IAth, O, K, TA,) and turbid, (IAth, TA;) this being likened to milk mixed with water. (TA) or coming to water the last of the people. (AHeyth, TA.)

ضير

1. ضَارَهُ, aor. يَضِيرُ, inf. n. ضَيْرٌ, (S, M, A, Msh, K,) as also ضَارَهُ, aor. يَضُورُ, inf. n. ضُورٌ, (S, M, K;) It (a thing, M, K) harmed, injured, hurt, mischieved, or damaged, him, i. q. صَرَّهُ, (S, M, K,) or أَصَرَّ بِهِ. (Msb.) You say, هَذَا مِمَّا لَا يَضِيرُكَ [This is of the things that will not harm thee] and لَوْ فَعَلْتَهُ لَمْ يَضُرْك [Hadst thou done it, it had not harmed thee] and لَا ضَيْرَ عَلَيْكَ [No harm shall befall thee]. (A) And يَضِيرُكَ مَا يَضِيرُكَ [That will not benefit me, nor will it harm me]. (S, TA) See also a reading of a phrase in a trad. cited in art. صر. conj. 3.

ضير

1. ضَارَ, (S, K,) aor. يَضِيرُ, inf. n. ضَيْرٌ, (TA,) He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically; (S, K,) ضَارَ فِي الْحُكْمِ in the judgment (S) like ضَارَ. (TA in art. ضَارَ.) — ضَارَهُ حَقُّهُ, aor and inf. n. as above, He deprived him, or defrauded him, of a part, or the whole, of his right, or due (S, M, K) like ضَارَهُ, aor. يَضُورُهُ: (K) he refused it to him, or withheld it from him: (AZ, M, TA) and sometimes one says ضَارَهُ, aor. يَضَارُهُ, inf. n. ضَارٌ. (S, TA.)

قِسْمُهُ ضَيْرٌ An unjust, (S, M,) or a defective, (K) in art. ضَارَ, division. (S, M, K) as also ضُورِي (M:) ضَيْرِي in the Kur lui 22 is read by all without hemz: (TA:) it is of the measure فَعْلَى, like حَبْلِي and طَوْبِي; but the ض is with kesr in order that the ي may remain unchanged; for there is not in the language an epithet of the measure فَعْلَى; this being a measure of substantives, like الدَّفْلَى and السَّعْرَى. (S.) or, accord to Aboo-'Aleg, it is not an epithet, but an inf. n., like دُكْرِي, as though the meaning were قِسْمُهُ دَاتٌ جَوْرٌ: (Har p. 524.) Fr says that some of the Arabs say ضَارِي, and ضُورِي: and AHat mentions AZ's having heard the Arabs say ضَيْرِي, with hemz. (S.)

ضيع

1. ضَاعَ, aor. يَضِيعُ, inf. n. ضَيَاعٌ and ضَيْعَةٌ (S, Mgh, O, Msh, K) and ضَيْعٌ and ضَيْعٌ, (K,) It (a thing, S, Mgh, O, Msh) perished, came to nought, passed away, or became lost. (S, O, Msh, K.) It is said in a trad. of Saad, إِنِّي أَخَافُ عَلَى

الْأَعْنَابِ الضَّيْعَةِ i. e. [Verily I fear, for the grapes,] their [lit. the] perishing, or becoming lost. (TA.) — And ضَاعَ, (K, TA,) inf. n. ضَيَاعٌ and ضَيْعَةٌ, (TA,) It (a thing) was left; left, or let, alone, or neglected. (K, TA) Hence, ضَاعَتِ الصَّاعَتُ, and ضَاعَ الْعِيَالُ, The camels, and the family, or household, were left untended, and unminded; and were left alone, or neglected. (TA) = ضَاعَ, aor. يَضِيعُ, said of perfume, or sweet odour, i. q. ضَاعَ having for its aor. يَضُوعُ. (Har p. 670) [See 5 in art. ضوع and see also 5 in the present art]

2. تَضَيَّعَ, (O, Msh, K,) inf. n. تَضْيَعٌ, (S;) and أَضَاعَهُ, (O, Msh, K,) inf. n. إِضَاعَةٌ, (S;) both signify the same; (S, O, Msh, K,) He made, or caused, the thing to perish, or become lost; he destroyed it, wasted it, or lost it (Msh, K, TA.) Hence, ضَيَّعُوا فَلَانًا is used by the vulgar as meaning They beheaded such a one with the sword (TA.) It is said in a prov., الصَّيْفُ ضَيَّعَتِ اللَّبَنَ [In the spring, or in the summer, thou loosedst the milk], in which the ت is with kesr when the words are addressed to a male, or to a female, or to a pl. number, because originally addressed to a woman, the wife of a wealthy man, whom she disliked because of his being aged, wherefore he divorced her, and a poor man married her, and she sent to her first husband requesting a gift, and he answered her thus; (S, O, K,+) الصَّيْفُ being in the accus. case as an adv. n. so says Yaakoob (S, O.) or El-Aswad Ibn-Hurmuz divorced his wife El-'Anood Esh-Shenneeyeh, (O, K,) of the Benoo-Shenn, (TA,) preferring to her a beautiful and wealthy woman of his people, (O, K;) then there occurred between them what led to their separation, and he sought to obtain [again] El-'Anood, and sent a message to her; but in replying to him she said,

أَنْتَانِ تَطْلُبُ وَصَلَنَا

فِي الصَّيْفِ ضَيَّعَتِ اللَّبَنَ

[Thou hast begun to seek our union in the spring, or in the summer, thou loosedst the milk] (O, K) the ت in this case being with fet-h (K). [See more in Freytag's Arab. Prov. II. 197-8, or in Har p. 577; in both of which, however, and in the O, ضَيَّعَتِ is with kesr in the latter case, as in the former] [One says also, ضَيَّعَ عَهْدَهُ, meaning He broke his compact, contract, or covenant]. The phrase, in a trad., نَهَى عَنْ إِضَاعَةِ الْمَالِ means He forbade the expending of wealth otherwise than in obedience to God, and the squandering thereof, and extravagance. (TA.) — See also the next paragraph.

4. ضَاعَ الشَّيْءُ: see 2, first sentence, and last but one. — Also, [and app. ضَيَّعَهُ likewise, accord. to the K,] He left the thing; left it, or let it, alone; or neglected it. (K, TA.) You say, ضَاعَ عِيَالُهُ He neglected his family, or household; omitted taking good care of them, or being

mindful of them. (TA) وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِبْرَاهِيمَ, in the Kur [II. 138], means And God will not neglect [or make to be lost] your prayer (TA.) أَضَاعُوا الصَّلَاةَ, in the same, [XII. 60,] means Who neglected, or omitted, prayer, (Bd, TA,) altogether (TA) or deferred it (Bd) or who performed it in other than its right time but the first explanation is more suitable, for the unbelievers are meant thereby (TA.) = اصَاعَ [is also intrans., and] may signify He found his affair to be coming to nought. (Ham p. 33) — And His estates (ضَيَاعُهُ) became wide-spread, (S, O, K,) and many, or numerous. (S, O, Msh, K)

5. تَضَيَّعَ, said of the wind, It blew because it [often] destroys that upon which it blows so says Er-Raghib (TA. [But it may be from what here follows]) — Said of musk, It diffused its odour, or fragrance. (S, O, K,) a dial. var. of تَضُوعَ (S) or an instance of substitution [of تَضُوعَ for تَضَيَّعَ] (O) [See also 1, last explanation]

ضَيَّعَ مَاتَ ضَيَّعًا: see ضَيَّعَ.

ضَيَّعَ an inf. n. of 1. (S, &c.) — See ضَيَّعَ, below, last sentence but one. — Also A single case, or occasion, of perishing, coming to nought, passing away, or becoming lost, or of being left, left or let alone, or neglected (TA) — تَرَكْتُهُ ضَيَّعَةً means I left him unsought-after, or unminded, or unmixed. (TA. [See also a similar phrase voce ضَيَّعَ.]) = Also i. q. عَقَارٌ [meaning An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like]; (S, O, Msh, K,) and [particularly] land yielding a revenue, (K,) or with the people of the towns and villages and cultivated lands it signifies the property, of a man, consisting of palm-trees and grape-vines and land. but the Arabs [of the desert] know not the word in this sense (AZ, TA.) IF says, I do not reckon the application of this word as a name for the عَقَارُ to be of the original language, but think it to be an innovation in speech; and I have heard it said that this is termed a ضَيْعَةٌ because, when frequent attention to it is neglected, it perishes; and if it be so, this is an evidence of what we have said, that it is of the innovated speech. (O, TA.) the dim. is ضَيَّعَةٌ, for which one should not say ضُورِيَّةٌ: (S, O, K) the pl. is ضَيَّعٌ and ضَيَّعٌ, (S, O, Msh, K,) as though the latter were a contraction of the former, (Msb,) and ضَيَّعَاتٌ: (K.) accord. to Lth, the first of these pls. signifies places of alighting or abode or settlement, which are thus called because, when the paying frequent attention to them, or taking good care of them, and the keeping them, or putting them, in a good state, or state of repair, is neglected, they come to nought: and ضَيَّعَاتٌ occurs in a trad. as meaning the means of subsistence. (TA.) And, (T, O, Msh, K,) as used by the Arabs [of the desert], who know not the word in any other sense than this, (T, O,) A craft, or handicraft, by which one gains his subsistence; a mode, or manner, of gain; or any

habitual work or occupation of a man; (T, O, Mṣb, K,) as the sewing of skins or boots and the like, and the twisting of ropes, and the weaving, or plaiting, of palm-leaves, and the culture of palm-trees (عَمَلُ النَّخْلِ), and the pasturing of camels, and the like thereof, (T, O,) including the sowing, or tilling, of land (TA) or the صَيْعَة of the Arabs was the management, or tending, of camels and of sheep and goats and the term includes a man's craft, or handicraft, or means of gain (Sh, O) and his traffic (Sh, O, K) one says to a man, قُمْ إِلَى صَيْعَتِكَ [Come to thy craft, &c] (Sh, O) and كُلُّ رَجُلٍ وَصَيْعَتُهُ, [Every man should occupy himself with his proper craft, &c] (Mṣb) أَفْسَى اللَّهُ صَيْعَتَهُ, occurring in a trad., means God made or may God make, his means of subsistence to be abundant (TA) And one says, فَسَتْ صَيْعَتُهُ, [or, more commonly, فَسَتْ عَلَيْهِ صَيْعَتُهُ, as in the TA in art. فسو, &c.,] which is said to mean *His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together and [hence] his means of attaining his object [or his affairs (as in the TA in art. فسو)] became disordered so that he knew not with which of them to begin (TA) or he took to doing an affair that did not concern him (TA, and Ham p. 33) it is nearly like the saying اتَّسَعَ الْحَرَقُ* [expl in art. حرق] (Ham ibid.) And إِبْنِي لَا أَرَى صَيْعَةً لَا يَصْلِحُهَا إِلَّا صَحْعَةٌ [Verily I see property that nothing but a sleep will restore to a right state] a prov; said by a pastor whose camels had dispersed themselves, and who, desiring to collect them together, and being unable to do so, sought aid of sleep. (O)

مَاتَ صَيْعَةً: see the next paragraph.

صَيَّاعٌ an inf. n. of 1 [q. v]. (S, &c.) [Hence] one says, مَاتَ صَيَّاعًا, as also صَيَّاعًا, and صَيَّاعًا, and صَيَّاعًا, *He (a man, TA) died unsought-after, or unminded, or unmussed.* (K, TA. [See also a similar phrase voce صَيْعَةٌ.]) — Also *A family, or household.* (ISh, O, K) or the meaning is عِيَالٌ صَيَّاعٌ, (Mgh, O, K,) i. e. *a family, or household, neglected, untended, and unminded; (TA;) or such as are exposed, or liable, to perish, (يعرض أن يضيع) as young children, and those who are crippled, or deprived of the power of motion, who cannot manage their own affairs.* (Mgh) occurring in a trad., in which it is said that when a man died leaving such as are thus termed, (تَرَكَ صَيَّاعًا,) they were to be brought to the Prophet, (Mgh, O,) to be maintained by means of the government-treasury: (Mgh) a prefixed noun is to be understood [i. e. it is for عِيَالٌ صَيَّاعٌ or the like]: (Mgh:) or it is an inf. n. used as a subst. [properly thus termed]: (Mgh, O:) or, accord. to one relation of the trad., the word is صَيْعَةٌ [which is likewise an inf. n., and in this case to be expl. in the same manner]: (Mgh:) if read صَيَّاعًا, it would be pl. of ضَائِعٌ

(Mgh, O) — Also *A sort of perfume, or odorous substance.* (K)

صَيْعَةٌ dim. of صَعَّةٌ, q. v. (S, O, K.)

صَائِعٌ *Perishing, coming to nought, passing away, or becoming lost.* (Mgh, Mṣb) [and being left, left, or let, alone; or neglected] part. n. of 1 (Mgh, Mṣb) pl. ضَيَّاعٌ (Mgh, O, Mṣb, K) and ضَعَّ (Mgh, O, Mṣb, K.) [See an ex. of the latter pl. in a verse cited voce دَانَ in art. دين. See also سَائِعٌ, in art. سوع.] — And *A man in a state of poverty or having a family, or household, to sustain or in a state of circumstances by means of which he is unable to subsist (TA.)* — حَائِجٌ فَلَانٌ يَأْكُلُ فِي مَعَى صَائِعٍ [1 c Such a one eats into a hungry, or an empty, gut] and it was said to the daughters of El-Khuss, “What is the sharpest thing? (مَا أَحَدٌ) نَابٌ جَائِعٌ يُلْقِي فِي مَعَى صَائِعٍ [A hungry canine tooth that throws the food into an empty gut]. (S)

أَكْثَرَ صَيَّاعًا means أَصْبَغَ. so in the saying, فَلَانٌ أَصْبَغَ مِنْ فَلَانٍ [Such a one is in a more perishing state than such a one]. (TA)

صَاعٌ act. part. n. of the trans. v. اصاع. (TA.) [See مِصْيَاعٌ, in art. سوع] — And part. n. of the intrans. v. اصاع; as such signifying *One whose estates (صِيَاعُهُ) are becoming wide-spread, and many, or numerous.* (S, TA.)

صَيَّاعٌ [an inf. n. of 1, q. v] (Mgh, O, Mṣb, K) So in the saying, بِيَصَيْعَةٍ or تَرَكَ عِيَالَهُ بِصَيْعَةٍ [He left his family, or household, in a state of perishing, &c]. (Mgh) So too in the saying, لَا يَقْطَعُ فِي مَالٍ السَّارِقُ [The thief shall not suffer amputation of his hand in the case of his stealing property in a neglected state] (Mgh) And so in the saying, هُوَ بَدَارٌ مَضِيْعَةٌ (S, O, K) and مَضِيْعَةٌ (O, K) [He is in a place (lit. an abode) of perdition, &c.], or as meaning in this saying, *abandonment, and ignominy.* (TA.) And هُوَ مُفِيرٌ بَدَارٍ مَضِيْعَةٍ or مَضِيْعَةٌ means [He is dwelling in the abode of indolence; or] his characteristic in his affairs is indolence. (Mṣb.) — Also, [or perhaps the latter only, as meaning *A cause of perishing &c.*, this latter being app. of the class of مَبْحَلَةٌ and مَجْبَنَةٌ &c.,] *A desert, or waterless desert, that is cut off [from inhabited regions] or, as expl. by IJ, a place in which a man perishes, or is lost.* (Mṣb.)

مُضَيِّعٌ: see what follows.

مُضَيِّعٌ لِّلْمَالِ [i. e. *A man who wastes, or squanders, wealth, or property.*] (S, O, K.)

ضيف

1. ضَافٌ (M, K,) [aor. يَضِيفُ] inf. n. ضَيْفٌ;

(TK,) and أَصَافٌ (M,) and تَصَيَّفٌ, and صَيَّفٌ (K,) *He, or it, inclined, (M, K,) and approached, or drew near; إِلَيْهِ [to him, or it]. (M) — And ضَافَتِ الشَّمْسُ* (S, M, Mgh,) or ضَافَتِ الشَّمْسُ لِلْعُرُوبِ (O,) aor. نَصِيفٌ, inf. n. صَيَّفٌ (M,) and تَصَيَّفَتْ (S, M, Mgh,) or تَصَيَّفَتِ لِلْعُرُوبِ (O,) and صَيَّعَتْ (S, M, Mgh,) *صَيَّعَتْ لِلْعُرُوبِ* (O;) *The sun inclined, (S, Mgh, O,) or drew near, (M,) to setting* (S, M, Mgh, O) — And ضَافَتْ said of a woman, aor. as above, *She menstruated, (O, K,) because she who does so inclines, or declines, from a state of pureness to menstruation.* (O, TA.) — And صَافَ السَّهْمَ (M,) or صَافَ الرِّدْفَ (S, O,) *The arrow turned aside from the butt* (S, M, O) like صَافَ (S, O) And صَافَ عَنِ الشَّيْءِ, inf. n. صَوَّفَ [and صَيَّفَ], *He, or it, turned away from the thing.* like صَافَ, inf. n. صَوَّفَ [and صَيَّفَ]. (M in art. صوف) — And صَافَ said of a man, + *He feared, as also أَصَافَ. (M.) And أَصَافَ + He feared it, or was cautious of it; namely, an event, or affair, (S, M, O, K, TA,) as also صَافَ مِنْهُ. (TA) or + he was cautious of it with the caution of one encompassed, or beset, thereby (Z, TA) — صَعْنُهُ (S, M, O, Mṣb, K,) aor. أَصَيْعُهُ (O, K,) inf. n. ضَيَّافَةٌ (S,) or ضَيَّفٌ (Mṣb,) or both, (M, O, K,) and نَصَيْفُهُ (S, M, O, K,) *I alighted at his abode, (M, Mṣb,) and inclined to him (M:) or I alighted at his abode (S, M, O, Mṣb, K) as a ضَيَّفٌ [or guest], (S, O, K,) or and became his ضَيَّفٌ [or guest]. (M, O, Mṣb [See also 3]) And صَافَ الْقَوْمَ, and تَصَيَّفَهُ, *He alighted at the abode of the people, or party, as a ضَيَّفٌ [or guest]. (Mgh) And تَصَيَّفْتُ I came to him as a ضَيَّفٌ [or guest]. (L, TA.) — [Hence,] صَافَهُ الْهَمُّ + Anxiety befell him. (S, M, O [See, again, 3.]) — And ضَعْنُهُ signifies also *I sought, or desired, of him entertainment as a ضَيَّفٌ [or guest]; and so تَضَيَّفْتُ; (M;) or this latter, (L, Mṣb,) and اسْتَضَفْنُهُ (M,) I asked of him such entertainment. (M, L, Mṣb.)****

2. ضَيْفٌ, intrans. — see 1, first and second sentences. — As trans. see 4, last sentence, in four places. — [Hence,] صَيْعَتُهُ signifies also + *I protected him, or defended him, from him who sought, or pursued, him. (Mṣb:) + I rendered him safe, secure, or free from fear; and became at peace with him, thus used metaphorically. (TA.)*

3. ضَايِفُهُ [app. signifies *He straitened him.* (see 6) or, perhaps, *he became his guest; like ضَايِفُهُ الْهَمُّ* — [Hence one says,] ضَايِفُهُ الْهَمُّ + *Anxiety straitened him: or, perhaps, befell him; like ضَايِفُهُ. (TA.)* — [And ضَايِفُهُ, inf. n. مَضَايِفُهُ, signifies also *It was, or became, correlative to it; as, for instance, fathership to sonship.* See also the next paragraph.]

4. اَضَافَ, intrans. — see 1, in three places. — Also, said of a man, *He ran, and hastened, made haste, or sped.* (Ibn-Abbād, O, K,) and *fled, or*

turned away and fled (K) and said of a dog as meaning *he ran away, or fled.* (TA in art حسن.) — And أَشْرَفَ عَلَيْهِ ١. q. أَصَافَ عَلَى الشَّيْءِ [He looked upon, or viewed, the thing from above or he was, or became, on the brink, or verge, or at the point, of the thing &c]. (O, K, TA) — تُصِيفُ إِلَى صَوْتِ الْفَحْلِ, said of a she-camel, means *She hears with desire of going to him the voice, or sound, of the stallion* (M.) — And الإِصَافَةُ and تَصَايِفُ signify *Correlation, or reciprocal relation, so that one of the two cannot be conceived in the mind without the other, as in the case of الأَبُوَّةُ and النُّوَّةُ* [i. e. fathership and sonship]. (KT [See also 3]) — اِضَافَهُ إِلَيْهِ *He made it to incline towards it*, (S, M, O, Msb, K;+) namely, a thing (S, O) to a thing (S, O, Msb) *He made it to lean, rest, or stay itself, against it, or upon it.* (M, TA.) You say, اِصْأَفَ ظَهْرَهُ إِلَى الْحَائِطِ *He leaned his back against the wall.* (MA.) And اِصْأَفَ إِلَيْهِ أَمْرًا † *He rested, or stayed, upon him an affair, and desired him to do what would suffice.* (TA) — And *He made him to have recourse to it, or to betake himself to it for refuge.* (S, O, K.) — And *He adjoined it to it* (Msb.) — And hence الإِصَافَةُ as a conventional term of the grammarians; because the first [of two nouns in the case to which it applies] is adjoined to the second (Msb) [for] اِصْأَفَهُ إِلَى الْإِسْمِ [The prefixing the noun to the noun so that the former governs the latter in the gen case] as when you say عَلَامَرَزِيدٍ; in which instance, عَلَامَرَزِيدٍ is termed مُصَافٌ, and زَيْدٌ is termed إِلَيْهِ مُصَافٌ: and this is done for the purpose of particularizing or appropriating, and of making known or definite therefore the اِصْأَفَةُ of a thing to itself [i. e. the prefixing a noun in this manner to one identical therewith in meaning] is not allowable, because a thing does not make known, or definite, itself, (S,) unless by an ellipsis, as when you say حَقُّ الشَّيْءِ الْبَقِيْنِ for حَقُّ الْبَقِيْنِ; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves (S voce جامع.) [الإِصَافَةُ is also often used as meaning *The state of being prefixed in the manner explained above; or the connection of a noun so prefixed with its complement.* The various kinds of اِصْأَفَةُ are sufficiently explained in the grammars of De Sacy and others. they are not proper subjects of a lexicon, though much is said respecting them in the O, and more in the Msb. — Hence also, اِصْأَفَهُ إِلَى كَذَا meaning *In comparison with* (lit. to), or *in relation to*, (like اِصْأَفَهُ إِلَى كَذَا), such a thing; as though in juxtaposition to it a phrase of frequent occurrence. see an ex. in Bd ii. 6.] — أَصَفْتُهُ (inf. n. اِصْأَفَةُ, Msb) and صَفَيْتُهُ (inf. n. تَصَايِفُ, O) both signify the same, (S, M, O, Msb, K,) from اِصْأَفَةُ; (O,) i. e. both signify *I made him a guest, or lodged him, or gave him refuge or asylum, syn. أَنْزَلْتُهُ*, (S, M, Msb,) *with me, as a صَيْفٌ [or guest],* (S,) and *entertained him:* (S, M, Msb:) أَصَافُوهُ and

صَفَوُوهُ both signify أَنْزَلُوهُ. (Mgh) accord. to Th, أَصَفْتُهُ signifies *I lodged him at my abode as a صَيْفٌ.* and *I gave him* (i. e. one in fear) *protection, or refuge or asylum* (Msb) and صَفَيْتُهُ is also expl. as meaning *I fed him* and صَفَيْتُهُ as meaning *he made him to be in the condition of أَصْيَافٌ [or guests].* (TA.)

5, intrans. — see 1, first and second sentences — تَصَايِفُ signifies also *The being collected together* (KL, from the Mj) — And *The being a تابع [or follower, &c.]* (Id.) = As trans. see 1, latter half, in four places.

6 see 4. — تَصَايِفُ as said of a valley, [from صَيْفٌ “a side,”] *It became narrow, syn. تَصَايِقُ* (S, M, O.) تَصَايَفْنَ عَلَيْهِ, a phrase used by a poet [describing camels following an old camel], *They became near to him, (S, M, O,) by his side* (S, M.) And you say, تَصَايَعَهُ الْقَوْمُ *The people, or party, became on both sides of him* (بَصِيغَةً) (TA.) And تَصَايَعَهُ السَّعْأَانِ *The two beasts of prey hemmed him in on both sides.* (TA.) And تَصَايَعَتْ عَلَيْهِ وَتَصَايَعَتْ الْكِلَابُ الصِّيدَ [The dogs hemmed in the object of the chase on both sides, or round about]. (TA.) [In the TA, all these are said to be tropical, but why, I see not.]

[7. اِضْأَفَ إِلَيْهِ signifies *He, or it, became joined, or adjoined, or added, to him, or it and he joined himself to him.* but is perhaps post-classical]

10 see 1, last sentence — You say also اِسْتَصَافَنِى, meaning *He desired me, or asked me, to grant him protection, or refuge* (Msb.) And اِسْتَصَافَ فُلَانٌ إِلَى فُلَانٍ *Such a one had recourse, or betook himself, to such a one for protection, or refuge* (IAar, M.)

صَفٌ *A guest* and *guests.* (MA) so called because adjoined to the family and fed with them. (Ham p. 124) it is applied to one, and to a pl. number, (S, M, MA, O, Msb, K,) and to a male and to a female, (S, O, Msb, K,) because it is originally an inf. n. (MA, Msb) [as a sing.,] ١. q. مُصِيفٌ, (M,) which is syn. with نَزِيلٌ: (TA) and applied to a pl. number, it may be pl. [or rather a quasi-pl. n.] of صَائِفٌ, which is syn. with نَارِلٌ; thus being of the class of زَوْرٌ and صَوْمٌ: (M) and it is also pluralized, having for its pls. صَيَافٌ and أَصْيَافٌ (S, M, MA, O, Msb, K) and صَيُوفٌ (S, M, MA, O, K) and صَبَافٌ, (MA, TA,) the first of which is properly a pl. of pauc., but is also used as a pl. of mult. (M) and a female is termed صَيْمَةٌ as well as صَيْفٌ: (S, M, O, Msb, K.) El-Ba'eeth says,

لَقَى حِمْلَتَهُ أُمُّهُ وَهِيَ صَيْمَةٌ

[A castaway with whom his mother became pregnant while she was a guest] (S, M, O) or, accord. to AHeyth, the meaning here is that which follows. (O.) — صَيْمَةٌ applied to a woman signifies also *Menstruating:* (O, K) so says AHeyth with reference to the citation above from El-Ba'eeth. (O.)

صَيْفٌ *The side* (T, S, M, O, K) of a valley (T, M) and of a mountain (M) [&c. see 6] and, as metaphorically used by an anonymous poet, of the ذَكَرُ: (M) and مَصَافٌ signifies the sides of a valley. (TA.) — And one says, فُلَانٌ فِي صَيْفِ فُلَانٍ, meaning *Such a one is in the vicinage, or quarter, of such a one* (M)

صَيْقٌ *One who comes with a guest* (S, O) or *who so comes intruding without invitation* (K) or *one who follows a guest* derived from صَفٌ, accord. to Sb, but said by AZ to belong to art صَعْنٌ (M) [accord. to J and Sgh] the ن is augmentative the pl. is صَيَافٌ. (S, O)

صَيَافَةٌ an inf. n. of صَفٌّ in the first of the senses assigned to the latter above. (S, M, O, K.) — [And] a subst. from أَصَفْتُهُ and صَفَيْتُهُ [as such signifying *The entertainment of a guest or guests; i. e. the act of entertaining and an entertainment as meaning a repast, given to a guest or guests, a banquet, or feast.*] (Msb) [Hence, دَارُ الصَّيَافَةِ *The house of entertainment of guests.*]

صَائِفٌ *A man alighting as a guest; syn. نَارِلٌ* (M, TA.) see صَيْفٌ its [proper] pl. is صَيَفٌ. (TA)

مُصَافٌ, and إِلَيْهِ مُصَافٌ: see 4 — The former signifies also † *One who is made an adjunct, or adherent, to a people, or party, (S, M, O, K, TA,) and made to incline to them, (M,) not being of them* (M, TA.) One says, مَا هُوَ إِلَّا مُصَافٌ † [He is none other than an adjunct, or adherent]. (TA) — And † *One whose origin, or lineage, or parentage, is suspected; or who makes a claim to relationship not having it.* (O, K, TA) and (K) *whose origin, or relationship, is referred to a people, or party, of whom he is not a member* (O, K, TA.) — And *One who is constrained to betake himself to a place of refuge, (M, O, K, TA,) to a narrow, or confined, place, and who is burdened with evil* (TA) El-Bureyk El-Hudhalee says,

وَحَبَّيْ الْمَصَافَ إِذَا مَا دَعَا

[And he protects him who is constrained to betake himself to a place of refuge, when he calls for aid] (M.) And مُسْتَصَافٌ signifies the same as مُصَافٌ [app. in the last of the senses expl. above] so says IB; and he cites the saying of Jowwās Ibn-Hayyān El-Azdce,

وَلَقَدْ أَقْدَمْتُ عَلَى الرَّؤُفِ عَ وَأَحْبَبِي الْمُسْتَصَافَا

[app. meaning *And verily I advance boldly in the case of fear, and I protect him who is constrained to betake himself to a place of refuge.*] (TA.) [See also مَضُوفٌ.] — Also *One who is beset, hemmed in, or encompassed, in war, or battle* (S, O, K: said in the TA to be tropical) or *one falling among the horsemen and men of valour, having in him no strength.* (M.) [See, again, مَضُوفٌ.] — And *One in a state of fear.* (TA.)

مَضُوفٌ *Beset by distress of mind:* (TA:) [accord. to Freytag, as from the Deewān of the

Hudhalees, constrained to seek refuge (see also مَصَافٍ) it occurs in the saying of the Hudhaleo,

* أَنْتَ تُحِيبُ دَعْوَةَ الْمُصَوِّفِ *
[Thou answerest the prayer, or call, of him who is beset &c], and is formed after the manner of بَيْعٌ for بُوعٌ (M, TA.)

مُضِيفٌ a dial var. of مَصِيفٌ [q v] (TA.) [ISd says that] مَصِيفٌ occurring in a verse of Abou-Dhu-eyb [as some relate it], cited voce كَرَنَةٌ, [where the reading of مَصِيفٌ is given,] is for صَائِفٌ, meaning *Turning aside, crooked.* (M.)

مُضِيفٌ *Fleeing, or turning away and fleeing* (Ibn-'Abbād, O. [See also its verb])

مُصَافَةٌ *Hardship, or difficulty, or distress.* (TA.) — See also the next paragraph.

مُصَوِّفَةٌ, an anomalous word, by rule مَضِيعَةٌ, (Kh, Sh, TA in art. مَضِيعَةٌ) *Anxiety, and want, or a want*; (O and K in that art.) and مَضِيعَةٌ and مَضِيعَةٌ signify the same, (O in that art. and in art. صَيْفٌ,) or these two signify *anxiety, and grief* (K in this art.) or مَضِيعَةٌ signifies *an affair, or event, that is feared, or of which one is cautious*, (S and M in this art.) thus accord. to As; and مَضِيعَةٌ and مَضِيعَةٌ signify the same (S, L, TA.)

مَضِيعَةٌ and مَضِيعَةٌ: see both in the next preceding paragraph; the former in two places.

مَضِيعَةٌ, of the measure مَفْعَلَةٌ, *A place of صَيَافَةٍ* [i. e. *entertainment of a guest or guests.* pl. مَصَائِفٌ] (TA.)

مَصِيفٌ see مَصِيفٌ.

مُضِيفٌ *The master of an abode in which guests are entertained, as also مَصَائِفٌ.* (TA.)

مُضِيفٌ [One who often entertains guests] (Har p. 579)

مَصَائِفٌ [pl. of مَضِيعَةٌ — and also of a sing not mentioned] see مَصِيفٌ.

مَضَائِفِي [from مَصَائِفٌ pl. of مَضِيعَةٌ]: see مَضِيفٌ.

مُتَضَائِفَةٌ *Correlative nouns; i. e. nouns significant of the existence of persons, or things, whereof the existence of one necessarily indicates the existence of another; as أَبٌ and ابْنٌ [father and son].* (Er-Rāghib, TA.)

مُتَضَائِفٌ: see مَصَافٍ.

مُسْتَضِيفٌ [act. part. n. of 10, q. v.] *Asking, or calling, for aid, or succour.* (Ibn-'Abbād, O, K.)

ضيّق

1. ضَاقَ, aor. يَضِيقُ, inf. n. ضَيْقٌ (S, O, Msh, K) and ضَيْقٌ (S, O, K,) or this latter is a simple subst., (Msh,) *It nas, or became, narrow, or strait; contr. of اتَّسَعَ*; (Msh, K,) as also ضَيْقٌ, [or rather this signifies *it was, or became, rendered narrow, or strait, being quasi-*

pass. of 2,] and ضَاقَ: ضَاقَ (K.) it is said of a thing, (S, O, Msh,) and of a place. (Msh.) [See also ضَيْقٌ below] ضَاقَتْ عَلَيْهِمُ الْأَرْضُ, in the Kur ix. 119, means *The earth became strait to them.* (Bd, Jel.) And one says, ضَاقَتْ بِهِ الْأَرْضُ [meaning, in like manner, *The earth, or land, became narrow, or strait, with him*]: 'Amr Ibn-El-Ahtam says,

* لَعَمْرُكَ مَا ضَاقَتْ بِلَادٌ بِأَهْلِهَا *
* وَلَكِنَّ أَحْلَاقَ الرِّجَالِ تَضِيقُ *

[*By thy life, or by thy religion, countries have not become narrow with their inhabitants, but the dispositions of the men become narrow.*] (O, TA.)

تَضَاقَ often signifies, and so does بِهِ, *It was, or became, choked, surcharged, or over-filled, with it, for instance, a water-course with water, and a place with people.* And تَضَاقَ ضَاقَتْ بِهِ الْأَمْرُ means ضَاقَ عَلَيْهِ [The affair was, or became, strait to him]. (O, TA.) [See an ex. in art. رَحِبَ, conj. 6.] One says also, ضَاقَ عَلَيْهِ مَعَايِهُ see 4 [And ضَاقَ الْوَقْتُ + *The time became strait, or contracted.*] And ضَاقَ صَدْرُهُ + *His bosom, or mind, became strait, or contracted* (Msh) and ضَاقَ عَنْهُ صَدْرُكَ + *[Thy mind became so contracted as to be incapable of it or thy mind shrank from it].* (K.) [And

تَضَاقَ الْعَقْلُ عَنْ تَقْدِيرِهِ + *The intellect is incapable of determining its limit, or limits, or the like.*] And ضَاقَ عَنِ الْجَوَابِ and ضَاقَ بِالْجَوَابِ + *He was straitened, or embarrassed, so as to be unable to reply, or to answer; he was incapable of replying, or answering*] both signify the same. (TA in art. رند.)

And ضَاقَ بِالْأَمْرِ ذَرْعًا (S, O, Msh,) meaning + *The thing, or affair, was difficult, or distressing, to him, (Msh,) originally بِهِ ذَرْعُهُ* (S, O, Msh,) i. e. *his ability [was straitened by it, or was inadequate to it]; and his power (Msh) or his art, or artifice, or cunning or his way, course, mode, or manner, of acting (مَدْهِنَةٌ) [was straitened, or rendered difficult, or distressing, by it]* (O. [See more voce ذَرْعٌ. and see a similar phrase in the Kur xi. 79 and xxix 32.]) And hence, app., the saying ضَاقَ

ضَاقَ صَاقُ عَنكَ + *The property was inadequate to the debts.* (Msh) And you say, ضَاقَ الشَّيْءُ [meaning *لَمْ يَسْعَ عَنكَ* + *The thing was not allowable to thee*] one says, وَبَصِيقٌ, (S, O, TA, [in the O, erroneously, عَنْكَ,] i. e. *أَنْ يَضِيقَ عَنْكَ* + *[A thing will not be allowable to me conjointly with its being disallowable to thee, يَضِيقُ وَأَنْ meaning ضَيْقُهُ*]: [but when a thing is allowable to me, it is allowable to thee]. (S in art. وسع) And ضَاقَ, (aor. يَضِيقُ, K, inf. n. ضَيْقٌ, TA,) + *He was or became, niggardly, or avaricious.* (S, O, Msh, K, TA.)

2. ضَيَّقَهُ (Msh, K,) inf. n. تَضْيِيقٌ (Msh, TA,) *He made it strait, or narrow; (Msh, K,) namely, a place [&c.]; (Msh;) as also ضَاقَهُ*

(K,) inf. n. إِصَاقَةٌ. (TA.) You say, ضَيَّقْتُ عَلَيْهِ الْمَكَانَ (S,) or الشَّيْءَ, i. e. *I straitened, or made narrow, to him [the place, or the thing, or I scantied it, or made it scanty], contr. of وَسَّعْتُهُ عَلَيْهِ* (O) And ضَيَّقْتُ عَلَيْهِ [alone, used elliptically, *I straitened him, properly speaking, and also, + his circumstances &c*] (Msh) And ضَبَّقَ + *[Such a one was straitened]* (TA.) ضَبَّقُوا عَلَيْهِمْ, in the Kur [lxv 6, + *In order that ye may straiten them*], implies relation to expenses and to the bosom. (TA.) [See 3 art. الضَّيِّقُ بَيْنَ شَيْئَيْنِ, occurring in the S and K in art. حَوْصٌ, means *The making a connection between two things.*]

3. ضَيَّقَهُ *He straitened him* (MA) [see also 2. or, properly, *he straitened him, being in like manner straitened by him* see 1 in art. زَحَمَ and] + *he treated him, or behaved towards him, with hardness, or harshness, (O, K, TA;) فِي كَذَا [in, or in respect of, such a thing].* (TA.)

4. إِصَاقُ + *His means of living became strait* (ضَاقَ عَلَيْهِ مَعَايِهُ); (TA,) *his property went away; (S, O, Msh, K,) and he became poor* (TA.) — See also 2.

5: see 1, first sentence.

6 see 1, in three places. تَضَاقَوْا *They straitened one another, pushed, or pressed, one against another; or crowded one another; in a place of assembly; syn. زَحَمَ بَعْضُهُمْ بَعْضًا* (Msh in art. زَحَمَ) or they became straitened in a place, or + in disposition. (S, O)

10. اسْتَصَاقَتْ بِدَرْجَةٍ [She endeavoured to construct her vagina by means of a pessary], (O, K, TA,) or بِالْأَدْوِيَةِ [by means of medicaments]; (A, TA;) said of a woman. (A, O, K.)

ضَيْقٌ an inf. n. of 1, (S, O, Msh, K,) as also ضَيْقٌ (S, O, K,) or the latter is a simple subst.: (Msh) [both, used as simple substs, signify *Narrowness, or straitness*] accord. to Fr, [both seem to signify thus, but the latter, properly; and the former, tropically; for he says that] الضَّيِّقُ is in that which does not [really] become wide, like the mind (الصَّدْرُ): (O:) or it is ضَاقَ عَنْهُ صَدْرُكَ [that of which the mind by its being contracted is incapable, or from which the mind shrinks, an explanation not given in the K as on the authority of Fr, and deviating from his words as given in the O; whence it appears that, for مَا, we should perhaps read فِيمَا]: (K:) but ضَيْقٌ is in that which may be [really] wide, like the house and the garment (O, K.) and the former [is also used as an epithet, being a contraction of ضَيْقٌ in this case, and as such] has a dual and a plural and a feminine; but the latter has not: (O.) or both are alike [in signification] (K:) and ضَيْقَةٌ is syn. with ضَيْقٌ (S.) — Also, and ضَيْقٌ, accord. to AA, (O, [the latter there expressly said to be بِالتَّحْرِيكِ]) or the former and ضَيْقٌ (K, [said in the TA to

be a mistake for ضيق, but see what follows,] Doubt (AA, O, K) in the heart. (K) the first is more common than the second, in this sense, and occurs in the Kur in xvi. last verse and xxvii. 72 (O.) [but] Ibn-Ketheer read, in both of these instances, ضيق, and this and ضيق are dial. vars. signifying *straitness of mind*. (Bd.) — See also ضيق, in two places. — and ضيقة, second sentence, in two places.

ضيق: see the next preceding paragraph, in five places.

ضيق: see ضيق, latter part.

ضيقة: see ضيق, latter part. — Also (S) Poverty; and an evil state or condition; (S, O, K, TA,) and so ضيقة: (K, TA.) and the pl. [or rather coll. gen. n.] (Fr, S, K, TA) of the former (Fr, S, TA) is ضيق (Fr, S, K, TA. [in the CK, erroneously, ضيق]) Fr says, when you see ضيق to have occurred in the place of الضيق, it is in [one of] two cases; either it is the pl. [or coll. gen. n.] of الضيقة, or it means the narrow, or strait, thing, ضيق being a contraction of ضيق. (TA.) — And الضيقة, (O,) or الضيقة [without the article], (JK, O, TA,) or الضيقة, (K, [app. a mistake, for in the O, in every case, whether as a proper name or not, الضيقة is written الضيقة,]) is the name of *A certain mansion of the moon*, (JK, O, K, TA,) [not one of the Twenty-eight Mansions,] close by الثريا [or the Pleiades]: (JK, O, TA) or, as IKt says, on the authority of Ibn-Ziyād El-Kilābee, sometimes the moon falls short of الدبران and alights in الضيقة, i. e. two small stars, near together, between الثريا and الدبران: (TA:) it is asserted by the Arabs to be an inauspicious place. (O, TA) Hence the saying of El-Akhṭal,

فَهَلَّا زَجَرْتَ الطَّيْرَ لَيْلَةً حَتَّى

بَضِيقَةِ بَيْنِ السَّجَرِ وَالْدَّبْرَانِ

[And wherefore didst not thou draw an omen from the flight of birds on the night when thou camest to her, when the moon was in Deykah, between the Pleiades and Ed-Debarān?] he notifies that the moon, in the night of their coming together, was making its abode [in the neighbourhood of] الدبران, which is inauspicious: (O, TA.) or [the latter hemistich, as J relates it, app. on the authority of A'Obeyd, is thus,]

بَضِيقَةِ بَيْنِ السَّجَرِ وَالْدَّبْرَانِ

from الضيقة as syn. with الضيق; (S;) and as AA relates the verse, it is [thus] with kesr to the ة in بضيقة; the word not being made the [proper] name of a place, but the meaning being [proper] name of a place, but the meaning being بضيقة مَا بَيْنَ النَّجْمِ وَالْدَّبْرَانِ [i. e. in the narrow space between the Pleiades and Ed-Debarān]. (TA.) — ضيقة is also the fem. of ضيق the contracted form of ضيق. (S, O, TA.)

ضيقة: see the next preceding paragraph, former half, in two places.

ضيق and ضيقة are fems. of أَضِيقُ, (S, O, K,) the former [as well as the latter] is [originally] of the measure فَعْلَى, (TA,) [each being originally ضَيْقَى,] the ي being changed in the former into و because quiescent and preceded by dammeh: (S, O, TA) the former occurs in the saying of a woman to her fellow-wife, contending with her for superiority,

مَا أَنتِ بِالْحَوْرَى وَلَا الصَّوْفَى حِرًّا

[Thou art not the better nor the narrower &c.; خَوْرَى being in like manner fem. of أَخْبَرُ]. (TA.) Accord. to Kr, the former is pl. of ضَيْقَةٌ, (TA;) and he says the same of ضَيْقَى also; (TA voce كَيْسُ;) but ISd says, I know not how this may be, for فَعْلَى is not of the measures of pls except of the kind of pl. which differs not from its sing. otherwise than in the latter's having ة [as an affix], like بُهْمَةٌ and بُهْمَى [q. v.]. (TA in the present art.)

ضِيقًا: see مَضِيقًا.

ضَائِقٌ: see the next paragraph, in four places.

ضيق and ضيقة (S, O, K,) the latter a contraction of the former, (S,) the two being like ضَائِقٌ and ضَائِقٌ [q. v.], (O,) and ضَائِقٌ (K,) Narrow, or strait: (S, O, K:) or ضيق is an epithet used in this sense when permanence [of the attribute] is meant [and so therefore is its contracted form]; and ضَائِقٌ as meaning [being, or becoming, narrow or strait; or] temporarily narrow or strait: (Msb.) the fem. of the first (TA) and of the second (S, O, TA) [as well as of the third] is with ة. (S, O, TA.) see also ضَوْقَى: [the pls. of the first and second, applied to rational beings, is ضَيِّقُونَ and ضَيِّقُونَ, like مَبْتُونٌ and مَبْتُونٌ and] the pl. of ضَائِقٌ is ضَائِقَةٌ. (TA) You say ضَيْقٌ شَيْءٌ (O, Msb) and ضَيْقٌ (O) A narrow, or strait, thing. (O, Msb.) And ضَيْرٌ ضَيْقٌ + A strait, or contracted, mind; (Msb;) and نَفْسٌ ضَيْقَةٌ [meaning the same]. (TA) And وَضَائِقٌ بِهِ صَدْرُكَ, in the Kur [xi. 15], means + And thy mind is temporarily strait or contracted thereby. (Msb.) ضَيْقٌ signifies also + Niggardly, or avaricious. (KL) [And ضَيْقُ الْحَلْقِ + Narrow, or illiberal, in disposition.]

أَضِيقُ [More, and most, narrow or strait or contracted]. (S, O, K) see its fems. ضَوْقَى and ضَيْقَى, above. [See also three exs. voce اِسْتَضَيْقُ, in art. سَتَهُ.]

مَضِيقٌ A narrow, or strait, place: (K) [a pass. a place of narrowness or straitness] of land; and of the vulva; and + [a place, or state, of straitness] of life, or of the means of subsistence (K in art. اَزْمَرُ:) and + a narrow, or strait, affair or case: (K, TA:) pl. مَضَائِقُ. (TA.)

أَمْرٌ مَضِيقٌ + [An affair rendered strait]. (TA.)

مَضَائِقُ, (JK, and O on the authority of Ibn-'Abhād, and TA,) or مَضَائِقُ, like كُنَاتُ [in measure], thus in all the copies of the K, (TA,) [but probably, I think, taken from a mistranscription,] A pessary (دُرْحَةُ) of rag and perfume, with which a woman endeavours to construct her vagina (تَسْتَضِيقُ بِهَا) (JK, Ibn-'Abhād, O, K)

صِيل

4. أَصَابَتْ الْأَرْضَ and أَصَالَتْ The land had in it [trees of the species called] صَال. (Fr, S, O) or أَصِيلُ أَصَالُ the place gave growth to صال. (AHn, M, K) or had in it many صال (IKt, TA.)

سَدْرٌ The wild [species of lote-tree called] صَال [q. v.]. (S, O, K.) or such of the سَدْر as are watered only by the rain, (M, K) the سَدْر of the mountains, which is thinner in its wood than that of the rivers. AHn says, it grows in the plain, or soft, tracts, and in the rugged; and the bow that is made of it, when it is pared, is pared so as to be thick, in order that it may be stronger, because of the lightness of its wood. (M) n. un. with ة. (S, M, O, K) [See also عُسْرِيٌّ, and عُسْرِيٌّ.] — Also Another species of tree; (M, K,) AHn says, it is a tree of the shrub-kind, found in the borders of El-Yemen, rising to the height of a cubit, in its manner of growth like the cypress, and having a yellow [fruit of the sort called a] بَرْمَةٌ, of a very pungent odour, so that its odour comes to you before you reach it it is not of the سَدْر thus called (M.)

ضَالَّةٌ n. un. of ضَالٌ [q. v.]. (S, M, O, K.) — Also Arrows, (M, O, TA,) and bows, (TA,) made of the [species of lote-tree called] ضَال: (M, TA) this is the primary signification (TA) or arrows, (IB, K,) because they are made thereof (IB) or it signifies, (K,) or signifies also, (O,) all kinds of weapons. (O, K) One says, رَأَيْتُهُ يَرْمِي بِالضَالَةِ [I saw him shooting arrows]. (TA.) And خَرَجَ وَفِي يَدِهِ ضَالَةٌ i. e. [He went forth having in his hand] a bow. (TA) And إِنَّهُ لَكَامِلٌ الضَالَةِ Verily he is complete in respect of weapons. (O) And خَرَجَ ضَالَتَهُ Such a one went forth with his weapons. (O.)

صِير

1. صَامَهُ, (S, Msb,) aor. نَصِيْمُهُ, (S,) inf. n. ضَيَّرَ, (S, Msb,) [as also صَامَهُ, aor. يَصْوُمُهُ, inf. n. صَوَّمَ, (see art. صَوَّمَ)] He wronged him; treated him wrongfully, unjustly, injuriously, or tyrannically: (S:) he harmed, injured, hurt, or damaged, him: (Msb.) and اِسْتَضَامَهُ signifies the same. (S) And صَامَهُ حَقَّهُ, (M, K,) aor. as above, (K,) and so the inf. n., (M,) He defrauded him of his right, or due, partially or wholly; (M, K;) as also اِسْتَضَامَهُ. (K.) —

And ضَمْتُ *I was wronged*, &c. of which there are three dial. vars.; one says of a man ضَمِير, and ضَمِير, with [the pronunciation termed] إِشْمَام; and صَوْم, like as we have said respecting بَيْع (S.) One says, مَا ضَمْتُ أَحَدًا وَمَا ضَمْتُ [I have not wronged any one, and I have not been wronged], i. e. no one has wronged me. (TA) It is said in a trad., as some relate it, لَا تَصَامُونَ فِي رُؤْيَيْنِهِ [or تَصَامُونَ or تَصَامُونَ Ye will not be wronged in the seeing Him] (M. [For other readings and explanations of this trad, see 3 in art. صر.])

3 and 6. see the preceding paragraph.

10 see 1, in two places.

ضَمِير Wrong; i. e. *wrongdoing*; or *wrongful*, *unjust*, *injurious*, or *tyrannical*, *treatment*. (S, K.) an inf n which is pluralized, its pl. being صِيُوم. (M, K.)

ضَمِير The *slope* of a mountain, (S, M, K,) and of an [eminence such as is termed] أَكْمَة. (M.)

صَامَةٌ Wronging, or a wrongdoer pl. صَامَةٌ تَأْتِي بِكَ الصَّامَةُ, the latter occurring in the prov, عَرَّيَسَ الْأَسَدِ [The wrongdoers bring thee, or cause

thee to come, to the covert of the lion]; meaning, the wrong of the wrongdoers requires thee to cast thyself into destruction. applied in offering an excuse for venturing upon that which is perilous or, as some relate it, الصَّامَةُ, from الضَمِير; meaning "want, or the object of want, that brings thee and causes thee to have recourse [to a thing]." (Meyd)

مَضْمِير Wronged; treated wrongfully, unjustly, injuriously, or tyrannically as also مُسْتَصَامٌ. (S, K, *TA)

مُسْتَصَامٌ: see what next precedes.

ط

The sixteenth letter of the alphabet; called طَاء [and طا]; the 1 of which is reduced to ي [as its radical letter] when you spell it, you make its final letter quiescent; but when you apply an epithet to it, and make it a noun, you decline it as a noun, saying, [for instance,] هَذِهِ طَائٌ طَوِيلَةٌ [This is a tall ط] it is one of the letters termed مَحْمُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only], and of the letters termed بَطْعِيَّةٌ, like ت and د, because originating from the بَطْع [q. v] of the roof of the mouth. (TA.) It is substituted for the ت in the measure اِفْتَعَلَ and the forms inflected therefrom, and [sometimes] for the pronominal ت, when immediately following any of the palatal letters [ص and ض and ط and ظ], (MF, TA;) as in اِطْطَلَمَ and اِطْبَعَ and اِصْطَبَرَ and اِصْطَبَرَ, for اِطْطَلَمَ and اِطْبَعَ and اِصْطَبَرَ and اِصْطَبَرَ; and in اِطْطَلَمَ and اِطْبَعَ and اِصْطَبَرَ and اِصْطَبَرَ, for اِطْطَلَمَ and اِطْبَعَ and اِصْطَبَرَ and اِصْطَبَرَ; but some of the grammarians say that this [latter] substitution is not to be made invariably; [nor is it common;] and it is said to be a dialectal peculiarity of some of the Benoo-Temeem. (TA.) It is also substituted for د, thus Yaakoob mentions, on the authority of As, مَدَّ الحُرُوفَ, for مَدَّ الحُرُوفَ. and AO, المَبْدَأُ, for المَبْدَأُ. and Abou-Amr Ez-Zahid, in the Yawākicet, مَا أَبْعَدَ, for مَا أَبْعَدَ دَارَكَ. (TA.) = [As a numeral, it denotes Nine.]

ط

R. Q. 1. طَاطَأَ, inf. n. طَاطَأَةٌ, He lowered, or depressed, a thing. (TA.) You say, طَاطَأَ رَأْسَهُ, He lowered his head; (S, K, TA;) and so طَاطَأَ, alone. (TA.) And طَاطَأَ عَنِ الشَّيْءِ, He lowered his head from the thing. (TA.) And طَاطَأْتُ, (S, TA,) occurring in a trad. of 'Othmán, (TA,) I stooped, or lowered myself, [or bent myself down,] to them, like as do the drawers of water with the bucket. (S, TA.) And طَاطَأُ, a prov., (Meyd, TA,) meaning 'Stoop thy head to it, i. e. to an accident, or a calamity, and it will [miss thee, or] pass by

thee: applied in relation to the abstaining from exposing oneself to evil. (Meyd) And طَاطَأْتُ سِتْرَهَا † She (a woman) lowered her veil, or curtain. (TA) And طَاطَأَ يَدَهُ بِالْعِصَانِ He lowered his hand with the rein, for the purpose of [the horse's] running and hastening (K, TA) And [hence, perhaps,] طَاطَأَ قَرْسَهُ He struck his horse with his thighs, to make him go quickly. (K, TA.) And طَاطَأَ مِنْ فُلَانٍ † He lowered the reputation, or estimation, or dignity, of such a one. (TA.) — He hastened, or was quick. (TA.) You say, طَاطَأَ فِي مَالِهِ He hastened, and exceeded the usual bounds, in the expenditure of his property. (A, K, TA.) And طَاطَأَ فِي قَتْلِهِمْ He hastened, and exceeded the usual bounds, in their slaughter. (TA.) — And He filled up a hollow, or cavity, dug in the ground. (TA.)

R. Q. 2. تَطَاطَأَ It was, or became, low, or depressed. (S, O.) It (the head) was, or became, lowered. (K.) See also the first paragraph, in three places. One says also, تَطَاطَأَ عَلَيَّ تَطَاطَأْتُ مِنْهُ [app. meaning † He domineered over me, or exalted himself above me, and I humbled, or abased, myself to him: see طَاطَأَ مِنْ فُلَانٍ, above]. (TA.)

طَاطَأَ A low, or depressed, place, (S, O, K,) of the ground, that conceals him who is within it: (K) or, as some say, a narrow, depressed place; also called صَاعٌ and مَعِي. (TA.) — And A short, short-necked, camel. (O, K.)

طب

1. طَبَّ, aor. ٢, (O, Mṣb, K, TA,) agreeably with analogy in the case of a trans. reduplicative verb [like this], (TA,) and ٣, (K, TA,) which is irregular, (TA,) inf. n. طَبٌّ (O, Mṣb, K, TA) [and app. طَبَّ and طَبَّ also accord. to the O and K, but, accord. to the Mṣb, طَبَّ is the subst. from this verb, and app. طَبَّ is likewise a simple subst., He treated medically, therapeutically, or curatively, (O, Mṣb, K, TA) another person (O, Mṣb) [or the body, and in like manner the soul: see طَبَّ, below]. — And طَبَّيْتُ, with kesr, (S,

O, K,) and طَبَّنْتُ, with fet-h, (O, K,) [third pers. of each طَبَّ, and, accord. to analogy, the aor of the former is ٢, and of the latter ٣, but from what follows it seems probable that one says also طَبَّنْتُ in the same sense, aor. ٢, unless طَبَّنْتُ have طَبَّ as an irreg. aor.,] Thou wast, or becamest a طَبِّب [or physician], not having been such. (S, O, K) One says, إِنْ كُنْتَ دَا طَبَّ طَبَّبَ لِعَيْنَيْكَ, (S, O, and so in copies of the K,) or لِعَيْنِكَ, (so in other copies of the K,) or لِنَفْسِكَ, (ISK, TA,) and دَا طَبَّ, and دَا طَبَّ, (S, K,) and طَبَّبَ, and طَبَّبَ; (K;) [i. e. If thou be a possessor of the art, or science, of physic, be a physician to thine eyes, or thine eye, or thyself;] meaning, begin by rectifying thyself. (ISK, TA. [See also Freytag's Arab. Prov. 11. 902.]) — And [hence] طَبَّ signifies also † He acted with skill, or expertness: [and in this sense likewise the second pers. is probably طَبَّنْتُ and طَبَّنْتُ, of which last the inf. n. is app. طَبَّابَةٌ, occurring in one of the phrases here following:] so in the saying, اِصْنَعْهُ صِنْعَةً مِنْ طَبِّ لِمَنْ حَبَّ, i. e. † Do thou it in the manner of him who acts with skill, or expertness, for him whom he loves a prov., relating to the accomplishing an object of want skilfully and well. (El-Aḥmar, TA. [See also Freytag's Arab. Prov. 1. 717.]) One says also, اِعْمَلْ فِي هَذَا عَمَلٌ مِنْ طَبِّ لِمَنْ حَبَّ † [Do thou, in this, the deed of him who acts with skill, or expertness, for him whom he loves]. (M, Mṣb, TA.) And مَنْ حَبَّ طَبَّ, (Meyd,) or مَنْ أَحَبَّ طَبَّ, (K,) † He who loves us skilful, or intelligent, and exercises art, or ingenuity, for him whom he loves. (Meyd:) or † he who loves executes affairs with deliberateness and gentleness. (K) [That one says طَبَّنْتُ, as well as طَبَّنْتُ and طَبَّنْتُ, seems to be indicated by the fact that طَبَّابَةٌ, as an inf. n., is thus written, in a copy of the KL in my possession, and expl. as meaning The medical art Gohus, however, appears to have found it written, in a copy of the same work, طَبَّابَةٌ, which is agreeable with analogy as inf. n. of a verb of the measure فَعَّلَ significant of an art, and is probably correct: Freytag mentions the pl. طَبَّائِبٌ as signifying medical

arts, on the authority of the Deewán of the Hudhalees] — طَبُّهُ also signifies † *He enchanted him, or fascinated him* (O) and طَبُّهُ (a man, S, A) *was enchanted, or fascinated* (S, A, O) [See also طَبُّهُ, below] — طَبُّ السَّقَاءِ, aor. طَبَّ, (S, TA,) inf. n. طَبُّ; (K, TA,) and طَبُّهُ, with teshdeed to denote muchness, (S, TA,) inf. n. نَطَبُّهُ; (K, TA,) *He covered the seams of the water-skin, or milk-skin, with a طَبَانَة* [q v] (S, K, TA) and طَبُّ الْحَزْزِ *he covered the seams with a طَبَانَة* (TA) [and] طَبَّتِ الْمَرَادَة she (a girl, or young woman,) put [or sewed] a piece of skin called طَبَانَة and طَبَانَة, upon the place of junction [of each] of the two extremities of the loop-shaped handles of the مرادة [or leathern water-bag], as though she rectified the مزادة thereby. (A.)

2. see the last sentence above, in two places — نَطَبُّهُ also signifies *The inserting a بَيْقَة [or gore] for the purpose of widening دِيَنَاج [or silk brocade]:* (K, TA,) or, as in the A, one says of a tailor, طَبَّبَ التَّوْتُ, meaning *he added, in the garment, a بَيْقَة [or gore], in order that it might become [more] wide.* (TA) — Also *The hanging a سَقَاء [or milk-skin] (S, K, TA) to a pole (عَوْد), S, this is the right word, not عَوْد [as in copies of the K], TA) of the tent, (S,) and then agitating it to produce the butter.* (S, K, TA) but Az says, I have not heard نَطَبُّهُ explained in this sense except on the authority of Lth, and I think that it is نَطَبُّهُ. (TA.)

3. مُطَابَة signifies † *The seeking, or labouring, to find the means of accomplishment [of an affair, like as the physician seeks to find the means of curing a disease]; syn. مُدَاوَرَة.* (K, TA.) One says, أَنَا أَطَابُ هَذَا الْأَمْرَ مُدَّ حِينَ كُنِّي أَبْلَعُهُ, † *I have been seeking, or labouring, to find the means of accomplishing this affair, that I might attain to it.* (A, TA.)

4. مَا أَطَبَّهُمْ How [knowing, or] skilful, or expert, are they! (Meyd, in explaining a prov. cited below, voce طَبُّ.)

5. نَطَبَّبَ He applied himself to the science of physyc: (TA:) [or he applied himself to the science of physyc but did not know it well: (see the part. n., below)] or he practised physyc and he professed physyc. (KL.) — And نَطَبَّبَ لَهُ He enquired of [or consulted] the physicians for him. (TA.)

10. اسْتَطَبَّبَ لَوْجَعِهِ He asked, or sought, a medical prescription for his pain, or disease. (S, A, Msh, K.) — And جَاءَ يَسْتَطَبِّبُ لِإِبِلِهِ † *He came asking, or seeking, for his she-camels, a gentle stallion, that would not injure them.* (A.)

R. Q. 1. طَبَّبَتْ (Lth, K, TA,) inf. n. طَبَّبَة, (Lth, TA,) said of a valley, or water-course, (Lth, K, TA,) *It flowed with water so that one heard it to make a sound like طَبُّ طَبُّ:* (Lth,

TA) or *it made a sound* (K, TA) with the water (TA.) طَبَّبَتْ signifies *The sounding of water* (IAar, S, K, TA) when in a state of commotion and collision, (IAar, TA,) and of the like, (S, TA,) and of the dashing of a torrent. (K) And طَبَّبَتْ It made a sound, or noise, [like طَبُّ طَبُّ,] said of water and the like, (S,) and of a woman's breast (TA) a poet says,

* إِذَا طَحَّتْ دُرِّيَّةٌ لِعِيَالِهَا *
* تَطَبَّبَتْ ثَدْيَاهَا فَطَارَ طَحِيهَا *

[When a woman of Durnà grinds for her family, her breasts make a sound by their collision, and her flour flies away] (S, TA.) — طَبَّبَتِ الْمَاءَ He put the water into a state of commotion. (TA)

R. Q. 2. تَطَبَّبَ. see the next preceding paragraph.

طَبُّ see طَبُّ. — It is also an inf. n. used as an epithet: see طَبِيبٌ. (Msh) — And, (S, A, Msh, K,) as such, i. e. an inf. n. used as an epithet, or by original application, but the former is app. the case, and some have mentioned likewise طَبُّ and طَبُّ, (MF, TA,) † *Knowing, or possessing knowledge,* (S, A, Msh, TA,) respecting a thing, or of a thing; (A, Msh, TA,) and so طَبِيبٌ. (TA:) and (TA) † *skilful, or expert,* (T, K;) as also طَبِيبٌ. (T, S, K,) and † *gentle,* (Nh, TA;) and so too طَبِيبٌ. (TA.) One says, فَلَانٌ طَبُّ بِكَذَا † *Such a one is knowing with regard to, or is one possessing knowledge of, such a thing.* (TA) And الْقَوْمُ طَبُونٌ, or, as some relate it, الْقَوْمُ مَا أَطَبُونُ, is a prov.: the former means † *The people, or party, are knowing, or skilful, or expert:* and [Meyd says,] I know not any way in which the latter is explainable unless طَبُّ be syn. with طَبُّ, like أَحْسَنُ and خَيْرٌ, &c, and مَا a connective. (Meyd.) To a man who offered to cure the [so-called] seal, or stamp, of the prophetic office between the Prophet's shoulder-blades, asserting himself to be a طَبِيبٌ [or physician], the Prophet replied, طَبِيبُهَا طَبِيبُهَا meaning † *He who has knowledge respecting it is He who created it.* (TA.) And El-Marrár El-Fak'asee says,

* تَدِينُ لِمَزْرُورٍ إِلَى جَنْبِ حَلَقَةٍ *
* مِنَ النِّسْبَةِ سَوَاهَا بِرُفْقٍ طَبِيبُهَا *

† [She obeys a plated nose-rein attached to the side of a ring of brass, the skilful maker of which has fashioned it with gentleness]. (S, L) i. e. the she-camel of which he speaks obeys her rein that is tied to her nose-ring of brass. (L.) [Hence,] طَبُّ † *A stallion [camel] expert in covering,* (S, Msh, K, TA,) as also طَبِيبٌ; (Msh,) that knows the she-camel that is pregnant from her that is not, and her that desires the stallion from her that is covered without desire, and the motion of the fetus in the womb, &c.: (TA:) or † *that is gentle, and does not injure the female that he*

covers. (A, TA) And تَعَبَّرُ طَبُّ † *A camel that is mindful, or careful, as to the place of his foot,* (A, K, TA,) *where to tread with it — or that does not place his foot save where he sees* (TA)

طَبُّ. see the next paragraph — and see also طَبُّ.

طَبُّ (S, A, O, Msh, K) and طَبُّ and طَبُّ (S, A, O, K) *Medical, therapeutical, or curative, treatment,* (A, O, Msh, K,) of the body, [i. e. the physicking thereof,] (A, K,) and likewise of the soul (K.) — [And Knowledge] قَرَبَ طَبُّ [Knowledge is near], or, as some relate it, قَرَّبَ طَبًّا, (Meyd, O, K, TA,) with the noun in the accus. case, as a specificative, (TA,) like the phrase رَغِمَ رَحْلًا, (Meyd, O, TA,) is a prov. originally said by a woman to a man who asked her an indecent question which he was himself about to resolve. (Meyd, O, K, TA) it is like the saying, أَنْتَ عَلَى الْمَجَرَّبِ [q v] (Meyd, TA) and is related on the authority of Ibn-Hámi. (TA) — And Skill, or expertness. (T, ISd, Meyd, TA) Thus is said in the T to be the primary signification. (TA. [But see طَبِيبٌ.]) — And † *Gentleness; gentle treatment or conduct.* (K, TA.) — And † *Enchantment, or fascination:* (S, O, K, TA. but only طَبُّ is mentioned in this sense in the S and O) used in this sense as ommitating cure. (AO, O, TA) — And طَبُّ signifies also *Desire, or appetite;* syn. شَهْوَةٌ and will, or wish; syn. إِزَادَةٌ. (K.) — And † *State, condition, or case;* syn. شَأْنٌ. (K, TA,) and دَابُّ: (A, TA) [or by the latter of these two words may be meant what here follows:] *custom, habit, or wont.* (S, K, TA.) One says, مَا ذَاكَ بِطَبِّي † *That is not my custom, habit, or wont.* (S, A, TA.) [See also another ex., in a verse (added here in the S and TA) which I have cited voce إِنَّ, page 107, col. iii.] — See also طَبُّ.

طَبَّة: see طَبَانَة, in two places.

طَبَّة An oblong piece, or portion, of a garment, or of a piece of cloth, (S, A, TA,) as also طَبِيَّة; (A;) and likewise of skin or a square piece of the latter: and a round piece in a مَرَادَة and a سَعْرَة and the like. (TA:) pl. طَبَبٌ. (S) and, as also طَبَانَة, (As, S, TA,) † *a streak in sand and clouds,* (As, TA,) or *a streak of sand or clouds:* (S) or طَبَّة and طَبَانَة and طَبِيَّة signify an oblong piece, or portion, of a garment or piece of cloth, and of skin, and † *of land or ground, and † of clouds:* (K:) or, all three words, a long strip of a garment or piece of cloth, and of skin, and † *of sand, and † of clouds:* (TA) and † *a long and narrow tract of land abounding with plants or herbage:* (AHn, TA; and A in explanation of the first word.) pl. [of the first] طَبَبٌ and [of the same, or of the third, or a coll. gen. n. of which the second word is

the n. un.,] **طَبَّاتٌ** (K.) And sometimes **طَبَّةٌ** is applied to The piece that is sewed upon the edge of the leathern bucket and upon that of the **سُقْرَة**. and the pl. is **طَبَّاتٌ** and **طَبَّاتٌ** (M, TA.) **طَبَّابٌ** (As, S, TA.) and **طَبَّابٌ** (As, TA.) or **طَبَّابٌ** and **طَبَّابٌ** (A, TA.) signify † The streaks that are seen in the rays, or beams, of the sun when it rises. (As, S, A, TA.) — Also † i. q. **نَاحِيَة** [i. e. A side; or a region, quarter, or tract; &c.] (so in a copy of the A.) or i. q. **نَاصِيَة** [i. e. a forelock, &c.] (So in the TA.) [One of these two explanations is app a mistranscription for the other] — And one says, **إِنَّكَ تَلْقَى فُلَانًا عَلَى طَبِّ مُخْتَلِفَةٍ**, meaning, **إِنَّكَ تَلْقَى فُلَانًا عَلَى أَلْوَانٍ** † [i. e. Verily thou wilt find such a one to be of various moods, dispositions, or characters]. (A, TA.)

طَبَّابٌ [like **عِلَاجٌ**] A thing that is used for medical, or curative, treatment so in the saying, **ذَا طَبَّابٌ هَدِيَهُ الْعِلَّةَ** [Thus, or that, is what is used for the medical, or curative, treatment of this disease]. (A, TA.) — See also **طَبَّةٌ**, latter half, in four places. And see **طَبَّابَةٌ**, in five places and 1, last sentence.

طَبِيبٌ (S, Mṣb, K, TA.) and **طَبٌّ** (Mṣb, TA.) [A physician,] one skilled in **الطَّبِّ** [i. e. medical, therapeutical, or curative, treatment]; (S, TA.) or one who practises medical, therapeutical, or curative, treatment; (Mṣb,) and **مُتَطَبِّبٌ** signifies [likewise one who practises physic and a professor of physic (see its verb) or] one who applies himself to the science of physic. (S, K, TA.) or one who applies himself to that science but does not know it well (Nh, TA.) it has been said that the **طَبِيبُ** is so called from the same epithet as signifying “skilful, or expert;” but this is not a valid assertion. (TA.) the pl. (of pauc, S) is **أَطْبَاءٌ** (S, K) and (of mult, S) **أَطْبَاءٌ**. (S, Mṣb, K.) — The first of these words (**طَبِيبٌ**) occurs in a trad. as meaning † A judge, being metonymically thus used, because the office of him who judges between litigants is like that of the **طَبِيبُ** who cures diseases of the body. (TA.) [And hence, **طَبِيبُ الْعَرَبِ**: see **فَقِيهُ الْعَرَبِ**, in art. **فقه**.] See also **طَبٌّ**, in six places.

طَبَّابَةٌ. see 1, latter half

طَبَّابَةٌ: see 1, latter half. — Also A piece of skin with which the seams of a **سَقَاءٌ** are covered, extending across, [so I render **مُعْتَرِصَةٌ**, app. meaning from side to side, for one edge of the skin beneath overlaps the other,] like the finger [in breadth], doubled [but see what is said below on the authority of AZ] over the place of the sewing. pl. [or rather coll. gen. n.] **طَبَّابٌ**: (As, S, TA.) or that which is put over the place where the two edges of the skin meet, when it is sewed, in the lower part of the **قِرْنَة** and of the **سَقَاءٌ** and of the **إِدَاوَة**: so says As: or, as also **طَبَّابٌ**, the piece of

skin that is put over the two edges of the skin, in these things, when it is laid flat and then sewed, without being doubled (TA) accord to AZ, when the [piece of] skin, in the lower parts of these things, is doubled, and then sewed, it is called **عِرَاقٌ**, and when it is laid flat and then sewed, without being doubled, it is called **طَبَّابٌ** (TA, and the like is said in the S in art. **عِرَق**) or **طَبَّابَةٌ** and **عِرَاقٌ** both signify, accord. to As, a piece of skin with which the punctures of the seams are covered (S in art. **عِرَق**) or a **طَبَّابَةٌ** is a wide strip of skin, in which is the sewing and the pl. [or coll. gen. n.] is **طَبَّابٌ**. (M, TA) or, accord. to the K, a strip of skin that is in the lower part of a **قِرْنَة**, between the two seams; as also **طَبَّةٌ**: but in this explanation, its author has confounded the words of Lth, who says that **طَبَّابَةٌ** signifies the strip of the skin that is between the two seams; and **طَبَّةٌ**, the strip of skin that is in the lower part of the **قِرْنَة**, and that contracts the seams [so I render **يقارب الحرر**, but the meaning of this phrase is not, to me, clear]. (TA.) See also 1, last sentence — And see **طَبَّةٌ**, in two places. — Also, and **طَبَّابٌ** (K, TA, in the CK **طَبَّابٌ** and **طَبَّابَةٌ**), [or the latter is a coll. gen. n.,] † A streak, or narrow elongated tract, of the sky (K, TA.) [and app any portion of the sky not of large extent] an ex of the latter word occurs in a verse cited voce **مَرَاكِدُ** and in another verse, a man in a prison is described as seeing only a **طَبَّابَةٌ** of the sky like a shield, i. e. a round portion thereof. (Az, TA.)

طَبَّةٌ, see **طَبَّةٌ**, in two places.

طَبٌّ Medical, therapeutical, or curative; of, or relating to, medical, therapeutical, or curative, treatment. (Mṣb.)

طَبَّاطَةٌ A certain broad thing, one part of which is struck with another part thereof. (TA.)

طَبَّاطِيَّةٌ A [kind of whip, or scourge, such as is called] **دِرَّةٌ** [q. v.] (K, TA.) because the sound that is made by its fall is like **طَبْ طَبْ**. (TA.)

طَبَّاطٌ A certain bird, or flying thing, (**طَائِرٌ**) having large ears. (K.)

طَبَّابَةٌ, or **طَبَّابَةٌ**, (accord. to different copies of the K.) A broad piece of wood, with which one plays with the ball, (K, TA.) or with which the horseman plays with the ball. (T, TA.)

الطَّبَّاطِبُ The **عَجَمَر** [i. e. Persians, or foreigners]. (L, TA.)

طَبٌّ; and its pl., **أَطْبُونٌ**: see **طَبٌّ**.

مَطْبُونٌ † A man enchanted, or fascinated. (S, A.)

مُتَطَبِّبٌ: see **طَبِيبٌ**.

طبايح

طَبَّاحٌ, (so in some copies of the K, and so in the S voce **كَبَّابٌ**), or **طَبَّاحَةٌ**, (so in other copies

of the K,) with fet-h to the ط and the ه, (TA,) [the latter app a n un.,] **Flesh-meat cut into thin slices and broiled** (K, TA) or a food composed of flesh-meat and eggs (MA; in which the word is written **طَبَّاحَةٌ**) [or, accord. to Golus, as on the authority of J and El-Haleemce, a food of pieces of flesh-meat, eggs, onion, and water. but I do not find that J has explained it otherwise than by what here follows] i. q. **كَبَّابٌ** (S voce **كَبَّابٌ**) or a kind of fry of flesh-meat (L) arabicized from [the Pers.] **تَبَّاهُ**. (K) [See also De Sacy's Chrest. Arabe, sec. ed. i. 175]

طبخ

1. **طَبَخَ**, (S, A, K, &c.,) aor. **طَبَخَ** (L, Mṣb, K) and **طَبَخَ**, (L, K,) inf n **طَبْخٌ**, (L, Mṣb, K;) and **طَبَّخَ**, (Sb, L,) **He cooked** (S, L, K) flesh-meat, (S, A, L,) &c., (L,) either in a cooking-pot [by boiling or stewing or the like] or by roasting or broiling or frying, (S, L, K,) the former verb [accord to some] said of one who cooks for himself or for others, and the latter, of one who cooks only for himself (L [but see an ex in what follows, of this paragraph; and see also the latter verb below]) or the former signifies he cooked flesh-meat with broth or gravy (Az, Mṣb) And you say also **طَبَخَ الْقِدْرُ** **He cooked** [the contents of] the cooking-pot. (S, L.) And **طَبَخَ الْبَرَقَ** [He cooked the broth]. (A.) — And **طَبَخَ** **He** (a dyer) decocted Brazil-wood (**نَقَمَرٌ**) &c. (A. [See **طَبَّاحَةٌ**]) — And **He baked** bread, and wheat, and bricks [and clay and pottery] (L.) One says, **هَدِيَهُ خُبْزَةً مَجْدِيَّةَ الطَّبْخِ** **This is a cake of bread well baked** [in the hot ashes]. (S, A, L, Mṣb.) And **هَدِيَهُ أَحْمَرَةً حَبْدَةَ الطَّبْخِ** **This is a brick well baked**. (L, Mṣb) And **طَبَّحُوا** **طَبَّحُوا** [Bake ye for us (app meaning for us including yourselves) a round cake of bread]. (S.) — Also † **It** (the heat) ripened the fruit (TA.) And **طَبَّحَتْهُمُ الْهَوَاحِرُ** † [The vehement midday-heats fevered them] (A.) And **طَبَّحَهُ الْجَدْرِيُّ** † [The small-pox affected him with a hot, or burning, fever]. and in like manner one says of the **حَصْبَة** [i. e. measles, or spotted fever see **طَبَّاحٌ**. (A.) — [And † **He dressed** silk. see the pass. part. n., below.] — **طَبَّخَ**, aor. **طَبَخَ**, inf. n. **طَبْخٌ**, accord. to the L, seems to signify **He was, or became, confirmed in stupidity**: but only the inf. n. is there mentioned; and this is doubtful. see **أَطْبَخَ**.]

2. **طَبَخَ**, inf. n. **تَطْبِخٌ**, **It** (a **حَسْلٌ** [or young lizard of the species called **زَيْبٌ**] **grew big**; syn. **كَبُرَ**. (S. [See **مَطْبِخٌ**]) — And **He** (a boy) **became active, and grew up, or became a young man**; (L, K;) **grew big**; syn. **كَبُرَ**; (K;) and **became intelligent**. (L.)

5. **طَبَخَ** **He** (a man) **ate** **طَبِيبٌ** [or melons, or water-melons; as also **طَبْطَخَ**]. (A.)

7. انطبخ, (S, A, L, Mṣb, K,) and اُطْبَخَ (K, [but this latter seems to be a mistake, occasioned by a misunderstanding of the word اِسْتَوَى, one of the words by which it is expl. in several of the lexicons.] It (flesh-meat, S, A, L, and the same is said of other things, L) was, or became, cooked, either in a cooking-pot [by boiling or stewing or the like] or by roasting or broiling or frying (S, L, K) or it (flesh-meat) was, or became, cooked with broth, or gravy. (Az, Mṣb.) And you say also, انطبخت القدر [The contents of] the cooking-pot became cooked. (S, L) And انطبخ المرق [The broth became cooked]. (A) — [Said of bread, and wheat, and bricks and clay and pottery, It was, or they were, or became, baked. (See 1.)]

8. اُطْبَخَ He prepared, or prepared for himself, طَبَخَ [i. e. flesh-meat cooked in a pot, &c.], syn. اِتَّحَدَ طَبِيحًا, (S, A, L, K,) or قَدِير, [which signifies flesh-meat cooked in a pot, with, or without, seeds to season it, such as pepper and cumin-seeds and the like, as expl. below, voce طَبِيخ; (TA,) [it is said that] it particularly signifies he cooked for himself alone, [or it signifies for himself with others,] thus differing from طَبَخَ, as expl. above (L) see 1, in two places, and see also 7 ISk says that اُطْبَخَ signifies the cooking in a pot and by roasting or broiling or frying. (S) — [Also, probably, He prepared, or prepared for himself, the beverage called طَبِيخ.]

طَبَخَ. see طَبِيخ.

أُطْبَخَ: see طَبِيخ.

طَبَاخ, (S, A, K,) thus in the handwriting of El-Iyāde, (L,) and طَبَاخ, (K,) thus in the handwriting of Az, (L,) + Firmness, or soundness; (K,) strength, and fatness. (S, L, K.) One says, مَا بِهِ طَبَاخٌ † There is not in it, or him, strength [nor fatness]: originally said of lean flesh-meat, that yields no benefit to him who cooks it. (A.) And رَجُلٌ لَيْسَ بِهِ طَبَاخٌ † A man in whom is no strength nor fatness. (S.) And لَا طَبَاخَ لَهُ † He has no intelligence, nor does he possess any good and † he has no companion remaining to him. (L.) And فِي كَلَامِهِ طَبَاخٌ † In his speech is soundness. (TA.) And مَا فِي كَلَامِهِ طَبَاخٌ † There is no profit in his speech. (A.)

طَبِيخ, of the measure فَعِيل in the sense of the measure مَفْعُول [i. e. q. † Cooked; &c.; but accord. to general usage, it is an epithet in which the quality of a subst. predominates, signifying cooked flesh-meat] accord. to some, flesh-meat cooked with broth or gravy; what is cooked without broth or gravy not being thus termed. (Mṣb:) or, as El-Karkheesays, what has broth, or gravy, and contains flesh or fat; dry fried meat, and the like, not being thus termed.

(Mgh) or q. قَدِير [which signifies either flesh-meat cooked in a pot, or flesh-meat cooked in a pot with seeds to season it such as pepper and cumin-seeds and the like] or قَدِير is applied to that which is with seeds to season it, and طَبِيخ is that which is not seasoned with seeds such as pepper and cumin-seeds and the like (L, TA) [pl. أَطْبِخَةٌ] and cooked flesh-meat is also called طَبِيخ. (L) — [Also A decoction used in this sense in medical and other books. (See also طَبَاخَة)] — And A sort of مُصَفَّ [i. e. wine, or beverage, cooked until half of it has evaporated]. (S, M, A, K.) — And Gypsum and baked bricks. (K) These are said to be meant by the last word in the following trad, إِذَا أَرَادَ اللَّهُ بَعْدَ سُوءٍ جَعَلَ مَالَهُ فِي الطَّبِيخَيْنِ [When God desires evil to befall a man (lit. a servant), He makes his property to consist in gypsum and baked bricks]. (L)

طَبَاخَة The froth, or foam, that boils over from a cooking-pot. (S, K.) — And A decoction of anything; the extracted juice, thereof, that is taken after coction, such as that of Brazil-wood (نَقْم), and the like (L) what one takes, of that which he requires [for use], of that which is cooked, such as نَقْم, of which one takes the طَبَاخَة for dyeing, and throws away the rest. (T) [See also طَبِيخ]

طَبَاخَة The art, or business, of cooking (K)

طَبَاخِيَّة, (A, L,) pl. طَبَاخِي, (S, A, L, K,) † Hot wind (S, A, L, K) blowing at midday in the season of vehement heat. (A, L.) One says, فِي طَبَاخِيَّةٍ طَبَاخِيَّةٍ خَرَجُوا فِي طَبَاخِيَّةٍ الْحَرِّ † They went forth during the hot wind &c., and during the hot winds &c. (A.)

طَبَاخِيَّة, (S, L, K) and طَبَاخِيَّة, (K,) A young woman, (L, K,) full, [or plump,] (L,) compact in flesh. (S, L, K) or the latter, (L,) or both, (K,) an intelligent and beautiful woman. (L, K.)

طَبَاخ A cook. (K.)

طَبِيخ, (A, L, K,) written by Aboo-Bekr طَبِيخ, with fet-h to the ط, (L,) q. طَبِيخ [The melon; or particularly the water-melon] (L, K) of the dial. of El-Hijáz, (L,) or of El-Medeneh. (A.) [Freytag says that, accord. to some, but he does not name his authority, it is a large, round melon, rough to the touch, and without a neck, different from the بطيخ, which is a small melon.]

طَابِخ [act. part n. of طَبَخَ: — and hence,] sing. of طَبِيخ, which signifies † The angels of punishment [who roast the damned in Hell]. (S, K.) — Also, (S, K,) or حَمِي طَابِخ, (A,) † A [hot, or burning,] fever, such as is termed صَابَب. (S, K, TA.)

طَابِخَة † q. هَاجِرَة [i. e. Midday when the heat is vehement, or midday in summer, or in the hot season; &c]. (S, K, TA.)

أُطْبَخَ Confirmed in stupidity; as also طَبَحَة, (L, K,) but the word commonly known is طَبِيخَة. (L.)

مُطَبَّخ (S, Mgh, Mṣb, K) and مُطَبَّخ (Mgh, Mṣb,) sometimes called by the latter name as being likened to an instrument, (Mṣb,) and this latter is the only form mentioned in the A, and is said by Sb to be not a noun of place, but a subst. like مِرْتَد, (TA,) A place of cooking; a place in which cooking is performed, (S, A, Mgh, Mṣb, K;) a cook's house or room, a kitchen. (T.) [See also مُطَبَّخ.] One says, هُوَ أَبْيَضُ الْمَطْبَخِ [lit. He is one whose kitchen, or cooking-place, is white, meaning he is inhospitable, like as one says in the contrary case, هُوَ كَثِيرُ الرَّمَادِ]: and in like manner, هُمُ بَيْضُ الْمَطَابِخِ. (A.)

مِطْبَخ An implement for cooking. or a cooking-pot (K) — See also the next preceding paragraph.

مُطَبِّخ A young [lizard of the species called] صَبَّ [in a certain stage of its growth]: in its first stage it is called جَسَل, then, عَيْدَانِي; then, مُطَبِّخ; then, حَصْرِي, and then, صَبَّ. (S, L) or one that has nearly attained to the size of its parent or one in its fullest state (ISd, L) or the first of the offspring of the صَبَّ (وَلَدِ) الصَّبِّ. (K) [But this is evidently a mistake, as is observed in the TK.] — And A young man that is full [or plump]. (K:) a child when born is called رَضِيعٌ and طَبَلٌ; then, فَطِيمٌ; then, دَارِجٌ, then, جَفَرٌ, then, يَابِغٌ; then, سَدَنٌ; then, مُطَبِّخ; and then, كَوْكَبٌ. (IAar, TA.)

مُطَبَّوْخ: see طَبِيخ. — اِنْبَرِسَمَ مُطَبَّوْخ [Dressed silk]. (Mgh and Mṣb voce حَرِير.)

مُطَبَّخ A place in which people cook their food. (JK.) One says, هَذَا مُطَبَّخُ الْقَوْمِ وَهَذَا مُسْتَوَاهُمْ [This is the people's place of cooking their food, and this is the place of their roasting or broiling or frying]. (S) [See also مُطَبَّخ.]

طبرزن and طبرزل and طبرزد

طَبْرَزْد, an arabicized word, (S, L, Mṣb, K,) from the Pers. تَبْرَزْد, (L,) as though pieces were chipped from its sides with an axe, or a hatchet, (L, Mṣb, K,) تَبْرَزْد in Pers. signifying “an axe or a hatchet,” (L,) [and زَد “he struck,”] originally meaning “what is chipped, or cut, or hewn, with an axe or a hatchet;” (Shifā el-Ghaleel;) [Sugar-candy; called in the present day طَبْرَزْد and قَنْدَة: see قَنْدَة] or excellent sugar. (MF, voce بَرْت) or sugar: (L, K:) as also

طَبَّرَ and طَبَّرَ (Msb.) and طَبَّرَ (As, S, L, Msb, K.) and Yankooob says طَبَّرَ and طَبَّرَ but ISd remarks upon these forms as being unknown to him (L)

طَبَّرَ see the preceding paragraph.

طبع

1 طَبَعَ, aor ٤, inf. n. طَبْعٌ, *He sealed, stamped, imprinted, or impressed, syn. حَسَمَ*. (Msb) [and, as now used, *he printed a book or the like*] and طَبَعَ and حَسَمَ both signify the *making an impression in, or upon, clay and the like* (S, Mgh, O, K.) or, as Er-Rághib says, the *impressing a thing with the engraving of the signet and stamp* (TA in this art and in art حَسَمَ [see more in the first paragraph of the latter art]) and he says also that طَبَعَ signifies the *figuring a thing with some particular figure*; as in the case of the طَبْع of the die for stamping coins, and the طَبْع of coins [themselves] but that it is *more general in signification than حَسَمَ*, and *more particular than نَقَشَ*, as will be shown by what follows accord to Abou-Is-hák the Grammarian, طَبَعَ and حَسَمَ both signify the *covering over a thing, and securing oneself from a thing's entering it* and I Ath says [in like manner] that they held طَبَعَ to be *syn. with رَتَنَ* [inf. n. of رَانَ] but Mujáhid says that رَتَنَ denotes less than طَبَعَ; and طَبَعَ, less than إِقْفَلَ [or the "closing with a lock" thus he says with reference to a phrase in the Kur xlvii. 26]. (TA.) You say, طَبَعَ الْكِتَابَ, (Mgh, Msb,) and طَبَعَ عَلَى الْكِتَابِ (S, Mgh, Msb, K,) *He sealed (حَسَمَ) S, Mgh, Msb, K,) the writing, or letter.* (S, Mgh, Msb) And طَبَعَ السَّاءَ *He branded, or otherwise marked, the sheep, or goat.* (O. [See طَانَعَ.]) And طَبَعَ اللَّهُ عَلَى قَلْبِهِ † *God sealed [or set a seal upon] his [i. e. an unbeliever's] heart, so that he should not heed admonition, nor be disposed to that which is good; (Mgh;) or so that belief should not enter it.* (O:) [and in like manner, طَبَعَ عَلَيْهِ, q v.] in this, regard is had to the طَبْع, and the طَبِيعَة, which is the natural constitution or disposition; for it denotes the characterizing of the soul with some particular quality or qualities, either by creation or by habit, and more especially by creation. (Er-Rághib, TA.) — Also *He began to make, or manufacture, a thing: and he made [a thing] as in instances here following.* (Mgh.) You say, طَبَعَ مِنَ الطِّينِ جَرَّةً *He made, [or fashioned, or moulded,] of the clay, a jar.* (S, O, K.) And طَبَعَ اللَّبَنَ, (Mgh, TA,) and طَبَعَ السِّيفَ, (S, Mgh, O, K,) and طَبَعَ الدَّرْهَمَ, (S, O, K,) *He made (S, Mgh, O, K,) [the crude bricks, and the sword, and the dirhem]: or طَبَعَ الدَّرْهَمَ he struck (Mgh, Msb) with the die (Msb) [i. e. coined, or minted,] the dirhems, or money.* (Mgh, Msb.) And [hence] one says, طَبَعَهُ اللَّهُ طَبْعَهُ, aor. and inf. n. as above, † *God*

created him with an adaptation, or a disposition, to the thing, affair, state, condition, or case, or adapted him, or disposed him, by creation, [or nature], thereto. (TA) And طَبَعَ عَلَى الشَّيْءِ † *He (a man, O, TA) was created with an adaptation, or a disposition, to the thing; or was adapted, or disposed, by creation [or nature], thereto, syn. حَبَلَ, (IDid, O, K, TA,) or فَطَرَ (Lh, TA) — Also, (aor as above, TA, and so the inf. n., O, TA,) He filled (Er-Rághib, O, K, TA) a measure for corn or the like, (Er-Rághib, TA,) or a leathern bucket, (O, K, TA,) and a skin, (O, TA,) &c, (O,) and so طَبَعَ, (S, O, K,) inf. n. تَطْبِيعٌ (S, O) because the quantity that fills it is a sign that prevents the taking a portion of what is in it [without the act's being discovered] (Er-Rághib, TA) — And طَبَعَ قَعَاهُ, (IAar, O, K,) inf. n. as above, (IAar, O,) *He struck the back of his neck with his hand, (IAar, O, K,) i. e. the back of the neck of a boy if with the ends of the fingers, one says, قَدَّ قَعَاهُ. (IAar, O) — قَدَّ قَعَاهُ means I know not whence he came forth, syn. طَلَعَ. (TA) — طَبَعَ, [aor. ٤,] inf. n. طَبْعٌ, said of a sword, *It was, or became, rusty, or overspread with rust* (S) or *very rusty, or overspread with much rust.* (K, TA from an explanation of the aor. but this is written in the CK and in my MS copy of the K, and in the O, طَبِيعٌ. [An explanation of طَبَعَ in the O and K confirms the reading طَبِيعٌ; and another confirmation thereof will be found in what follows in this paragraph]) — Said of a thing, (Msb,) or of a garment, or piece of cloth, (TA,) inf. n. طَبْعٌ, *It was, or became, dirty, (Msb, TA,) and طَبَعَ is likewise said [in the same sense] of a garment, or piece of cloth (M and TA voce رَانَ, in art رَيْن.) — Said of a man, † He was or became, filthy or foul [in character]. (S) And † He was, or became, sluggish, lazy, or indolent. (S) One says of a man, يَطْبَعُ, (O, K,) like يَفْرَحُ, (K,) meaning † He has no penetrative energy, sharpness, or effectiveness, in the affairs that are the means, or causes, of attaining honour, like the sword that is overspread with much rust. (O, K.) — طَبَعَ, (O, K,) inf. n. طَبْعٌ, (O,) said of a man, † He was rendered [or pronounced] filthy or foul [in character]; (O, K;) on the authority of Sh; (O,) and so طَبَعَ, like فَرِحَ; (TA as on the authority of Sh; [but this I think doubtful];) and disgraced, or dishonoured: (K.) and طَبَعَ, (O, TA,) inf. n. تَطْبِيعٌ, (TA,) *he was rendered [or pronounced] filthy or foul [in character], (O, TA,) and blamed, or discommended. (O.)****

2. طَبَعَ, inf. n. تَطْبِيعٌ, *He sealed well [or much, or he sealed a number of writings &c.]. (KL: in which only the inf. n. is mentioned.) — And He loaded [a beast heavily, or] well. (KL.) — See also 1, a little after the middle. — تَطْبِيعٌ signifies also The rendering unclean, dirty, filthy, or impure. (O, K.) — See 1, last sentence.*

5. تَطَبَعَ † *He affected what was not in his natural disposition. (Har p. 236) You say, تَطَبَعَ بِطَبَاعِهِ † He affected, or feigned, his [i. e. another's] natural dispositions (O, K, TA.) — Also It (a vessel) became full or filled. (S, O, K) quasi-pass. of طَبَعَهُ. (S) And تَطَبَعَ بِالنَّهْرِ It (a river, or rivulet,) overflowed its sides with the water, and poured it forth abundantly. (TA.) — See also 1, last quarter.*

7. يَدُوتُ وَتَطْبِيعٌ, a phrase of Es-Sarakhssec, meaning [It melts, and then] it admits of being sealed, stamped, imprinted, or impressed, is allowable on the ground of analogy, though we have not heard it [as transmitted from the Arabs of pure speech]. (Mgh) — [Golius has erroneously expl. اطبع as meaning "Mansuetus, edoctus, obsequens fuit," on the authority of the KL, evidently in consequence of his having found its inf. n. (اِطْبَاعٌ) written in a copy of that work for اِطْبَاعٌ, the reading in my own copy.]

8. اِطْبَاعٌ for اِصْطِبَاعٌ see in art وضع.

طَبَعَ, originally an inf. n., (S,) signifies † *A nature, or a natural, a native, or an innate, disposition or temper or the like, or an idiosyncrasy, syn. سَحِيَّةٌ (S, O, K, TA) or حَبَلَةٌ (Msb) and حَلِيقَةٌ; (TA,) to which a man is adapted by creation; (S, O, Msb, K, TA,) [as though it were stamped, or impressed, upon him;] as also طَبِيعَةٌ, (S, O, K, TA;) or this signifies his مِرَاجَ [i. e. constitution, or temperament, or aggregate natural constituents], composed of the [four] humours, (Msb, [see مِرَاجَ;]) and طَبَاعٌ, (S, O, K, TA,) or this last signifies, (K,) or signifies also, (O,) with the article ال prefixed to it, *what is, or are, constituted in us in consequence of food and drink &c (مَا رَكِبَتْ فِيْنَا) [in which مطعم and مشرب are evidently used as inf. ns agreeably with general analogy], (O, K, TA,) by عِبَرِ ذَلِكَ being meant such as straitness and anxieties [of circumstances], and niggardliness and liberality, (TA,) of the natural dispositions that are inseparable from us, (O, K, TA;) and this word is fem., (O, TA,) like طَبِيعَةٌ, as is said in the M; or it is sing. and masc. accord, to Abu-l-Kásim Ez-Zejjájee; and it is also pl. of طَبَعَ, as it is said to be by Az; (TA;) [and those who have asserted it to be fem. may have held it to be a pl.,] and طَبَاعٌ is syn. with طَبَاعٌ [as a sing.]; (K, TA;) or, as Lh says, it is syn. with طَبِيعَةٌ; of which the pl. is طَبَائِعٌ. (TA.) — Also † *Model, make, fashion, or mould* as in the saying, اصْرِبْهُ عَلَى طَبْعِ هَذَا † [Make thou it, fashion it, or mould it, according to the model, make, fashion, or mould, of this]. (IAar, O, L, K, TA.)**

طَبَعَ A river, or rivulet; (As, T, S, O, K, TA;) so called because first dug [and filled] by men; having the meaning of مَطْبُوعٌ, like قُطِفَ

in the sense of مَقْطُوف; not applied to any of those cleft by God, such as the Tigris and the Euphrates and the Nile and the like thereof. (Az, TA) pl. أَطْبَاعُ, [properly a pl. of pauc.,]

(As, S, O,) or طَبُوعُ, as heard by Az from the Aṭabs, and أَطْبَاعُ. (TA.) or الطَّبْعُ, as some say, is the name of a particular river: (S, O.) or it is also thus applied, i. e. to a particular river. (K) — And: q. مَعْبُصٌ مَاءٌ [i. e. A place where water sinks, or goes away, into the earth; or where water enters into the earth, and where it collects] (O, K) pl. أَطْبَاعُ (O, TA.) — And The quantity sufficient for the filling of a measure for corn or the like, and of a skin, (O, K, TA, [وَالسَّقَا] in the CK being a mistake for وَالسَّقَا,] such as does not admit of any addition and the quantity that a vessel holds, of water. (TA) — See also the next paragraph, in two places.

طَنَعُ Dirtiness, (S, Mṣb,) or dirt. (S) or, as also طَنْعُ, rustiness, or rust, (O, K, TA,) upon iron; (TA;) and dirtiness, or dirt, (O, K, TA,) covering the sword (TA) or the former signifies much dirtiness or dirt, from rust. (Lth, O, K) pl. أَطْنَاعُ. (K.) [See طَبِيعُ, of which طَبْعُ is the inf. n.] — Also † Disgrace, or dishonour; (A'Obeyd, O, K, TA,) and so طَنْعُ, (TA;) it is in religion, or in respect of worldly things. (A'Obeyd, TA) Thābit-Kutneh says, in a verse ascribed by Et-Tanookhee to 'Orweh Ibn-Udheynehi,

* لَا حَبْرَ فِي طَنْعٍ يَهْدِي إِلَى طَنْعٍ *
* وَعَقَّةٌ مِنْ قَوَامِ الْعَيْشِ تَكْفِينِي *

[There is no good in coveting, or covetousness, that leads to disgrace: and a sufficiency of the means of subsistence contents me]. (O, TA:) يَهْدِي in this case means يُوَدِّي. (O.)

طَنْعُ Rusty; applied to a sword. (TA.) — Dirty. (Mṣb) — Applied to a man, (O;) † Filthy, or foul, base, ignoble, mean, or sordid, in disposition, that will not be ashamed of an evil action or saying. (O, K, TA.) — And † Sluggish, lazy, or indolent. (TA.)

طَبْعَانُ الْأَمِيرِ The clay with which the prince, or governor, seals. (O, K)

طَبْعُ, as a sing. and a pl.: see طَبْعُ.

طَبَاعَةُ The art, or craft, of the طَبَّاعُ, or manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.) — [Also, as used in the present day, The art of printing.]

طَبِيعَةُ: see طَبْعُ, in two places. [It generally signifies] The مِزَاجُ [or nature, as meaning the constitution, or temperament, or aggregate natural constituents, of an animal body, or any other thing, for instance,] of medicine, and of fire, which God has rendered subservient [to some purpose or purposes]. (TA.) [Hence the phrase

يَسَتْ طَبِيعَتُهُ, meaning He became costive And The four humours of the body. see طَبَائِعُ الْأَرْبَعِ and مِزَاجُ and خُلُقُ]

طَبِيعِي Natural; i. e. of, or relating to, the natural, native, or innate, disposition, or temper, or other quality or property; like حَبَلِي, meaning essential, resulting from the Creator's ordering of the natural disposition in the body. (Mṣb in art حبل.) [Hence, الْعِلْمُ الطَّبِيعِيُّ Natural, or physical, science.]

طَنَاعُ A manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.)

طُوبُوعُ A certain venomous ذَوْنَةٌ [or insect] (El-Jāhizh, O, K, TA) or, (K,) as said to Az by a man of Egypt, an insect (ذَوْنَةٌ) (O) of the same kind as the قِرْدَانُ [or ticks], (O, K,) but (O) the bite of which occasions intense pain; (O, K,) and sometimes, or often, he that is bitten by it becomes swollen [app. in the part bitten], and is relieved by sweet things Az says that it is with the Arabs [called, or what is called,] the بَرَسُ [which is expl. as meaning the tick; or an insect resembling the tick, which, when it creeps upon the camel, causes the track along which it creeps to swell, or as being smaller than the tick, that bites, and causes the place of its bite to swell, &c] (O) [accord. to Dmr, as stated by Freytag, v. q. قَمْقَامَةٌ, which is expl. as applied to a small tick, and a species of louse, that clings tightly to the roots of the hair, app meaning a crab-louse] what is known thereof [or by this appellation] now is a thing of the form of a small emaciated tick, that sticks to the body of a man, and is hardly, or not at all, severed, except by the application of mercury. (TA.)

طَبِيعُ The heart (نَبْ) of the طَلْعُ [as meaning the spathe of the palm-tree]; (O, K;) so called because of its fulness; expl. in a trad. of El-Hasan El-Baṣree as meaning the طَلْعُ [i. e. in this case, agreeably with general usage, the spadix of the palm-tree] in its كُفْرَى [i. e. spathe], the كُفْرَى being the envelope of the طَلْعُ. (O, TA.)

حَاتِمٌ طَبِيعُ and طَانِعُ (S, O, Mṣb, K, &c.) i. q. حَاتِمٌ (S, O) and حَاتِمٌ (O) [meaning A signet, seal, or stamp; i. e.] a thing with which one seals, stamps, imprints, or impresses: (Mṣb, TA) [and also a seal, or stamp, as meaning a piece of clay or wax or the like, or a place in a paper &c., impressed, or imprinted, with the instrument thus called] and accord. to ISh, the former, (O,) or each, (K,) signifies the مِيسِرُ [which means the instrument for the branding or otherwise marking, and the brand or other mark,] of the قَرَائِضُ [or beasts that are to be given in payment of the poor-rate: see طَبْعُ النَّاسِ]. (O, K.) One says, طَبِيعُ طَبِيعُ [The signet, &c., is a thing that seals, &c.]; which is like the attribution of the act to the instrument. (Er-Rāghib, TA.) And كَلَامٌ عَلَيْهِ

طَانِعُ الْفَصَاحَةِ † [Language upon which is the stamp of chasteness, or perspicuity, &c]. (TA)

طَانِعُ see the next preceding paragraph, in two places — and see also طَبْعُ.

مَطْنَعُ A place where anything is sealed, stamped, imprinted, or impressed. And, as used in the present day, A printing-house, as also مَطْنَعَةٌ.]

مُطْنَعَةٌ, applied to a she-camel. see the next paragraph.

مُطْنَعُ Filled so its fem. in the phrase قِرْنَةٌ مُطْنَعَةٌ [A skin filled with food]. (TA.) — And مُطْنَعَةٌ applied to a she-camel, Filled with fat and flesh, so as to be rendered firm in make: (Az, TA) or [simply] فُتْ (Z, TA) — And, (TA,) so applied, Heavily laden, (S, O, K, TA;) and [in like manner] مُطْنَعَةٌ a she-camel heavily burdened by her load. (TA) — And مُطْنَعُ مَهْرٌ A colt trained, or rendered tractable or manageable. (TA.)

مُطْبُوعُ [pass. part n. of طَبَعَ in all its senses]. — You say, هُوَ مُطْبُوعٌ عَلَى الْكَرَمِ † [He is created with an adaptation, or a disposition, to generosity]. (TA)

طَبَق

1. طَبَقَهُ, aor. ٢, accord. to Freytag, is expl. in the K as syn. with أَطَقَهُ in the fist of the senses assigned to this latter below but I find no authority for this in the K nor in any other lexicon. — طَبَقَتْ يَدُهُ, (S, O, K, TA,) aor. ٢; and طَبَقَتْ, aor. ٢; (TA;) inf. n. (of the former, S, TA) طَبَقَ (S, O, K, TA) and (of the latter, TA) طَبَّقَ (K, TA,) † His arm would not be stretched forth, (S, O,) or † stuck to his side, (K, TA,) and would not be stretched forth. (TA.) — طَبَقَ طَبَقَ يَدِي كَذَا i. q. طَبَقَ i. e. He set about, or began, &c., doing with me such a thing. (O, K.)

2. طَبَقَهُ, inf. n. تَطْبِيقُ. see 4. — [Hence,] طَبَقَ السَّحَابُ الْحَوَّ The clouds covered the mid-air between the heaven and the earth. (K) and طَبَقَهَا طَبَقًا الْعِيمُ السَّمَاءُ [The clouds covered the sky]: (Mgh, TA:) both signify the same. (TA.) And طَبَقَ الْمَاءُ وَجْهَ الْأَرْضِ The water covered the face of the earth, or land. (K.) — And طَبَقَ الشَّيْءُ, inf. n. as above, i. q. عَمَّ [The thing was, or became, common, or general, in its relation or relations, operation or operations, effect or effects, &c.]. (K.) And as syn. with عَمَّ it is trans.: so in the phrase هَذَا مَطَرٌ طَبَقَ الْأَرْضَ [This is rain that has included the general extent of the land within the compass of its fall]. (TA.) And one says also, طَبَقَ الْغَيْمُ, (S, O, TA,) inf. n. as above, (S, O, K, TA,) The clouds rained upon the whole of the land; (S, O;) or made their rain common, or general, (K, TA,)

الليل, and طَبَّقَ, he came to us after a space, or period, (حِينَ) of the night; and in like manner, مِنَ النَّهَارِ of the day (TA.) the pl. of طَبَّقَ is طَبَقَاتٌ. (K.) [See also طَبَّقَ, in, or near, the middle of the paragraph] = Also Bud-lime, a dial. var. of دَبَقٌ. (IDid, O, K.) And The fruit of a certain kind of tree [app. meaning the berries of the viscum, or mistletoe, of which bud-lime is mostly prepared, and which are called دَبَقٌ in the present day]. (K.) And Anything with which a thing is stuck, or made to stick (K.) And [particularly] A thing [or substance] to which the exterior lumina of the pearl is stuck so that it becomes like it, as also مُطَبَّقٌ. (TA.) — And Snare for birds, or things with which birds are caught, (Ibn-'Abbād, O,) like فَخَّاح; as also طَبَّقَ; of which [latter] the sing is طَبَقَةٌ (Ibn-'Abbād, O, K.) = Also A road, or way — and دَسُورٌ [as a Pers. word, generally meaning Permission, or leave, as expl. by Golius in this instance]. (KL. [But for these two significations I have not found any other authority.])

طَبَّقَ A thing that is the equal of another thing (Msb, K.) of any kind (K) in its measure so that it covers the whole extent of the latter like the lid this is its primary signification (Msb) [whence] one says, هَذَا الشَّيْءُ طَبَّقَ هَذَا, like طَبَقُهُ, q v. (IAar, O, K.) and [hence] it signifies The cover, or lid, (Mgh, K.) of a jar, (Mgh,) or of anything (K.) pl. أَطْبَاقٌ (S, O, K.) [and طَبَاقٌ, mentioned in the Msb as a pl. of طَبَّقَ in another, but similar, sense, which will be found in what follows, but better known as a pl. of طَبَقَةٌ], and أَطْبَقَةٌ is added as another pl. in the K, but [SM says] this is strange; I have not found it in the [other] lexicons, and it may be that the right reading is وَأَطْبَقَةٌ, as syn. with what immediately there follows it, i. e. وَطَبَقَةٌ. (TA.) وَطَبَقَةٌ is [a prov.] expl. (O, K, TA) by أَشْ (O, TA) as said of a company of men who had a receptacle of skin [i. e. a water-skin] that had become old and worn out, wherefore they made a طَبَّقَ [or cover] for it. (O, K, TA:) [so that the meaning is, A water-skin that had become old and worn out suited its cover.] or سَنَنْ and طَبَّقَ [in the طَبَقَهُ] were two tribes; (S, O, K, TA;) and, as ISd says, سَنَنْ does not here mean a water-skin, for this has no طَبَّقَ. (TA.) or طَبَقَةٌ is for طَبَقَةٌ, and طَبَقَةٌ was an intelligent woman, whom an intelligent man took as his wife. (O, K, TA. [See Freytag's Arab. Prov., ii. 800.]) — Also A certain household utensil; (Msb;) [i. e. a dish, or plate; perhaps thus called because the cover of a cooking-vessel is often used as a dish or plate;] the thing upon which one eats, (K, TA,) and in which one eats; and the thing upon which fruit is placed [i. e. a dish, or plate, used for that purpose; and likewise a round tray, and the like]: (TA:) pl. أَطْبَاقٌ and طَبَاقٌ. (Msb.) — † The surface of the earth

[considered as a cover] (K, TA) [And in like manner applied to A layer, or stratum, of earth. دَقَّتْ الشَّيْءُ is expl. in the Msb as meaning أَحْفَيْتُهُ تَحْتَ أَطْبَاقِي التُّرَابِ I concealed it beneath the layers, or strata, of the earth, or dust. See also طَبَقَةٌ] — † The exterior part of the pudendum muliebrie [considered as a cover] (Ibn-'Abbād, O, K, TA.) — A fold, a ply, or an overlapping part, of a thing. (PS [See حِمَتْ]) — [And hence, app., † A roller of the sea see آدِي] — A thin bone [or cartilage] that forms a division between any two vertebrae. (S, O, K.) what is between any two vertebrae of a horse [etc] pl. أَطْبَاقٌ: (K) and some say, the vertebrae altogether and some say, a vertebra, in any part. (TA.) It is said in a trad respecting the day of resurrection, تَقَى أَصْلَابُ الْمُنَافِقِينَ, meaning [The backbones of the hypocrites shall be (lit. continue to be) as though they were] one vertebra. or, as some say, طَبَقَةٌ, and [they say that] طَبَّقَ is the pl. [or coll gen n.] (O [See also 1 in art. عَمَر]) — [And Any of the successively-superimposed cartilages of the windpipe pl. أَطْبَاقٌ (See حَصْرَةٌ, in art حَر and see also خَلْفُومُ.)] — Any of the stages of Hell [whereof every one except the lowest is imagined to be like a cover over another] (TA) [And in like manner, Any of the Seven Heavens] one says, السَّمَوَاتُ طَبَاقٌ, meaning The Heavens are [composed of stages] one above another; (S, O, Msb,) every heaven [except the lowest] being like a طَبَّقَ to another (Msb) or this is said because of their being conformable, one with another (K.) and it is said in the Kur lxvii. 3, أَلَدَى حَلَقٍ سَعَى سَمَوَاتٍ طَبَاقًا, meaning [Who hath created seven heavens] placed one above another; طَبَاقًا being the inf. n. of طَبَّقَ [q. v.], used as an epithet; or for طَبَّقَتْ طَبَاقًا, or ذَاتَ طَبَاقٍ, pl. of طَبَّقَ or of طَبَقَةٌ. (Bd.) — [Any of the bones of the head, because they compose a covering: or] أَطْبَاقُ الرَّأْسِ means the bones of the head because they suit one another and have certain parts of them inserted and infixed into other parts. (TA. [See 8 in art. شَحْر.]) — Any joint of a limb pl. أَطْبَاقٌ. (As, TA.) — A collective number of men, and of locusts; (S, O, K,) as also طَبَّقَ, (K,) which is thus expl. by As in relation to men: (TA:) or a multitude of men, and of locusts: (K:) [app. considered as covering a space of ground.] or a company of men that are equal with a company like them. (ISd, TA.) — A generation of mankind; or the people of one time; syn. قَرْنٌ and عَالَمٌ; as in the saying of El-'Abbās,

إِذَا مَضَى عَالَمٌ بَدَا طَبَّقٌ

[metre مُنْسَرِح] i. e. إِذَا مَضَى قَرْنٌ بَدَا قَرْنٌ [When a generation passes away, a generation appears in its place]: the قَرْنٌ being called طَبَّقٌ because they are a طَبَّقٌ [i. e. cover] to the earth: then

they pass away and another طَبَّقٌ comes (O, TA) or, as IAar says, طَبَّقٌ signifies a people after a people (TA) And (TA) قَرْنٌ [i. e. generation] of time or twenty years (K, TA) or, as in the book of El-Hejece, on the authority of I'Ab, طَبَقَةٌ has this latter meaning (TA.) — † A rain such as fills and covers the earth, or land, (TA,) or such as is general, (S, O, K, TA,) and of wide extent, termed by a poet (namely, Imia-el-Keys, O, TA) طَبَّقَ الْأَرْضِ: (S, O, TA) or a lasting rain, consecutive in its falls. (Msb.) And أَصْحَبَتِ الْأَرْضُ طَبَقًا وَاجِدًا means † [The land became, or became in the morning,] covered with water over its surface (TA) — A main portion of the night and of the day (S, O, K) or, accord to the Mufradāt [of El-Rāghib], طَبَّقَ سَاعَاتُهُ اللَّيْلُ وَالنَّهَارُ signifies المِطَافَةُ, and meaning the commensurate, or similar, or equal, portions of the night and of the day (TA) See also طَبَّقَ. — And A state, or condition, (S, O, K, TA,) as also طَبَقَةٌ, of which the pl is طَبَاقٌ the pl. of the former in this sense is أَطْبَاقٌ. (TA) Hence the phrase, لَنَرُكِبَنَّ طَبَقًا عَنْ طَبَقٍ, (S, O, K, TA,) in the Kur [lxxxiv 19], meaning [Ye shall assuredly enter upon] state after state, (S, O, TA,) and predicament after predicament, as in the A, (TA,) on the day of resurrection, (S,) the state being termed طَبَقٌ because it will fill the hearts [as though the dread thereof covered them], or will be near to doing so, (O, TA,) and عَنْ being put in this instance, as it is in many others, in the place of نَعْدٌ (TA) or the meaning is, one after another of similar states of hardship: or it may be, degrees of hardship after degrees thereof; طَبَّقٌ accord to this rendering being regarded as pl. [or coll gen n.] of طَبَقَةٌ: (Ksh and Bd) or [ye shall assuredly mount upon] the heaven in one state after another state; for it (the heaven) shall be like مِهْل [i. e. molten brass or iron &c., as is said in the Kur lxx 8,] and then successively in other states (O, TA.) so says Aboo-Bekr accord. to Er-Rāghib, it points to the various successive states of man in the present world from his creation, and in the world to come until his resting in one of the two abodes [Paradise or Hell]: or, accord. to Ibn-Abi-l-Hadeed, it means [ye shall assuredly enter upon] difficulty after difficulty; as is related by MF; and the same is said by Az on the authority of I'Ab: (TA) some read لَنَرُكِبَنَّ, meaning thou, O Mohammad, shalt assuredly mount upon stage after stage of the stages (أَطْبَاقٍ) of heaven; and I'Ab and Ibn-Mes-ood read لَنَتَرُكِبَنَّ, with kesr to the ب, which is accord to the dial. of Temeem, and Keys and Asad and Rabee'ah pronounce the first letter of the future with kesr except when it is ي. 'Omar read لَنَبْرُكِبَنَّ, either as relating to the Prophet or as referring to him who is mentioned in verses 10-15 of the same chapter. (O, TA.) One says also, يَبَاتُ يَرْعَى طَبَقَ النُّجُومِ, meaning † [He passed the night watching] the state of the stars in their course: (TA:) or طَبَّقٌ

الشُّجُور means *the falling* [or app. *setting*] of *stars* after [other] stars or, accord. to Es-Sadoosee, *the rising of a star and the setting of another* and a *collective number thereof* after a *collective number* [of others] and such, he says, are termed *حَايَتِ الْإِبِلِ طَقًا* (O.) — *طَقَاتُ* *مِنْ الشُّجُورِ* means *one another, in a single line* see art. *حَف*. (TA.) And one says, *وَلَدَتْ الْعَمْرَ طَقًا* and *طَقًا*, meaning *The sheep, or goats, brought forth one after another* (L) El-Umawee says, when they do thus, one says, *وَلَدَتْهَا الرَّحِيلَاءُ* and *وَلَدَتْهَا طَقًا* and *طَقَةً* [They brought them forth (i. e. their young ones) one after another]. (S, O) — [The pl.] *الْأَطْبَاقُ* also signifies *Those who are remote, and those who are remotely connected* so in a trad. respecting the signs of the resurrection, or of the time thereof, in which it is said, *يُؤْصَلُ الْأَطْبَاقُ وَيُقَطَّعُ الْأَرْحَامُ* [Those who are remote, and those who are remotely related, shall be brought into close connection, and the ties of relationship shall be severed]. (TA) — *بَنَتْ طَقِي* is an appellation of *A female tortoise*, [app. because of the cover of her back,] which, (S, O, K,) as the Arabs assert, (S, O,) lays ninety-nine eggs, all of them [eventually] tortoses, and lays one egg which discloses (S, O, K) a serpent (K) [or a serpent such as is termed] *أَسْوَد*; (S, O,) or, accord. to Az, *sixty-nine* [eggs], and the *seventieth* is [eventually] a viper (So in a marg. note in one of my copies of the S; in which, also, the appellation is written *بَنَتْ طَبَقِي*, instead of *بَنَتْ طَقِي*.) Hence the phrase *بَنَاتِ طَقِي* meaning *† A calamity*; (S, O, TA,) as also *بَنَتْ طَقِي* (TA) meaning *calamities* [like *مُطِيقَاتُ*] as well as *tortoises* and *serpents*: (K) and *أَمْرُ طَقِي* [in like manner] means *calamity*. (TA in art. *طَرَق*) or, accord. to Eth-Tha'ālibee, *طَقِي* [thus, imperfectly decl., as written in the L,) signifies *a yellow serpent* (L, TA.) and *أَمْرُ طَقِي* and *بَنَتْ طَقِي* are said to signify *the serpent*, because of its coiling itself round: or *بَنَاتِ طَقِي* is an appellation applied to *serpents* because of their winding themselves round (*لِأَطْبَاقِي*) upon him whom they bite, or, as some say, because the *حَوَاءُ* [q. v.] confines them beneath the lids (*أَطْبَاقُ*) of the baskets (*أَسْفَاطُ*) covered with leather; or, as Z says, because they resemble the *طَبَقُ* [i. e. cover, or dish, or plate,] when they coil themselves round. (TA.)

طَبَقَةٌ: see *طَقِي*, former half, in two places: — and also near the end of the same paragraph.

طَبَقَةٌ [generally signifying *Any one of two or more things that are placed, or situate, one above another; a stage, story, or floor; a layer, or stratum; or the like*: pl. *طَبَقَاتُ* and *طَبَاقِي*: see *طَقِي*, in seven places. — [Hence, *طَبَقَاتُ الْعَيْنِ*, *طَبَقَاتُ* *The coats, or tunics, of the eye.* (See *جَلِيدَةٌ*.)] —

[Hence also,] *طَبَقَاتُ النَّاسِ* *The degrees, ranks, orders, or classes, of men.* (S, O, TA) [Thus, *طَبَقَاتُ الشُّعْرَاءِ* means *The orders, or classes, of the poets*] — *كُنْتُ إِنِّي طَقَةً* is a phrase mentioned by Ibn-'Abbād as meaning *His letters, or epistles, to me are consecutive* (O, TA) — A *طَقَّة* of land is [A portion] like a *مَسَارَةٌ* [expl. in art. *سور*]. (TA)

نَدَّ طَبَقَةً *An arm that will not be stretched forth; (S, O, TA,) sticking to the side.* (K, TA)

طَبَاقُ [a pl. of *طَقَّة*, and said to be also a pl. of *طَقِي*] — *طَبَاقُ الْأَرْضِ* means *What is upon the earth*. (S, O) or *what fills, or would fill, the earth, extending over it in general, or in common*, (O, TA,) as though it were a *طَقِي* [or cover] to it. (TA) It is said in a trad. respecting Kureysh, *عَلِمُوا عَلَيْهِمْ طَبَاقُ الْأَرْضِ* i. e. *The knowledge of the knowing of them is as though it extended over the earth in general, or in common, and were a cover to it*, (O, TA,) or, as some relate it, *طَبَقُ الْأَرْضِ*. (TA.) — See also *طَقِي*. — And see *مُطِيقُ*.

طَقِي: see *طَقِي*, in five places.

طَبَاقَةٌ † A camel (S, O, K) that will not cover, (S, O,) lacking strength, or ability, to cover. (K, TA.) — And, applied to a man, (S, O, K,) † *Impeded in his speech, unable to speak; or tongue-tied* (O, K, TA) or *that will not perform the act of coitus*. (TA) or *heavy, covering the woman (عَلَى الْمَرْأَةِ)*, in the CK [erroneously] *يُطِيقُ*, and in my MS. copy of the K *يُطِيقُ*, with his breast by reason of his heaviness (K, TA) or *impotent*; syn. *عَيْي*. (S, O) or *impotent* (*عَيْي*), *heavy, covering her whom he compresses, or the woman, with his breast, by reason of his littleness, or immature age*: accord. to Az, *stupid, foolish, impotent in speech or actions, dull, or heavy*. accord. to IAAr, *whose reason is veiled, or wholly obscured, (أُطِيقَ عَلَيْهِ الْجُؤُنُ مُطِيقٌ عَلَيْهِ)*, [see *الْجُؤُنُ*], by stupidity, or foolishness. or, as some say, *whose affairs are veiled to him [so that he sees not how to accomplish them]: or who lacks ability to speak, his lips being closed.* (TA) — *تَحَلَّبُوا عَلَى* *ذَلِكَ الْإِنْسَانِ طَبَاقَةً* means *They collected themselves together against that man, all of them.* (ISH, O.)

طَبَاقُ A species of tree, (S, O, K,) growing upon the mountains of Mekkeh; (K,) described to AHN by some one or more of Azd-es-Sarāh as being about the stature of a man in height, growing near one another, scarcely ever or never seen singly, having long, slender, green leaves, which slip [between the fingers] when squeezed, applied as a dressing to a fracture, which, remaining upon it, they consolidate; it has a clustered yellow flower; is not eaten by the camels, but by the sheep or goats; and grows among the rocks, with the *عَرَعَر*; the bees eat from its

flowers, and the mountain-goats also feed upon it (O) it is beneficial as an antidote against poisons, taken internally and applied as a dressing, and as a remedy for the mange, or scab, and the itch, and fevers of long continuance, and colic, and jaundice, and obstructions of the liver, and is very healing (K) *طَبَاقُ*, thus written by Gohus, without teshdeed, is said by him to be *Ocimum agreste*; as on the authority of Meyd; but he has not given the syn. by which Meyd has explained it. *نَبِيْنُ سَتِّ وَطَبَاقِي*, in a trad. of Moḥammad Ibn-El-Hanafeyeh, means in the places where grow these two species of trees, (O,) i. e. in the tracts of the mountains of Mekkeh. (TA.)

طَبَاقِي: see *طَقِي*. — Also, (S, Mgh, O, K,) and *طَبَاقِي* (K,) both mentioned by Ks and Lh, [and both in one of my copies of the S,] (TA,) and *طَبَاقِي* (F, O, K,) A large brick (Mgh) or a large baked brick. (S, O, K,) [or a large tile, or flat piece of baked clay.] and a large [piece of] glass (Mgh) arabicized, (S, Mgh, O,) from the Pers, (S, O,) i. e. from *تَانَه*: (Mgh, O) [and particularly a large flat piece of baked clay, or of stone, *سُح*, that is used for a trap-door] whence, *بَنَتْ الطَّبَاقِي* [the chamber that has a trap-door] (Mgh. [see also *مُطِيقُ*]) pl. *طَوَابِيْقُ* and *طَوَابِيْقِي*; (Mgh, O, K,) the former being pl. of *طَبَاقِي*, and the latter of *طَبَاقُ*. (O.) — And in like manner the *طَبَاقِي* of iron [is from the Pers. *تَانَه*] (O) [i. e.] *طَبَاقِي* signifies also, (K, TA,) and *طَبَاقِي* likewise, (accord. to the K,) A certain vessel in which one cooks, (K, TA,) [meaning a *fiyung-pan*,] of iron or of copper (TA) arabicized from *تَانَه* (K, TA.) — [And A plate, or flat piece, of metal.] = *بَشَرُ دَاتٍ* *طَبَاقِي* means *A well in which are projecting edges.* (Ibn-'Abbād, O.) = And *طَبَاقِي* and *طَبَاقِي* signify also A limb, or member, (Th, O, K, TA,) of a human being, such as the arm, or hand, and the leg, or foot, and the like. (Th, TA.) applied in a trad. to the hand of a thief, which is to be cut off. (TA.) [see *طَبَاقُ*, in art. *طوب*] or they signify [or signify also] the half of a sheep, or goat. (K, TA:) or as much thereof as two persons, or three, eat. (TA.)

طَبَاقُ; pl. *طَوَابِيْقُ*: see the next preceding paragraph.

الْعِمَّةُ الطَّبَاقِيَّةُ *The mode of disposing the turban without winding [a portion thereof] beneath the chin*: (O, K:) a mode which is forbidden. (O.) *حَاءُ فَلَانٍ مُتَعَمِّمًا طَبَاقِيًّا* means *Such a one came having his turban disposed in the manner above described.* (IAAr, O.)

مُطِيقُ: see *مُطِيقُ*.

مُطِيقُ [pass. part. n. of 4, *Covered*; &c.]. — *الْحُرُوفُ الْمُطَبَّقَةُ* are *The letters ط, ض, ص, and ظ*: (S, O, K:) the part of the tongue which is the place of their utterance being [closely] covered [in their utterance] by what is opposite to it of the palate. (O, TA.) — And *مُطِيقُ* is

used by the vulgar for مُطَقِّ عَلَيْهِ, [which is for مُطَقِّ عَلَيْهِ الْجُنُونُ,] meaning + Upon whom insanity is made to be continual (Msb. see also طَبَقًا [where مُطَقِّ عَلَيْهِ is in my opinion better rendered]:) and you say مَحْضُونَةٌ مُطَقِّ عَلَيْهَا [in like manner, for مُطَقِّ عَلَيْهَا الْجُنُونُ + an insane female whose reason insanity has veiled, or wholly obscured] (Mgh, O.) — مُطَقِّ عَلَيْهِ signifies also Affected with a swooning, or a fit of insensibility (TA.) — مُطَقِّ نَيْتٍ means + A verse of which the former hemistich ends in the middle of a word (Z, TA.) — See also the next paragraph. — And see طَبَّقَ.

مُطَقِّ Covering. (O, K, TA.) — Hence, (K, TA,) حُضُونٌ مُطَقِّ (Mgh, O, K, TA) + Insanity that covers [i. e. veils, or wholly obscures,] the reason, or intellect. (TA.) — حُمَّى مُطَقَّةٌ (S, Mgh, O, Msb, K) + A continual fever, not quitting night nor day. (S, Msb, TA) — مُطَقَّةٌ [for سَنة مُطَقَّةٌ] means + A hard, or severe, year. (TA.) And مُطَقَّاتٌ means + Calamities [like بَنَاتٌ طَبَقٍ]. (TA.) — And مُطَقٌّ may have the same meaning as مُطَقِّ. (TA. [But in what sense the latter is here used is not specified.]) — It signifies also A subterranean prison; or a place of confinement beneath the ground. (TA. [The word in this sense, which is probably post-classical, is there said to be like مُحْسِنٌ, but perhaps only because of its having been found written مُطَقِّ, for I think that I have heard مُطَقِّ used in this sense; and I find an apparent authority for this in a copy of the M in arts اصد and وصد, where الإِصَادُ and الوِصَادُ are expl. as meaning البَطَقُ: and likewise in the TA in art. عن, where I find مُطَقِّ, thus written; see 2 in that art.: it seems also that طَبَاقٌ may have the same signification; for I find الإِصَادُ expl. as meaning الطَّبَاقُ in the K in art. اصد; and thus in the O in art. وصد, and likewise الوِصَادُ.])

مُطَقِّ: see طَبَّقَ, last quarter.

جَرَادٌ مُطَقِّ Locusts extending in common or universally [over a tract or region]. (TA.) And سَحَابَةٌ مُطَقَّةٌ A cloud raining upon the whole of a land. (S, O.) — مُطَقِّ signifies also [A sword hitting the joint, and severing the limb: or falling between two bones. — And hence,] + One who takes the right course in affairs by his [good] judgment. (K, TA.)

مُطَابِقٌ: see an ex. voce طَبَّقَ.

طبل

1. طَبَّلَ, (Lth, O, Msb, K,) aor. طَبَّلَ (Lth, O, Msb) and طَبَّلَ (Msb,) inf. n. طَبْلٌ, He beat the drum [or drum; he drummed]; (Lth, O, Msb, K;) and طَبَّلَ (Msb, K,) inf. n. تَطْبِيلٌ, (O, Msb,) signifies the same; (O, K;) or the latter verb signifies he did so much. (Msb.)

2 see the preceding paragraph.

طَبْلٌ [A drum,] a certain thing with which one beats, (S, O, K,) [or rather upon which one beats,] well known, (Msb,) having a single face, and having two faces. (Msb, K.) pl [of mult.] طُوبُلٌ (O, Msb, K) and [of pauc.] أَطْبَالٌ. (Msb, K) [Hence] one says, هُوَ طَبْلٌ ذُو وَحْيَيْنِ [lit He is a double-faced drum], meaning † he is of ill-omened, or hard, aspect. (TA.) And فَلَانٌ طَبْلٌ [lit Such a one beats the drum beneath the garment called كساء; meaning, † strives to conceal what is notorious. similar to the Pers. saying دَرِ رِبْرِ گِلْمِرِ رَدَن] (TA) — Also A رَنْجَةٌ [or small round basket, covered with leather,] for perfumes. (TA.) And A سَلَّةٌ [or round basket] for food, [app shallow, resembling a round tray, for it is said to be] like the خَوَان; also called طَبْلِيَّةٌ, of which the pl. is طَبَالٌ. (TA [See also سَدٌّ, last sentence]) [And A kind of tray, of wood, used for counting money, &c., also called طَبْلَةٌ. this is app. what is meant by the saying in the S, طَبْلُ الدَّرَاهِمِ, طَبْلَةُ الدَّرَاهِمِ, and by the saying in the O, طَبْلَةُ الدَّرَاهِمِ مَعْرُوفٌ] — And A certain sort of garments, or cloths, (Lth, IDrd, O, K,) upon which is the form of the طَبْل [or drum], (Lth, O, K,) or figured with the like of طُوبُل [or drums], (T, TA,) of the fabric of El-Yemen, or of Egypt, (K,) or brought from Egypt, and called also طَبْلِيَّةٌ and الطَّبْلِيَّةُ. (Lth, O) which last appellation is expl. in the A as meaning [garments of the kind called] تَرُود, worn by the lords, or principal personages, of Egypt. (TA.) — And The [tax called] خَرَجٌ: (IAar, O, K) [or an instalment thereof; for] one says, أَدَّى طَبُولًا and طَبْلَيْنِ and أَهْلٌ مِصْرَ طَبْلًا مِنَ الْخَرَاجِ The people of Egypt payed an instalment of the خَرَج [and two instalments and several instalments]; so called after the طَبْل [or drum] of the بَنَدَار [app. meaning the farmer-general of the tax, who, it seems from this, announced his coming by the beating of a drum]. (A, TA.) [and probably syn. with خَرَجٌ as meaning revenue in a general sense; for it is added,] hence [the saying] تَحْتَ طَبْلِيَّةٍ هُوَ يُحِبُّ الطَّبْلِيَّةَ (O, K) [in the CK تَحْتَ is erroneously put for يُحِبُّ] i. e. He loves the خَرَج, (O,) or the money of the خَرَج, (K,) without fatigue. (O.) — الطَّبْلُ signifies also الْحَقُّ and النَّاسُ [i. e. The created beings in general and mankind in particular]: one says, مَا أَدْرِي أَشَى الطَّبْلُ i. e. [I know not] what one of mankind he is: (S, O:) and so أَشَى الطَّبْلُ هُوَ. (TA.)

طَبْلَةٌ [A wooden tray; generally round: like طَبْلِيَّةٌ in Persian. And such is app. meant by what here follows:] A certain thing of wood, which women take for their use. (TA.) See also طَبْلٌ.

طَبْلِيَّةٌ: see طَبَّلَ, in three places.

طَبَالَةٌ The art, or occupation, of beating the drum [or drum]. (Msb, K.)

طَبَّالٌ [A drummer,] a beater of the drum. (O, K.)

طَبَّالَةٌ [fem. of طَبَّالٌ: — and] i. q. طُوبَالَةٌ, q. v

طَبَّالَةٌ A ewe, (S, O, K,) as also طَبَّالَةٌ: (TA.) pl of the former طُوبَالَاتُ a ram is not to be called طُوبَالٌ. (S, K.) Tarafeli says,

نَعَانِي حَسَانَةُ طُوبَالَةٍ *

تَسَعٌ يَبْسًا مِنَ الْعَشْرِقِ *

[Hananeh announced to me death (app. meaning predicted my death, for otherwise it should be نَعَى لِي) a ewe that eats dry 'ishruk]: (S, O, TA:) [in explanation of which it is said,] نَعَانِي means أَحْبَرَنِي بِالْمَوْتِ: and حَسَانَةٌ is the name of a pastor and طُوبَالَةٌ is put in the accus. case as a term of revilement, as though the poet said أَغْبَى طُوبَالَةً. (TA.)

طسن

1 طَبَّنَ, aor. طَبَّنَ, inf. n. طَبْنٌ [accord. to the CK طَبَّنَ, which is wrong]; and طَبَّنَ, aor. طَبَّنَ, inf. n. طَبَانَةٌ and طَبَانِيَّةٌ and طَبُونَةٌ; He understood it; or knew it; or had knowledge, or was cognizant, of it (S, K) some say that طَبَّنَ relates to good, and طَبَّنَ to evil, but AO says that طَبَانَةٌ and طَبَانَةٌ are one, meaning the being very intelligent or knowing; and LH says that طَبَانَةٌ and طَبَانِيَّةٌ, and طَبَانَةٌ and طَبَانِيَّةٌ, and طَبَانَةٌ and طَبَانِيَّةٌ [app. mistranscriptions for طَبَانَةٌ and طَبَانِيَّةٌ], are one [in meaning]. (TA. [See more in the first paragraph of art. تبين.]) — طَبْنٌ لَهَا, in which the pronoun refers to a woman, a phrase occurring in a trad., is expl. as meaning He apprehended what was the state, or disposition, of her mind, and that she was one who would comply with the endeavour to seduce her: or, accord. to Sh, it is طَبْنٌ لَهَا, like صَرَبَ, and means he deceived her, or corrupted her, and beguiled her: accord. to Az, طَبَّنْتُ بِهِ, aor. طَبَّنْتُ, inf. n. طَبْنٌ; and طَبَّنْتُ, aor. طَبَّنْتُ, inf. n. طَبَانَةٌ; signify I deceived him, or deluded him. (TA.) — And طَبَابَةٌ, accord. to IB, signifies also A man's looking at his wife, and either debarring her from appearing or being angry and jealous. (TA.) — طَبْنُ النَّارِ, (S, K,) aor. طَبَّنَ, (K, TA, [in the CK طَبَّنَ,]) inf. n. طَبْنٌ, (K,) He covered the fire [in a hollow] in the earth, in order that it might not become extinguished. (S, K.)

3. طَابِنٌ هُدَيْهِ الْحُقُورَةُ (S) or الْحَفِيرَةُ (K) means Lower thou [or deepen thou] this hollow in the ground [app. for fire to be covered over therein; see 1, last sentence]; syn. طَامَنَهَا and طَاطَمَهَا. (The former syn. in some copies of the S and K; the latter in other copies of the S; and both in

some copies of the K) — And طَابَنَ طَهْرَهُ *He lowered, or bent down, his back*; syn. طَامَنَهُ. (TA) = And طَابَنَهُ, (K), inf. n. مُطَانَّةٌ and طَبَانٌ, (TA,) *He, or it, agreed, or accorded, with him, or it.* (K .)

Q. Q. 4. اِطْبَانٌ q. اِطْمَانٌ; (S , K), formed from the latter by substitution [of ب for ط]. (S in art. طَمِنَ.) So in the phrase اِطْبَانٌ قَلْبُهُ, meaning *His heart became quiet, at rest, at ease, or tranquil.* (TA.)

طَبْنٌ *A numerous collection or body* (K , TA) of men; (TA,) as also طَبْنٌ. (K , TA.) [Freytag adds طَبْنٌ and طَبْنٌ in this sense; but they are mentioned in the K as syns of طَبْنٌ meaning a certain game, and Gohus adds, instead of these two, طَبْنٌ and طَبْنٌ, which are altogether wrong.] — And one says, مَا أَذْرَى أَيْ الطَّبْنِ هُوَ, (S , K , *) meaning أَيْ النَّاسِ هُوَ [i. e. *I know not what one of mankind he is*]. (S , K , *) and so أَيْ هُوَ الطَّبْنِ. (S and O in art. طَبْلَ.) = Also, [and it is implied in the K that the following explanation applies likewise to طَبْنٌ and طَبْنٌ and طَبْنٌ, but the TA restricts it to طَبْنٌ,] *A carcass which is placed for the purpose of capturing upon it the vultures and beasts of prey* (K , TA.) [Freytag assigns this meaning to طَبْنٌ only.] = See also طَبْنَةٌ.

طَبْنُورٌ The [kind of mandoline called] طَبْنُورٌ (IAqr, K ;) or the عود [i. e. *lute*]. (K .) — See also طَبْنَةٌ. — And see طَبْنٌ.

طَبْنٌ see طَبْنَةٌ: — and see also طَبْنٌ. طَبْنٌ also signifies *What the wind brings, [or bears along], of firewood* [app. meaning of fragments thereof], and الطَّبْنُ: [but this seems to be a mistranscription, for it is immediately added,] and sometimes *the house (البيت) that is built, or constructed, therewith* is thus called. (TA.)

طَبْنٌ see طَبْنٌ. — and see also طَبْنَةٌ.

طَبْنٌ and طَابِنٌ Intelligent, understanding, skilled, or knowing, (S , K , * TA,) in everything. (TA.) the former is syn. with تَبْنٌ [q. v.] (M in art. تَبِنَ:) and طَبْنَةٌ signifies [very intelligent &c., being of a measure proper to intensive epithets; or simply] *skilled, or skilful.* (TA.) = And for the first of these words (طَبْنٌ), see also طَبْنَةٌ.

طَبْنٌ see طَبْنَةٌ: — and see also طَبْنٌ.

طَبْنٌ (S), or طَبْنٌ and طَبْنٌ and طَبْنٌ (K) and طَبْنٌ and طَبْنٌ (TA) and طَبْنٌ (K), or this last is pl. of طَبْنَةٌ, (S , TA,) *A certain game, (S, K, TA,) [said to be] played by children, by means of a circular line, [drawn on the ground, (but see what follows,)] and [also] called by them الرَّحَى; (TA;) called in Pers. سِدْرَهُ, or سِدْرَهُ, (accord. to different copies of the S), or سِدْرَهُ, (accord. to some copies of the K ,*

and the TA, [this and سِدْرَهُ being app. for سِدْرَهُ, which is syn. with سِدْرَهُ] in a MS. copy of the K سِدْرَهُ مَرَّةً, and in the CK سِدْرَهُ مَرَّةً, [both app. mistranscriptions for سِدْرَهُ نَرَّةً,] i. e. “having three doors,” (TA,) [app. the same that is sometimes called in Pers. سِدْرَهُ;] the game that is called in Turkish طوقورجون [and طوقرجن], and in Arabic called also قَرَق; (TK ,) [i. e. قَرَق, which is said in the K and TA in art. قَرَق to be the game called سِدْرَهُ, accord. to an explanation and diagram there given, played by means of twenty-four lines, composed of four squares, or parallelograms, one of these having within it another, the latter having within it another, and thus last having within it another, to which are added a line drawn from each angle of the outermost of these to the corresponding angle of the innermost and another line drawn from the middle of each side of the outermost to the middle of the corresponding side of the innermost, within which combination of twenty-four lines they place سِدْرَهُ, in the CK يَصْعَوْنَ] pebbles. سِدْرَهُ is evidently from the Pers. سِدْرَهُ it is said in the TA in art. سِدْرَهُ to be also pronounced سِدْرَهُ and سِدْرَهُ, and to be a Pers. term arabicized. Gohus, without mentioning any other authority than that of the K , explains طَبْنٌ as follows: “Pers سِدْرَهُ, Turc دَقْرَجُنْ أَوِيْنِي, Græc. τριώδιον, Trium, vel novem, scruporum ludus.” Freytag explains the same word as meaning “Triodi seu trivall ludus,” adding a loose rendering of the explanation of قَرَق in the K .] = طَبْنَةٌ signifies also The sound of the [musical instrument called] طَبْنٌ. (IAqr, K .)

طَبْنَةٌ Intelligence, understanding, skill, or knowledge (S , K .) pl. طَبْنٌ. (K .)

طَبْنَةٌ see طَبْنٌ.

طَبْنِيَّةٌ q. طَبْنِيَّةٌ [q. v.]. (TA.)

طَابِنٌ see طَبْنٌ.

طَابُونٌ A place in which fire is covered [in a hollow] in the earth, in order that it may not become extinguished: (S , K .) pl. طَابُونِيْنٌ. (TA.)

مُطَبِّنٌ q. مُطَبِّنٌ [q. v.]. (S .)

طبو

1. طَبَاهٌ, (S , K), aor. يَطْبُوهُ, (S), inf. n. طَبُوٌ; (K), and طَبَاهٌ, aor. يَطْبِيهِ, (S , TA,) inf. n. طَبِيٌ, (TA in art. طَبِيٌ,) *He called him: (S, K;) or, accord. to Sh, he called him with a gentle calling: (TA.)* an ex. of the latter verb occurs in a verse of Dhu-r-Rummeh cited voce ضَارِبٌ, (S), or, as Lh cited that verse, an ex. of the former verb: (TA.) and طَابَاهٌ, (Sh, S , K , [in the CK erroneously written أَطْبَاهُ,] of the measure افْتَعَلَهُ, (S), signifies the same. (Sh, S , K .) And [hence] one says, لَا أَذْرَى مِنْ أَيْنَ أَطْبَيْتَ, [a mistran-

scription for أَطْبَيْتَ,] with damm, and أَطْبَيْتَ, [i. e. أَطْبَيْتَ,] meaning [I know not whence thou hast been called, or] whence thou hast come. (TA in art. طَبِيٌ)

8 see 1, in two places — One says also اِطْبِي بُوَ فُلَانٍ فُلَانًا, (S , K , TA, [in the CK , erroneously, اِطْبِي,]) *The sons of such a one associated as friends with such a one and slew him.* (S , K , TA:) and اِطْبَسْتُ اِطْبَسْتُ I acted with him as a friend, then I slew him. (IKtt, TA) — اِطْبَى الْقُلُوبَ, in a trad. of Ibn-Ez-Zubeyr, means *He showed love, or affection, to the hearts [of others], and drew them near to him.* (TA.) And اِطْبَاهٌ signifies also *He attracted him to himself, or sought to make him incline.* (TA.)

طَبَاةٌ (thus written without any vowel-sign) is said in the TA, in art. طَبِيٌ, to signify أَحمق (i. e. *Stupid, &c*) but I think it probable that this is from a mistranscription for طَبَاةٌ, properly meaning “a hyena,” a beast proverbial for stupidity. see صَعٌ]

طَبَاةٌ see طَبِيَّةٌ, in the next art.

طبي

1 طَبِيٌّ, (S , K), aor. أَطْبِيهِ, inf. n. طَبِيٌ, (TA,) *I turned him away, or back, from it, (Lth, S , K , TA,) namely, his opinion, and his affair, &c. (Lth, TA.) — And طَبَيْتُهُ I called him to it, as also أَطْبَيْتُهُ [in the CK erroneously written أَطْبَيْتُهُ]. (K , TA. See also art. طبو.) — And طَبَيْتُهُ I led him. (K , TA) And thus Lh explains the ex. of this verb in the verse of Dhu-r-Rummeh cited voce ضَارِبٌ. (TA.) = طَبَيْتُ طَبِيٌّ, aor. طَبِيٌّ, inf. n. طَبِيٌّ; (TA;) or طَبَيْتُ طَبِيٌّ, aor. طَبِيٌّ, inf. n. طَبِيٌّ; (K , [in the CK , erroneously, طَبِيٌّ,]) said of a she-camel, *Her طَبِيٌّ [q. v.] was, or became, flaccid, flabby, or pendulous; (TA;) or very flaccid &c.; (K;) on the authority of Fr. (TA.)**

8: see the preceding paragraph. and see also the same verb in art. طبو.

طَبِيٌّ (S , Mgh, Msh, K , &c.) and طَبِيٌّ (S , K) [A teat, or dug, of any of certain animals mentioned in what follows; agreeably with an explanation of its pl. in the O, voce صَرَعٌ, on the authority of AZ; and agreeably with a usage of its pl. in the TA, voce خَلْفٌ, on the authority of Lth: this is the most usual, if not the only proper, signification] the صَرَعٌ [which sometimes means the teat, or dug, and is app. here used in this sense]; mostly, of a beast of prey. (Mgh.) or it is to the beast of prey, and to the solid-hoofed animal, (As, T, S), like the صَرَعٌ to others; and sometimes to the camel; (S ;) or that of the camel and of the cloven-hoofed animal is termed خَلْفٌ: (As, T.) or, to the camel, and to the cloven-hoofed animal, like the نَدَى [which some-

times means the *teat* to the woman; and in rare instances, to the solid-hoofed animal, and to the beast of prey (Msb.) or the *حَمَامَات* [meaning *teats*], (K, TA,) or, accord. to the M, the *حَمَامَاتَان* [meaning *pair of teats*], (TA,) of the *صَرَع* [or *udder*], of the camel, and of a cloven-hoofed animal, and of a solid-hoofed animal, and of a beast of prey. (K) [and *طَبْء* is perhaps a dual var. (see *حَاتَم*, last sentence but two)] pl. *أَطْءَاء*. (S, Mgh, Msb, K) It is said in a prov., (S,) [and] in a letter of 'Othmán to 'Alce, (TA,) *حَاوَرَ الْحَرَامُ الطَّبِيبُ* (S, K) *The girth passed beyond the طَبْيَان* [or *two teats*, or *two pairs of teats*], (TA,) meaning *† the affair, or case, became distressing, and formidable* (K, TA) — El-Hoseyn Ibn-Muteyr uses the pl. metaphorically in relation to rain, by way of comparison, saying,

* كَثُرَتْ كَثْرَتُهُ وَبَلَّهَ أَطْءَاؤُهُ *
* فَإِذَا تَجَلَّتْ فَاصَتْ الْأَطْءَاءُ *

[in which, for *تَحَلَّتْ*, I read *تَحَلَّتْ*; for the verse, literally rendered, seems to mean, *† Its teats were abundant as the abundance of its heavy rain*, (or rather I would read *بَلَّهَ لَكْرَتُهُ* by reason of the abundance &c.,) so that when it flooded with rain, as though it were milked, the teats poured forth exuberantly] (TA) — *أَطْءَاءُ الْكَلْبَةِ* + [*Butch's dug*] is an appellation of the tree called *مَحَاطَة* [i. e. the *sebesten*] (TA in art. *محط*, q v)

طَبْيُ : } see the next preceding paragraph.
طَبْيَةٌ . }

طَبِيَّة, like *فَرِحَة*, on the authority of Fr, in the K erroneously written *طَبِيَّة*, (TA,) [and also there misplaced, for, with *قَبِي* (in the CK *قَبُو*) preceding it, it should follow immediately after the explanation of the phrase *طَبِيَّتِ النَّاقَةِ*, being the part. n., and thus signifying *Whose طَبْي is flaccid, flabby, or pendulous*,] applied to a she-camel, (Fr, TA,) and *طَبْوَاء* signifies the same, (Fr, K, TA;) or this is applied to a she-goat, meaning *whose dug (جَلْمَاء) descend towards the ground*. (So in one of my copies of the S: in the other copy omitted.)

طَبِيٌّ i. q. *مُجِبِّ* [meaning *Yielding milk*]; (S, K; [thus in my copies of the S, and in copies of the K; but said in the TA to be written in the K and in the copies of the S, *مُجَبِّ*, which is evidently wrong,]) as though called, and answering the call. (JM.)

طحن

1. *طَحْن* The act of *frying*: (K:) an adventitious word in the Arabic language. (TA.) You say, *طَحَنَ الشَّيْءُ*, aor. *ء*, inf. n. *طَحْن*, *He fried the thing*. (TK.)

طَاحِن, (S,) or *طَاحِنٌ*, (T,) or both, (Msb,

TA, and in a copy of the S written *طَاحِنٌ*) and *طَاحِنٌ*, (S, Msb, K,) *A frying-pan*, syn. *مَقْلَى*; (Msb,) *a طَاحِنٌ upon which one fries* (S, K) arabicized words, (S, Msb, K,) because *ط* and *ج* do not occur in the original language of the Arabs (S, TA) [app. from the Greek *τήραν*] the pl. of *طَاحِن* is *طَوَاحِن*, (Msb, TA,) and that of *طَاحِن* is *طَاحِنٌ*, (Msb,) or *طَاحِنِينَ*. (MA, TA)

طَاحِنٌ see the next preceding paragraph, in two places.

طَاحِنٌ مُطَحَّنٌ Fried in a *طَاحِن*. (K.)

طح

1. *طَحَّه*, aor. *ء*, (S, O,) inf. n. *طَحَّح*, (S, O, K,) *He scraped it with his heel so as to remove its superficial part, grazed it with his heel* (S, O, K) or *he put his heel upon it and then so scraped it*. (TA) — And *He spread it, or expanded it* (IDrd, O, K.)

4. *اطَحَّه* *He made it to full, threw it down, or let it full and he threw it* (Fr, O, K.)

7. *اِطَحَّح* It (a thing, O) became spread or expanded, or it spread, or expanded, itself (O, K.)

R. Q 1 *طَحَّطَحَ بِهِمْ*, (S, O,) inf. n. *طَحَّطَحَة* and *طَحَّطَحَ*, (S,) *He dispersed, or scattered, them, (S, O, TA,) destroying them* (TA) or *he dispersed, or scattered, them, and overcame them*. (IF, O) And *طَحَّطَحَ* *He dispersed, or scattered, it, destroying it* (Lth, TA) or *he destroyed it*. (IDrd, O) and *he broke it*: (S, O) or *he broke it, destroying it* (TA) and *he dispersed, or scattered, it*. (S, O) And *طَحَّطَحَ*, said of time, or fortune, *It destroyed them; and dispersed, or scattered, them*. (A) And *طَحَّطَحَ* *He dispersed, or scattered, his property* (A.) — And *طَحَّطَحَ* *He laughed slightly*: (K) or so *طَحَّطَحَ فِي صَحْبِهِ*; (TA;) which means the same as *طَحَّطَحَ* and *كُنْكَتَ* (O, TA) and *كُرْكُرَ* and *كُدَّكَدَ* and *طَحَّطَحَ*. (TA.)

طَحَّحَ i. q. *مَسَاحِجَ* [pl. of *مَسْحَجٌ* and of *مِسْحَجٌ* see these two words]. (IAar, O, K.)

طَحَّانٌ [A grinder of corn &c. with a mill] is said by Ks to be of the measure *فَعْلَانٌ* from [the inf. n.] *الطَّحَّحَ*. (O, TA.) [But see art. *طحن*.]

طَحَّحَ مَا عَلَى رَأْسِهِ *طَحَّطَحَ* means *There is not upon his head a single hair*: so says AZ: Lh says, *أَنَا وَمَا عَلَيْهِ طَحَّطَحَ* *He came to us not having upon him anything*. (O.) or the last word in *طَحَّطَحَ* ما عليه signifies *anything*: or *any hair*. (K.) [See also *طَحْلِيَّة*.]

الطَّحَّطَاحُ The lion. (IDrd, O, K.)

مِطْحَة The hinder part of the hoof of a sheep

or goat. (Lth, IAar, O, K) or a thing resembling a *فَلَكَة* [generally meaning the wheel of a spindle], in its foot, with which it scrapes the ground (Th, O, K) Lth says that, beneath its hoof, in the place of the *مِطْحَة*, is a little bone like the *فَلَكَة*. (O.)

طحل

1. *طَحَّلَه*, (S, O, K,) aor. *ء*, inf. n. *طَحَّلَ* and *طَحَّلَ*, (K,) *He hit, or hurt, his طَحَال* [or *spleen*]. (S, O, K) — And *طَحَّلَه*, (O, K,) aor. *ء*, (K,) inf. n. *طَحَّلَ*, (O,) *He filled it, (O, K,) namely, a vessel*. (O.) — *طَحَّلَ*, (S, O, Msb, K,) aor. *ء*, (Msb, K,) inf. n. *طَحَّلَ*, (S, O, Msb,) *He had a complaint of his طَحَال* [or *spleen*] (S) or *he became large in his طَحَال* (O, Msb, K) and *طَحَّلَ*, like *عَبَى*, inf. n. *طَحَّلَ*, [accord. to the CK *طَحَّلَ*] has the former of these two meanings (K, TA.) — And *طَحَّلَ*, (K, TA,) inf. n. *طَحَّلَ*, (TA,) *He was, or became, of the colour termed طَحْلَة*, said of a wolf, and in like manner one says of a sheep or goat. (K, TA.) — And *طَحَّلَ* said of water, (S, O, K,) as also *طَحَّلَ*, (S, O,) *It was, or became, corrupt*, (S, O, K,) and altered in odour, (S, O,) or stinking, by reason of black mud. (K.)

طَحَّلَ *Having his طَحَال* [or *spleen*] large, or enlarged (Msb, K) or *having pain therein*, as also *طَحَّلَ*, (O,) or this latter signifies *having a complaint of the طَحَال*; (TA,) or it signifies, (S,) or signifies also, (TA,) *hit, or hurt, therein*. (S, TA) — And *† [Spleenful, as meaning] angry*. (IAar, O, K.) — And *Black*: (O, K) or of a dusky, or dingy, black colour; (IAar, TA;) which, Z says, may be from [the colour of] the *طَحَال*, or from the meaning of *الطَّحْلَبُ*: (TA) [see also *أَطْحَلُ*.] [for it signifies also] — *Overspread with [the green substance termed طَحْلَبُ*, (IAar, O, K,) or *having much طَحْلَبُ*; applied to water. (AZ, IAar, O, Msb, K.) and in like manner one says *عَيْنٌ طَحْلَبَة* *a source having much طَحْلَبُ*. (Msb.) — Also *Full*; (IAar, O, K;) and so *طَحَّلَ*; applied to a vessel. (K.)

طَحْلَة A colour between that of dust and whiteness, (S, M, O, TA,) with a little blackness, like the colour of ashes: (M, TA) or a colour between that of dust and blackness, with a little whiteness. (K)

طَحَالٌ [The spleen,] one of the intestines, (Msb,) or a piece of flesh, (K, TA,) well known, (S, O, Msb, K,) black, (or rather blackish,) and broad, in the belly of man and of others, on the left, cleaving to the side, (TA,) or cleaving to the ribs on the left side, (Zj in his “*Khalq el-Insán*,”) and said to pertain to every ruminant except the horse, which has none; (Msb: [a strange assertion, involving a double mistake; partly originating from a saying which will be mentioned in what follows:]) it is of the masc. gender: (Lh,

TA) the pl. is طَحْلٌ (Msb, K, TA) and أَطْحَلَةٌ and طَحَلَتْ (Msb. [The second and third of these pls. appear to be rare; for it is said in the TA that the first is the only pl. form and the last is anomalous.] One says of the horse, لَا طَحَالَ لَهُ [lit. *He has no spleen*]; which is a metaphor, meaning † *he is quick, or swift, in his running*, like as one says of the camel, لَا مَرَارَةَ لَهُ [lit. “*he has no gall-bladder*”]; meaning “*he has no daring*” (S, O.)

طاحِلٌ: see the next paragraph, in two places.

أَطْحَلُ *Of a colour like that of the طَحَال* [or *spleen*], (Ham p 96, and TA,) thus applied to a [garment of the kind called] كِسَاءٌ, (TA,) and this is said to be the primary signification of *of the colour of ashes* (Ham ubi supra) or *of the colour termed طَحْلَةٌ* expl. above, (S, O, K,) thus applied to a wolf, (O, K,) and thus the fem. طَحْلَاءُ applied to a sheep or goat (شَاةٌ), (K,) and the masc. applied to ashes (رَمَادٌ). (S, O.) also, (S, O,) and (O) طاحِلٌ, (O, K, [in the CK طَحْلٌ, q v.]) applied to beverage or wine (سَرَابٌ), (S, O, K,) meaning *not clear*, (S, O,) or *turbid*, and so طاحِلٌ applied to dust (عَارٌ, K, TA, [in the CK عَرَاتٌ], and قَتَامٌ, O and TA). And one says قَرَسٌ أَحْضَرُ أَطْحَلُ meaning *A horse whose حُصْرَةٌ* [i. e. *dingy ash-colour, or dark dust-colour*], is *overspread by a little yellowness*. (S, O.)

مَطْحُولٌ: see طَحْلٌ, first sentence. — and the same, also, last sentence.

طحلب

Q. 1. طَحْلَبَ الْمَاءَ (S, K, TA,) inf. n. طَحْلَبَةٌ, (KL,) *The water became overspread with the green substance called طَحْلَبٌ*: (S, TA:) or *had much thereof*. (K, TA.) — And طَحْلَبَتِ الْأَرْضُ † *The land became green with herbage*. (K, TA:) or *began to become so*. (TA.) = طَحْلَبَ الْإِبِلَ *He sheared the camels*. (K) — And طَحْلَبَ قُلَانًا *He slew such a one*. (K.)

طَحْلَبٌ and طَحْلَبٌ (S, Msb, K) and طَحْلَبٌ (Lh, M, K) *The green substance*, (S, K,) or *green slimy substance*, (Msb,) *that overspreads water* (S, Msb, K) *which has become stale*: (K:) or *what is upon water, resembling the web of the spider*: n. un. with ة. (TA.) [See also عَرْمَضٌ.]

مَا عَلَيْهِ طَحْلَبَةٌ *There is not upon him a hair*. (K.) [See also طَحْلَبَةٌ.]

مَاءٌ مَطْحَلِبٌ (IAar, K) and عَيْنٌ مَطْحَلِبَةٌ (S,) this last anomalous, like مَطْحَلِبٌ, (K,) this last anomalous, like مَطْحَلِبٌ, or originating from the supposition of the verb's being trans., (MF,) *A source*, (S,) and *water*, (K,) *overspread with طَحْلَبٌ*, (S,) or *having much thereof*. (K.)

Bk. I.

طحمر

1. طَحَمَهُ, [aor. =,] inf. n. طَحْمَرٌ, *He filled it*. (TA.)

طَحْمَرٌ (S, K) and طَحْمَرٌ (K, and thus also in some copies of the S) and طَحْمَرٌ (K) The دَفْعَةُ [as meaning *tide*, or *rush*], of a torrent, (S, K,) and so [as meaning *tide*] of a valley, (K,) and so [as meaning *irruption*, or *invasion*], of night, (S, K,) and the *greater*, or *main*, part of a torrent, and of night (S) or the *first* دَفْعَةٍ, and the *greater*, or *main*, part or the *impulse*, or *driving*, of the *greater*, or *main*, part [of a torrent] and accord. to Z, طَحْمَرُ اللَّيْلِ is tropical, and means † *the greater, or main, part of the blackness of night*. (TA.) — And † *A company, or congregated body*, of men: (S, A, K, TA) or, as in the M, *a rush, or rushing body*, of men, *more in number than such as are termed قَادِيَةٌ*, which means *the first that come to one, or come upon one*. (TA.) — And طَحْمَرَةُ الْعَيْنَةِ means † *The جَوْلَةٌ* [or *wheeling about*, or the *defeat*, and *return to fight*], of men on the occasion of فِتْنَةٍ [i. e. *conflict and faction, or the like*]. (TA.) = See also طَحْمَرَةٌ.

طَحْمَرَةٌ } see the next preceding paragraph.
طَحْمَرَةٌ .

طَحْمَرَةٌ *A man vehement in conflict*. (S, K.) = And *Numerous camels*. (K.)

طَحْمَرَةٌ *A species of plant*, (S, K,) *growing in plain, or soft, land, of the kind called حَمَضٌ* (TA) or *q. نَحِيلٌ*, (AHn, K, TA,) *which is the best of all the حَمَضُ*, [herbaceous, i. e.] *not having wood fit for fuel nor such as is fit for carpentry, and eaten by the camels*; (AHn, TA,) as also طَحْمَرَةٌ (K, TA,) which is said by AHn to be of the kind called حَمَضٌ, *broad in the leaves, and having much juice*. (TA.)

طَحْمَرٌ *That impels, or propels, much, or vehemently*. (K.) applied to a bow; as also طَحْمَرٌ. or a bow of which the arrow is swift. (TA.)

دَوَافِعُ *i. q. سَيُولٌ طَوَاحِرُ* as though *impelling, or propelling, themselves*. (TA.)

مَطْحُورٌ *Filled*. (K.)

طحن

1. طَحَنَ الْبُرَّ, aor. =, inf. n. طَحْنٌ, (S, Msb, K,) said of a man, (S,) *He ground the wheat*; i. e. *he made the wheat into دَقِيقٌ* [i. e. *flour*]; and so [but app. in an intensive sense] طَحَنَهُ. (K) — [Hence] one says, طَحَنَهُمْ فَأَهْلَكَهُمْ, [He crushed them and destroyed them]. (T and M and K in art. دمر.) And حَرَبٌ تَطْحَنُ كُلَّ شَيْءٍ, [A war that crushes every thing]. (TA.) [See also طَحْنٌ.] And طَحْنُهُمُ الْمَوْتُونَ, [Time, or

death, reduced them to dust] (TA) — And one says also, طَحَنَتِ الرَّحَى [The mill-stone ground; or evolved] (S) — And [hence,] طَحَنَتِ الْأَنْعَى [The viper turned round about; or coiled itself]. (S, K.)

2 see the preceding paragraph, first sentence.

طَحْنٌ see what next follows

طَحْنٌ *Flour*; (S, MA, K,) as also طَحْنٌ: (MA) or *ground wheat and the like*, [or *meal*], and sometimes the inf. n., طَحْنٌ, is used in this sense. (Msb) Hence the prov, أَسْمِعْ أُسْمِعْ حَجَجَةً وَلَا أَرَى طَحْنًا [I hear a sound of the mill, or mill-stone, but I see not flour]. (K)

طَحْنٌ *A certain small creeping thing*, (دَوْبَةٌ, S, K, TA,) *in form like [the species of lizard, or reptile, called] أَمْرَحِينٌ*, [see art. حبن,] *but more slender (أَلْفُفٌ) than this latter, that raises its tail like as does the pregnant camel, and, when bidden to grind, by the children of the Arabs of the desert, grinds with itself the ground until it becomes concealed in the soft soil, and one never sees it but in a tract of ground such as is termed نَثْوَةٌ*. Az says that طَحْنَةٌ signifies a certain small creeping thing (دَوْبَةٌ) like the [beetle called] حُفْلٌ, and that طَحْنٌ is the pl. [but, properly speaking, the latter is a coll. gen. n., and the former is the n. un.] As says that it is [a creature] smaller than the hedge-hog, that comes into existence in the sands, appearing sometimes, and turning round as though grinding, and then diving [into the sand]. (TA [see also عَوَانَةٌ]) and, (K,) accord. to Abou-Kheyr, (TA,) the طَحْنٌ is what is called يَبْتُ عَيْرِيْنٌ [q. v. in art. عمر], (K, TA, in the CK عَيْرِيْنٌ) resembling the pistachio-nut, in colour like the dust, that buries itself in the earth (TA.) — [Hence, app.] Short: (K) [or] accord. to Zj, طَحْنَةٌ signifies short, having in him لَوْتَةٌ [app. meaning *stupidity, or the like*], and IB says that he who is tall, having in him لَوْتَةٌ, is termed عُسْفَتٌ: (TA:) accord. to IAar, short in the utmost degree. (Az, TA.) accord. to IKh, the shortest of the short; and the tallest of the tall is termed سَبْرَطُولٌ. (TA.)

طَحْنَةٌ. see the next preceding paragraph, in two places.

تَطْحَنُ + A war (حَرْبٌ) that crushes (تَطْحَنُ) everything. (TA.) And [hence] الطَّحْنُ is a name for + War. (Az, K, TA.) — And [hence also] † *A كَتِيْبَةٌ* [or *troop*] that crushes (تَطْحَنُ) what it meets (S, TA) or a great كَتِيْبَةٌ: (K:) or a كَتِيْبَةٌ of horsemen, mighty, or valorous, and numerous. (TA.) — And † *Numerous camels*; as also طَحْنَةٌ (S, K:) or both signify camels when they are [many, and are] such as are termed رِفَاقٌ, and have their owners with them; (TA;) as also رَطُونٌ and رَطَانَةٌ (Aq, TA in art. رطن, q v.) and the former, about three hundred sheep or goats; (K;) accord. to Lh; but ISd

says, I know not any other who has mentioned the طحون of sheep or goats. (TA.)

طَحْنٌ and مَطْحُونٌ (Msb, TA) and مَطْحَنٌ (TA) *Ground wheat* (Msb, TA) and the like thereof. (Msb.) — For the first, see also طَحْنٌ.

طَحَّانٌ *The craft, or occupation, of the [or miller].* (K.)

طَحِيَّةٌ *The dregs of the oil of sesame.* (TA)

طَحَّانٌ [meaning *A miller, or grinder of wheat and the like*,] is thus, perfectly decl., if you do not derive it from الطَّحُّ: (K, TA) i. e. طَحَّانٌ, if you derive it from الطَّحْنُ, is perfectly decl., but if you derive it from الطَّحُّ, or from الطَّحَا which signifies “the expanded tract of land,” it is imperfectly decl. (S, TA) if from الطَّحُّ, it is of the measure مَعْلَانٌ, not مَعْلٌ; and if from الطَّحَا, it would be by rule طَحَّوَانٌ. (IB, TA.)

طَحَّانَةٌ: see طَاوُونَةٌ: — and see also طَحُونٌ.

طَاحِنٌ *The bull, of those that tread the wheat, that stands [أَلْدَى يَقُومُ] for which أَتَى يَقُومُ is erroneously put in the K and TA,] in the middle of the heap thereof and around which the other bulls turn.* (K, TA) mentioned by En-Nadr, on the authority of El-Jaadee. (TA)

طَحِيْنٌ, mentioned by Freytag as meaning *A frying-pan* (“sartago”), is evidently a mistranscription, for طَحِيْنٌ.]

طَاحِيَّةٌ, (Msb, TA,) in which the ة is added to give intensiveness to the signification, (Msb,) [or to convert the epithet طَاحِنٌ into a subst.,] sing. of طَاحِنٌ, (Msb, TA,) which signifies † The أَضْرَاسُ [as meaning the *molar teeth, or grinders*,] (S, Msb, K, TA) of a man and of others; as being likened to a mill. (TA.)

طَاوُونٌ: see what next follows.

طَاوُونَةٌ *A mill*: (S, Msb, K:) [also called in the present day طَاحُونٌ: and the same meaning is assigned by Golius and Freytag, by the latter as on the authority of the K, (in which I do not find it,) to مَطْحَنَةٌ, pl. مَطْحَنٌ; and by Golius to مَطْحَانٌ likewise:] or *a mill that is turned by water*; (Lth, MA, Mgh;) as also طَحَّانَةٌ: (Lth, Mgh, TA:) or this signifies *a mill that is turned by a beast* [as طَاوُونَةٌ and طَاوُونٌ do in the present day] (MA, Mgh:) pl. of the first طَاحِنٌ. (Msb, TA.)

[مَطْحَنَةٌ is said by Golius, as on the authority of the KL, (in which however I do not find it,) to signify *A place where grinding is performed*.]

مَطْحَنَةٌ: see طَاوُونَةٌ.

مَطْحَنٌ: see طَحِيْنٌ.

مَطْحَانٌ *A viper turning round about; or coiling itself.* (S, K.) A poet says,

بَحْرَسَاءَ مَطْحَانٍ كَأَنَّ فَحِيحَهَا
إِذَا قَرَعَتْ مَاءَ هَرِيْقٍ عَلَى جَبْرِ

[With a coiling viper, as though its hissing, when it is frightened, were the sound of water poured upon live coals]. (S, TA) — See also طَاوُونَةٌ.

مَطْحُونٌ: see طَحِيْنٌ. — Also † *Milk* — so called as being likened to corn ready-ground, and fit for food. (L in art. مَسَد.)

طحى and طحو

1. طَحَى, aor. يَطْحُو, inf. n. طَحُوْ; and طَحَى, aor. يَطْحَى, inf. n. طَحَى; two dial. vars., though only طَحَى, like سَعَى, is mentioned in the K, (TA,) *He spread [a thing], spread [it] out, or forth, expanded [it], or extended [it].* (K, TA) You say, طَحَوْنُهُ, like دَحَوْنُهُ, i. e. *I spread it, &c.* (S) — And you say, يَقُومُ يَطْحَى بَعْضُهُمُ بَعْضًا *The people, or party, repel one another.* (TA.) — طَحَى, (K,) or طَحَا, (TA,) also signifies *It, or he, became spread, spread out or forth, expanded, or extended*; (K, TA;) being intrans. as well as trans. (TA) Accord. to As, (TA,) طَحَا مِنْ الصَّرْبَةِ means *He became extended* (S, TA) upon the ground (TA) in consequence of the blow. (S, TA) [and this is probably meant by what here follows] طَحَا is said when one throws down a man upon his face; (K, TA;) or when he spreads, or extends, him, or when he prostrates him on the ground (TA) but accord. to Fr, one says, شَرَبَ حَتَّى طَحَى i. e. [He drank until] he stretched out his legs. and طَحَى الْبَعِيرُ i. e. *The camel stuck to the ground*, either from emptiness or from emaciation: and in like manner one says of a man when people call him to aid or to do an act of kindness: the verb being in all these instances with teshdeed — as though, by saying this, he contradicted As as to its being without teshdeed. (TA.) Accord. to AA, (S,) طَحَيْتُ means *I lay, or lay upon my side, or laid my side upon the ground.* (S, K.)

And you say, نَامَ فُلَانٌ قَتَطْحَى i. e. [Such a one slept, and] lay, or lay upon his side, in a wide space of ground. (TA) — Also, i. e. طَحَا, (AA, S,) or طَحَى, (K,) *He (a man, AA, S) went away into the country, or in the land*: (AA, S, K:) like طَحَا. (S in art. طَهُو.) One says, مَا أَذْرَى أَيْنَ طَحَا [I know not whether he has gone away &c.]. (S) And طَحَا بِهِ قَلْبُهُ *His heart carried him away* (ذَهَبَ بِهِ) in [the pursuit of] anything. (S, K:) whence the saying of Alkameh Ibn-'Abadeh,

طَحَا بِكَ قَلْبٌ فِي الْحَسَنِ طَرُوبُ
بُعَيْدَ الشَّبَابِ عَصْرَ حَانَ مَشِيبُ

[A heart much affected with emotion has carried thee away in the pursuit of the beauties long after youthfulness, in the time when entering upon hoariness has arrived: بُعَيْدُ being here a dim.

used for the purpose of enhancement]. (S, TA) And طَحَى بِكَ هَمُّكَ *Thy anxiety has carried thee away in a far-extending course.* (TA.) And طَحَى بِالْكُرَةِ *He threw the ball* (TA) And طَحَى بَعْلَانٌ شَحْمَهُ *Such a one became fat* (TA.) — طَحَا, aor. يَطْحُو, signifies also *He, or it, was or became, distant, or remote.* (K.)

2 see 1, former half, in two places.

5. see 1, latter half.

طَحَا *An expanded tract of land.* (S, K.) — [And the same word, app., written in the TA طَحَى, is there expl. as meaning *The lower, or baser, or the lowest, or basest, of mankind, or of the people.*]

طَحِيَّةٌ *A portion of clouds; as also طَحِيَّةٌ.* (K.)

أَقْبَلَ التَّيْسُ فِي طَحْيَائِهِ is expl. by AZ as meaning [The he-goat came] in his state of rattling at rutting-time (فِي هَيْبِهِ). (TA. [But probably the right expression is فِي طَحْيَائِهِ: see طَحْيَاءُ.]])

طَحَّانٌ as derived from الطَّحَا: see طَحَّانٌ, in art. طحن.

طَاجٌ *Spread, spread out, or forth; expanded; or extended.* (S, K. [See also مَطْجٌ]) And *That has filled everything by its multitude*: (K, TA) in this sense [or in the former sense as is implied in the S] applied to an army. (TA.) And one says مَطْحِيَّةٌ and مَطْحُوَّةٌ and مَطْحِيَّةٌ, meaning *A great* (T, K, TA) spreading (TA) tent. (T, K, TA.) And المَدْوَمَةُ الطَّوَّاجِي *The vultures that circle [in the sky] around the bodies of the slain.* (S, TA.) — Also *High, elevated, or lofty* so in the phrase لَا وَالْقَمَرِ الطَّاجِي [No, by the high moon], an oath of some of the Arabs. (TA.) [And Tall as applied to a horse: so طَاحِي is expl. in the TA; but this, being without the article ال, is a mistake for طَاج.] — And *A great congregated body of men.* (IAar, K.)

مَطْحُوَّةٌ: } see the next preceding paragraph.
مَطْحِيَّةٌ: }

مَطْجٌ *Spread, expanded, or extended; [like طَاج;] or thrown down upon his face; or lying, and stretching himself, upon his face, on the ground.* (TA.) And *Cleaving, or sticking, to the ground.* (TA.) And بَقْلَةٌ مَطْحِيَّةٌ *A herb, or leguminous plant, growing upon the surface of the earth, (K, TA,) having spread itself upon it.* (TA.)

طحى and طحو

1. طَحُوْ and طَحُوْ, [aor. طَحَى,] inf. n. طَحَى; and طَحَى [of which the aor. is app. طَحَى, and the inf. n. طَحَى]; *The night was, or became, dark.* (TA. [The former of these verbs, with the latter of its inf. ns., is mentioned by Golius as on the

authority of J; but I do not find it in either of my copies of the §]—And طَحَى, inf. n. طَحَى, *He was, or became, foolish, stupid, or unsound [as though obscured] in intellect or understanding.* (TA)

4. أَطَحَتِ السَّيَاءُ *The sky became overspread with طَحَاءَ, meaning clouds, and darkness.* (TA.)

طَحَى. see طَحِيَّاءُ.

طَحُوَّةٌ. see the next paragraph.

طَحِيَّةٌ *Darkness*; as also طَحِيَّةٌ and طَحِيَّةٌ. (ISd, K) and so طَحَاءٌ. (TA.)—And *A portion of clouds, like طَحِيَّةٌ: (K.) or a thin cloud, (M, TA.)* and so طَحُوَّةٌ: (M, K, TA: [see also طَحَاءٌ]) but, (TA,) accord. to Lh, one says, طَحِيَّةٌ السَّيَاءُ طَحِيَّةٌ, with damm, meaning *There is not in the sky aught of clouds* (S, TA.)—Also *Foolish; stupid, or unsound [as though obscured] in intellect or understanding* pl. طَحِيَّوْنَ. (Az, ISd, K.)

طَحِيَّةٌ: see the next paragraph above, in two places.

طَحِيَّةٌ: see طَحِيَّةٌ.

طَحُوَّةٌ: see the next following paragraph.

طَحِيَّاءُ *The darkness of clouds.* (Lth, Mgh, TA.)—And طَحِيَّاءُ طَحِيَّاءُ (S, * ISd, Mgh, K) *A dark night*; (S, K,) as also طَحُوَّةٌ طَحُوَّةٌ. (TA.) or *a night intensely dark, (ISd, Mgh, TA.) in which the clouds have concealed the moon: (ISd, TA.)* and طَحِيَّاءُ طَحِيَّاءُ [app. طَحِيَّاءُ, as inf. n. used as an epithet,] *dark night* and طَحِيَّاءُ طَحِيَّاءُ *dark nights.* (TA.)—And طَحِيَّاءُ طَحِيَّاءُ [A sentence, or an expression,] *not understood.* (S, K*)—And [hence, perhaps,] one says [of a he-goat], كَانَ ذِكُّكَ فِي طَحِيَّاءِهِ, meaning *in his state of rattling at rutting-time*. (JK. [See a similar phrase in art. طحو and طحي; in which طَحِيَّاءُ is probably a mistranscription for طَحِيَّاءُ.])

طَحَاءٌ: see طَحِيَّةٌ.—Also *Clouds*: (TA.) or *high, or elevated, clouds*; (A'Obeyd, Az, S, K;) as also طَحَاءٌ: (TA:) or, accord. to the M, *thin clouds*: [see also طَحِيَّةٌ:] and Lth says that طَحَاءٌ طَحَاءٌ signifies *any round portion of cloud that excludes the light of the moon.* (TA.)—And *Any covering, or envelope, of a thing*—one says, عَلَى قَلْبِهِ طَحَاءٌ, and طَحَاءَةٌ, *Upon his heart is a covering*: (M, TA:) the طَحَاءُ of the heart is said to be *a covering thereof like that of the moon*: (TA.) or طَحَاءٌ signifies *كَرْبٌ*, (K,) or the *like thereof*, (S,) [i. e. *grief, or anxiety, that presses heavily*,] upon the heart; (S, K;) as in the saying, وَجَدْتُ عَلَى قَلْبِي طَحَاءً [I experienced, upon my heart, grief, or anxiety, that pressed heavily]: (S:) or it signifies *heaviness: or rancour, malevolence, malice, or spite.* (T, TA.)

طَحَاءَةٌ: see the next paragraph above, in two places.

طَاخٌ, and the fem. pl. see طَحِيَّاءُ. You say also طَلَامٌ طَاخٌ (S, K) *Intense darkness*; (K, TA;) [in like manner] expl. in some of the copies of the § as meaning جَدِيسٌ. (TA.)

طدو

طَدِيسٌ (S, TA,) the latter word formed by transposition from طَادٌ, (M, TA;) and عَادَةٌ طَادِيَّةٌ (S, K,) the latter word said to be formed by transposition from طَادِيَّةٌ, (S,) *A custom, or habit, that is constant, settled, or established, old, or inveterate.* (S, K.) طَادٌ and طَادٌ are also expl. as meaning *Continuous; or constant and uninterrupted.* (TA in art. وطد)

طر

1. طَرَّ, aor. ٢, (A, Msh, TA,) inf. n. طَرَّ (S, A, Msh, K,) *He cut, or divided, lengthwise; slit; or rent*; (S, A, Msh, K;) *a garment or piece of cloth* (TA) and *he cut [in any manner]* (S, A, K) the same, (A, TA,) or some other thing. (A.)—*He cut off a man's arm or hand, by a blow, or stroke*; (A,) as also طَارَ (S, A, K, *) and so طَرَّ. (TA.) *He cut, or clipped, his mustache.* (TA) And one says of a woman, تَطَّرَ سَعْرَهَا *She cuts her hair short.* (A.) [And app. *She cuts her hair over the forehead so as to form what is termed a طَرَّة*: see also 2.]—And طَرَّتِ الْإِبِلُ الْجِبَالَ وَالْأَكَامَ † *The camels traversed the mountains and the hills.* (A.) And طَرَّرْتُ الْقَوْمَ † *I passed by the people, all of them.* (Yoo, TA.)—Also, طَرَّ (S, A,) aor. as above, (TA,) inf. n. طَرَّ (A, K) and طَرَّرَ (K,) *He sharpened* (S, A, K, TA) *a spear-head, (S,) or a knife (A, K) &c., (K,) or an iron implement.* (TA.)—And طَرَّ *He polished a sword.* (O.)—And, (TA,) inf. n. طَرَّ (K,) *He renovated a building.* (K, TA. [In the CK, تَحْدِيدٌ is put for تَحْدِيدٌ as the explanation of the inf. n.])—And *He plastered with clay his watering-trough, or tank*: (S, TA:) and likewise his mosque, or oratory, and decorated it. (TA.)—And طَرَّ بَشَاءٌ حَسَنٌ, aor. ٢, inf. n. طَرَّ, *He eulogized him.* (TA voce خَمَرٌ.)—And, aor. as above, (TA,) inf. n. طَرَّ (S, A, K,) *He drove away*; syn. شَلَّ; (S, A, K, TA;) and طَارَ, inf. n. طَارَ, signifies [the same, i. e.] طَرَّدَ. (As, TA.) In some copies of the K, [and in a copy of the A,] الشَّدَّ is erroneously put for الشَّلَّ as an explanation of الطَّرَّ. (TA.)—And you say طَرَّرْتُ الْإِبِلَ, (S,) inf. n. طَرَّ (K,) *I drove, or brought, or gathered, the camels together, from their several quarters*; (S, K, *) like طَرَّدْتُهَا: (S:) or, accord. to Yaakoob, *I walked on one side of the camels, and then on the other side, to*

put them in right order. (S.)—And طَرَّ signifies also *The act of seizing, or carrying-off, by force; or snatching at unawares.* (Kr, K.)—And *The act of slapping with the palm of the hand.* (Kr, K.)—As an intrans. v., طَرَّ, aor. ٢ (S, A, Msh, K) and ٣, (Msh, K,) the latter agreeable with analogy, (TA,) [but the former the more common,] inf. n. طَرَّرَ (S, Msh,) or طَرَّ (K,) or both, (TA,) † *It (a plant) clave the earth*—(A) or *grew forth, or sprouted.* (S, Msh) or *came up, or forth.* (K.) And it is likewise said of the mustache (S, A, Msh, K) of a boy, (S, A, Msh,) and of hair in general, meaning † *It burst through the skin* (A) some say, طَرَّ تَارِيهَهُ [meaning *his mustache grew forth*], (O, TA,) but طَرَّ is more chaste. (Az, TA.)—طَرَّتِ النُّجُومُ, occurring in a trad., means † *The stars rose*, (O, TA,) from طَرَّ said of a plant: (TA) or the phrase, as some relate it, is طَرَّتِ النُّجُومُ, which means † *the stars shone*; (O, TA,) from طَرَّ meaning “he polished” a sword. (O.)—And طَرَّتْ يَدُهُ (S, K, TA,) aor. ٢ and ٣ (K, TA) by common consent of the authorities on inflection, (TA,) † *His arm, or hand, fell off*; (S, K, TA,) [being severed by a blow, or stroke,] like تَرَّتْ. (S, TA.)—See also 4. طَرَّ said of a man, [app. of the measure فَعَلَّ, originally طَرَّرَ,] inf. n. طَرَّرَ, *He was, or became, beautiful, goodly, or comely.* (ISh, TA.)—And طَرَّتْ نَاقَتِي, [app. of the measure فَعَلَّتْ, originally طَرَّرَتْ, aor. ٢,] inf. n. طَرَّرَ, *My she-camel was, or became, clear in colour.* (O, TA.)

2. تَطَرَّرَ, [and طَرَّرَتْ سَعْرَهَا,] inf. n. تَطَرَّرَ, *She (a girl) made to herself a طَرَّة* [q. v.]. (TA.) [See also 1.]

4. see 1, second sentence.—طَارَّةٌ signifies also *He made it to fall off.* (K, TA.) One says, طَارَ اللَّهُ يَدَ فُلَانٍ *God made, or may God make, the arm, or hand, of such a one to fall off*, as also طَارَتْ. (TA.)—And طَارَ (K,) inf. n. طَارَ, (AZ, S,) *He excited, or incited*; syn. أَعَزَّى. (AZ, S, K.)—See, again, 1.—طَارَ is also syn. with أَدَلَّ [as meaning *He acted with boldness, or he emboldened himself*: in the CK, erroneously, أَدَلَّ]. (S, K.) Hence, [accord. to ISk,] أَطَرَى (S, K,) or طَرَى (K,) both mentioned by Abou-Sa'eed, (TA,) a prov., (S, TA,) meaning *Act thou with boldness, or embolden thyself*, (أَدَرَى,) for *thou art wearing sandals*: (ISk, S, K.) applied alike to a male and to a female and to two and to a pl. number, for it was originally said to a woman, and is therefore used as thus said: (S:) or, (S, K,) accord. to AO, (S,) it means † *venture thou upon the affair that is difficult, for thou hast strength for it*, and was originally said by a man to a woman who was pasturing his cattle in the soft, or plain, land, and leaving the rugged; [lit.] meaning *take thou to the طَرَر, i. e. sides, of the valley*; and he says, I think that by the sandals he meant the roughness of the skin of her feet: (S, K, *) or it means

collect thou together the camels (K.) or, accord. to Aboo-Sa'eed, take thou to the أطرار, i. e. sides, of the camels, i. e. take care of them, from the most remote of them [inclusively], and keep them in safety (TA.) Some say أطري (M and K in art طر.) = And one says, of a man, مَا أَطَرَهُ, meaning *Hon beautiful, or goodly, or comely, is he'* (ISh, TA)

10 استطر إنمَام الشَّكِير It caused the [downy, or fine,] hair to grow to its full, or complete, state - occurring in some verses of El-Ajjaj. (O, TA)

R. Q. 1. طَرَطَر [inf. n طَرَطَرَة] (K,) said of a man, (TA,) *He gloried, or boasted, vainly, and praised himself for that which was not in him*; syn طَرَمَد (K.) IDid says, طَرَطَرَة is an Arabic word, [i. e. it is genuine Arabic,] though in common use with the post-classical writers one says, رَجُلٌ فِيهِ طَرَطَرَة, meaning *A man in whom is vain-glorying &c (طَرَمَدَة) and loquacity (O, TA.)* — And طَرَطَر بَصَابِهِ *He called his ewes to be milked, (O, K, TA,) saying to them طَر طَر.* (TA)

Q. Q. 3. اَطْرَوْرِي *He (a man, TA) became filled by repletion of the stomach, or by anger*; (O, K, TA,) as also اَطْرَوْرِي (O) [But the former verb is also mentioned in the K, in art طرو, as of the measure اِنْعَوَعَل; and the latter, in art طرى]

طَر طَر a cry by which ewes are called to be milked. (TA.) [See R. Q. 1, last sentence.]

طَر طَر is said in enjoining one to abide in the neighbourhood of the House of God [at Mekkeh], (O, K,) and to do so constantly. (K) so says IAAr: (TA.) Az has mentioned it in this art.; but if it be a word repeated, from طَار, aor. يَطْوُر, its proper place is art. طور - the present art. would be its proper place only if it were طَرَطَر [imperative of طَرَطَر]. (O:) [F says,] in my opinion it should rightly be mentioned in art. طور, but Az and others have mentioned it among reduplicate words; therefore I have followed them, and notified [the case]. (K.)

طَر [The fur, or soft hair, called] وَتَر, and hair of the ass, that comes forth after the falling off of former hair. (K.)

طَر A collective body [of men]. (Yoo, TA) One says, جَاءُوا طَرًا They came all; (S, TA;) and it is said that طَرًا is here in the accus. case as a denotative of state, or as an inf. n. - Sb mentions the phrase مَرَرْتُ بِهِمْ طَرًا I passed by them all; and he says that the last word is used only as a denotative of state: but Khaseeb En-Nasrānee used it otherwise; replying to one who said to him, How art thou? أَحْمَدُ اللَّهِ إِلَى طَرِ خَلْقِهِ [I praise God to all his creatures]; and the phrase رَأَيْتُ بَنِي فَلَانٍ بِطَرٍ I saw the sons of such a one,

all of them, has also been transmitted: some say that طَرًا in the first of the phrases above is put in the place of an act. part. n, and is [originally] an inf. n. (TA.)

طَر - see طَرَة, latter half.

طَرَة A single act of cutting [&c: an inf. n of 1, q. v.]. (TA.) — And Impregnation by a single act of intus (O, L, K:) [used in relation to camels] or it signifies [simply] a single act of intus: thus in the phrase اَلْقَحَا بِطَرَةٍ [He (the stallion) impregnated her by a single act of intus]. (TK.) = الطَرَة, (AHeyth, O, K,) thus with fet-h, (O,) and thus written by AHeyth, (TA,) signifies also *The flank* (AHeyth, O, K.)

طَرَة A thing that is cut. (TA.) — The hair that is cut over (lit. over against, حِدَاء) the forehead: (Mgh, Msh, voce قَصَّة) what a gul cuts short, of the full hair upon her forehead, and forms into a row or rows (A.) [so accord to present usage; the hair over the forehead of a gul or woman, cut with a straight or even edge, or with two such edges one above the other, so as to form a kind of border, as also قَصَّة.] what is cut, in the fore part of the نَاصِيَة [or hair over the forehead] of a gul, like the عَنَم [or ornamental border], (K, TA,) or like the طَرَة [which seems here to signify the same as عَنَم, or nearly so], (TA,) which is beneath a crown and sometimes it is [an imitation of a band, across the forehead,] made of [the black substance called] رَامَك - as also طَرَوْر; (K, TA,) or طَرَوْر: (so in the O.) or the latter signifies a طَرَة made of رَامَك. (O, TS) pl. (of طَرَة, TA) طَرَر, and (of طَرَوْر [or طَرَوْر], TA) طَرَار [and accord. to analogy of طَرَة also] (K.) — Also (K) [absolutely] The hair over the forehead; syn. نَاصِيَة. (S, O, K.) — [Hence, app, The طَرَة of a building, also called its صُقَة: see this latter word.] — And † The كُفَّة of a garment or piece of cloth; (S, A, O, Msh;) i. e., (S,) the border, or side, thereof, that has no هُدُب [or end of unwoven threads] (S, O, K) [and the fringed end thereof (see صِفَة and هُدُب.)] or the ornamental, or figured, or variegated, border (عَلَم) thereof: and, in like manner, of a [water-bag of the kind called] مَزَادَة (K, TA: [وَالْمَزَادَة] in the CK is a mistake for الْمَزَادَة:] or the طَرَة of a garment or piece of cloth is a thing resembling two ornamental, or figured, or variegated, borders (عَلَمَان) served upon the two sides of a بُرْد, upon its border: (Lth, TA) pl. طَرَر (Msh, K) and طَرَار (K) And طَرَار [is likewise a pl. of طَرَة, and] occurs in a trad. as meaning *Veils* (سُتُور), or head-veils, (O, TA,) or pieces [or strips], (Z, TA,) cut by women from a garment of the kind called سِيرَاء. (Z, O, TA.) — And † The side, or edge, of a river, and of a valley: (S, A, O, K.) the border of a land or country: (TA:) and the edge of anything; (S, O, K;) its extremity: (K.) pl. طَرَر (S, O, K) and طَرَار: (K.) and أَطَار also

signifies the sides of a valley; and in like manner, of a country, and of a road, (TA,) and the extremities of a country, (S, O, TA,) and its sing. is طَرٌّ; or, accord. to the T, طَرَة (TA) and طَرَر signifies also † the margins of a book or writing, (A, TA;) and the sing. is طَرَة. (TA in arts. حَشَى and هَمَش) — And † The two lines, or streaks, (حَطَّان) upon the two shoulders (كَتَعَان) of the ass: (K) or الطَّرَاتَان signifies the streaked place upon each side of that animal - (TA) or two black streaks (حَطَّان, as above,) upon the two shoulders (كَتَعَان) of the ass and applied by Aboo-Dhu-cyb to those of the wild bull (S, O) or two stripes, or streaks, on the back of the ass (A) and طَرَة مَشِي the streak of his back. (S) — † A streak of cloud. (S, A, O, K.) an oblong portion of cloud, commencing from the horizon: (TA) its dim, طَرْتَرَة, occurs in a trad. (O, TA.) — And † A goodly aspect of a man. (TA.) — And one says, رَأَيْتُ طَرَة بَنِي فَلَانٍ † I saw the mode, or manner, of alighting and abiding of the sons of such a one, from afar. (TA.) — And نَدَتْ طَرَرُ الْأَمْرِ † The indications, or signs, or tokens, of the affair, or event, appeared. (A, TA) — And تَكَلَّمَ بِالسَّيِّءِ مِنْ طَرَاوِهِ † He spoke the thing eliciting it from his mind. (TA.)

طَرَة, or طَرَوْر. see طَرَة.

طَرَر Sharpened, applied to a spear-head; (A, K, TA,) as also مَطَرَوْر (A, TA) or, so applied, polished; (O;) or thus also, applied to an arrow; and so مَطَرَوْر applied to a sword (TA.) — And † Goodly, or pleasing, in aspect, (S, A, O, K;) applied to a man: (A) a beautiful, goodly, or comely, man: (ISh, TA.) a man beautiful, goodly, or comely, in face - and some say, whose prime of manhood is future (TA:) or a youth, or young man, soft, or tender, fleshy, and fat: (Ham p. 513.) pl. طَرَار. (ISh, TA.) See also طَار.

طَرِي A she-ass driven away: (O, K, TA:) or a brisk, lively, or sprightly, ass. (TA.)

طَرَار A cutpurse; one who cuts, or slits, purses, (A, Mgh, Msh, TA,) and takes people's money at unawares (Msh) or who slits a man's sleeve, [in which he carries his money and the like,] and gently extracts what is in it - (TA:) from الطَّر the act of slitting" (S, Msh) and "cutting." (S.)

طَرِيَان A table upon which one eats; syn. خَوَان: (K.) or a dish, or plate, (طَنَق) upon which food is eaten. (O.) [But see طَرِيَان, in art. طرو.]

طَار † A boy whose mustache is growing forth: (S, A, Msh) or whose mustache has grown forth; (Lth, L, K;) as also طَرِير. (K) — And خَزَّ طَار † A sort of [cloth of the kind called] خَز [app. having a nap]. (A, TA.)

طَرَطَوْر A sort of قَنْسَوَة [q. v.], (S, K,) worn

by Arabs of the desert, (S,) tall, or long, and narrow (S, K) in the head, or top. (S) [in the present day applied to a sort of high, conical, cap: and a conl.] — And † A slender and tall man. (S, K.) — And, (K,) accord. to IAAI, (O,) Low, ignoble, mean, or sordid, (وَعْدٌ) and weak. (O, K) pl. طَرَاظِيرُ. (O.)

مُطَرٌّ A boy having a طَرَّة; as also مُطَرَّرٌ: and the latter with ة is applied to a girl. (So in a copy of the A) — حَبْتُ مُطَرٍّ † [A thing, or things, brought for the purpose of traffic,] come from the extremities (أَطْرَارُ) of the country (TA) — عَصَبُ مُطَرٍّ Anger that is misplaced, and for a thing that does not require it (S, K) or in which is somewhat of boldness, or presumptuousness or such as is vehement, or violent. (TA) — جَاءَ فَلَانٌ مُطَرًّا Such a one came domineering, or exalting himself; behaving boldly, or presumptuously. (As, S.)

مُطَرَّة, (O,) or مُطَرَّة, or مُطَرَّة, (accord. to different copies of the K,) with damm, (K,) [and accord. to the TK with fet-h to the ط,] Custom, habit, or mont (O, K) so says AZ (O:) [the form given in the O seems to be preferable. but] F has also mentioned it as without teshdeed, [i. e. مُطَرَّة,] and thus it is mentioned [in the K] in art. مطر. (TA)

مُطَرٌّ see مُطَرٌّ.

مُطَرَّرٌ see طَرِبُّ, in two places.

طَرَا

1. طَرَا عَلَيْهِمْ, aor. ٤, inf. n. طَرَوْهُ (S, Mgh, Msh, K) and طَرَّاهُ (S, K,) He came to them from a place; (K,) or from a distant place, unexpectedly. (Mgh.) or he came forth upon them (S, Msh, K) from a place, (K,) or from a distant place, (TA,) unexpectedly, (K, TA,) or from another country, or territory, or town, or the like: (S.) or he came to them without their knowledge. or he came forth upon them from an opening, or a wide, open tract: the original word is [said to be] طَرَا [q. v.: see also طَرَا, in art. طرو]. (TA.) And طَرَا, (Msh, TA,) said of a thing, (Msh,) aor. as above, (Msh, TA,) inf. n. طَرَان [app. طَرَان], (Msh,) It came, (Msh, TA,) came to pass, happened, or occurred, (Msh,) unexpectedly. (Msh, TA.) It is said in a trad., طَرَا عَلَيَّ مِنَ الْقُرْآنِ, as though meaning A portion of the recitation of the Kur-án came to my turn at an unexpected time. (TA.) — طَرَوْهُ, [aor. ٤,] (Mgh, Msh, K,) inf. n. طَرَاة (Mgh, K) and طَرَاة (K,) in some of the copies of the K طَرَاة and طَرَاة (TA,) It (a thing, Msh) was, or became, fresh, juicy, or moist; (Msh;) contr. of ذَوِي (K;) i. q. طَرُو, inf. n. طَرَاوَة (Mgh, Msh,) of which it is a dial. var., (Msh,) and which is the more common. (TA.)

2. طَرَاهُ, inf. n. تَطَرَّاهُ, He rendered it fresh, juicy, or moist. (TA.)

4. اَطْرَاهُ He praised him (TA) or he praised him greatly, or extravagantly, or exceeded the just, or usual, bounds, in praising him (K, TA) accord. to Es-Sarakustee, اَطْرَاهُ signifies I praised him and اَطْرَيْتُهُ, [in like manner,] I eulogized, or commended, him. (Msh.) [See also the latter verb in art. طرو]

طَرَاة السَّلْ ١ q. دَفَعَتْهُ [i. e. The tide, or what pours forth at once, of the torrent] (K) from طَرَا "he came forth" from a land (TA)

طَرَان (O, K,) or طَرَانِي, occurring in the poetry of El-Ajjaj, (TA,) A road, or way, and an affair, or event, unknown, or disapproved, or deemed strange or extraordinary (O, K) [or an affair, or event,] unknown, &c, and wonderful. (TA)

طَرَانِي, an epithet applied to a pigeon, (O, K,) and to an event, (K,) Of which one knows not whence it has come (K) an irregular rel. n. from طَرَا عَلَيْنَا فَلَانٌ "Such a one came forth upon us without our knowing him" (TA) [or] طَرَان is the name of a certain mountain in which are many pigeons, (O, K,) and hence the epithet above mentioned as applied to a pigeon (O, TA) Abou-'Obeyd El-Bekree writes this name, in the Moajam, with damm to the first letter and teshdeed to the second. the vulgar say حَمَام طَرَانِي, which is a mistake. (TA.) — See also طَرَان.

طَرِيٌّ Fresh, juicy, or moist; (A, Mgh, Msh, TA;) a dial. var. of طَرِيٌّ. (Msh.)

طَرِيٌّ part n of طَرَا, applied to a man, and to a thing. (Msh) the pl. is طَرَاة (K, TA,) like رَهَاد (TA,) and طَرَاة (K, TA,) like عَلِيَّاهُ, and MF mentions, as from the M, طَرَا, like خَدَمٌ, [but this is properly termed a quasi-pl n.,] and طَرَاة, like كَتَبَةٌ, and in some copies طَرَاة, like قَصَاة. (TA:) and طَرَا is applied to strangers, for طَرَاة, meaning Persons coming from a distant place. (L, TA) One says, هُوَ مِنَ الطَّرَاةِ لَا مِنَ الشَّيْءِ [He is of those who come from another place, or country; not of the settled residents]. (A, TA.) — [It is also applied to a signification, as meaning † Adventitious.]

طَرَاةٌ † A calamity, or misfortune, (O, K, TA,) of which one knows not whence it has come. (TA.)

مَطَرِيٌّ [thus written, without any syll. signs, in the TA, and there said to be the subst. (اسم)] from اَطْرَاهُ: but I think that it is evidently from مَطَرِيٌّ; and not the subst., but the act. part. n. [اَطْرَاهُ (اسم الفاعل)].

طرب

1. طَرِبَ (S, Msh, TA,) aor. ٤, (Msh,) inf. n. طَرِبَ (S, Msh, K, TA,) He was, or became, affected with emotion, or a lively emotion, or

excitement, agitation, or unsteadiness, (جَعَّة, S, Msh, K, TA,) [of the heart or mind,] by reason of joy or of grief, (K, TA,) or of intense grief or joy, (S,) or of intense fear or joy (Msh) or [he was moved with joy, or delight,] he was joyful, mirthful, or glad and the contr., i. e. he was affected with grief, sadness, or sorrow. (K, TA.) [See طَرِبْتُ, below.] — And طَرِبْتُ الْإِبِلَ [The camels became excited by reason of the driver's urging them with singing]. (A, TA) — And طَرِبْتُ عَنِ الطَّرِيقِ [written in the TA without any syll. signs, app. طَرِبْتُ] i. q. عدلت [i. e. I deviated (عَدَلْتُ) from the road, or way]. (TA.)

2 طَرِبَ (TA,) inf. n. تَطَرَّبَ (K,) He sang. (K, TA.) And طَرِبَ فِي صَوْتِهِ He trilled, or quavered, and prolonged, his voice (Msh.) or طَرِبَ فِي الصَّوْتِ is the prolonging of the voice, and modulating it sweetly. (S, TA.) And, said of a bird, or, accord. to some, peculiarly of the مُكَّة, It prolonged its voice, and trilled, or quavered, it, or warbled (TA.) And in like manner, طَرِبَ فِي قِرَاءَتِهِ (A, TA) He prolonged, and trilled, or quavered, his voice in his reciting, or reading; (TA,) and طَرِبَ فِي عِبَادَتِهِ [in his singing]. (A.) And طَرِبَ بِالصَّوْتِ [He recited, or read, with a prolonging, and trilling, or quavering, of the voice]. (A, TA) — And طَرَبُوا They raised their voices, cried out, or cried aloud, time after time. (Skr, TA.) — طَرَبَهُ: see 4. — [Freytag adds that, in the "Fakhet el-Khulafa," p. 42, l. 5 inf., it means He asserted him to have sung excellently]

4 اَطْرَبَهُ He, (S,) or it, (one's voice, A,) caused him to be affected with طَرَب [i. e. emotion, or a lively emotion, &c.]; as also تَطَرَّبَهُ; (S, A;) [and تَطَرَّبَهُ; for] تَطَرَّبَ signifies the same as اَطْرَبَ, like تَطَرَّبَ. (K) [generally, he, or it, rendered him lively, brisk, or sprightly. and] اَطْرَبَهُ is said of joy, and of grief, meaning [it affected him with طَرَب; or] it rendered him restless, or unsteady. (MA.)

5: see the next preceding paragraph, in two places.

10. اسْتَطَرَبَ He, or it, sought, or demanded, طَرَب [i. e. emotion, or a lively emotion, &c], (K, TA,) and diversion, sport, or play. (TA) — And They (a party, or company of men,) became affected with intense طَرَب. (A, TA.) — اسْتَطَرَبَ الْإِبِلَ He put in motion the camels by urging them with singing. (K.) You say اسْتَطَرَبَ الْإِبِلَ [The drivers, singing to them, excited, moved, or stirred, the camels,] when the camels have become lively, brisk, sprightly, or agile, because of their urging them with singing. (O, TA.) Az cites the saying of Et-Tirmidhi,

وَأَسْتَطَرَبْتُ طُعْمَهُمْ لَمَّا أَحْزَلَّ يَوْمَ

أَلَّ الضُّحَى نَاشِطًا مِنْ دَاعِيَاتِ دَدٍ

but in his poem it is *وَأَسْتَطَرَقَتْ* with *فَاء* [i.e. with the letter *ف*]: (O) [this latter reading is, I doubt not, the right; and the meaning seems to be, *And their women borne in the camel-vehicles, when the mirage of the early part of the forenoon elevated them to the eye, elicited an envious longing desire for their homes, or accustomed places, from jocose, sportful females, lit., from jesting females of sport or diversion* the verse as cited by Az may admit of a similar rendering if we suppose *استطربت* to be there used tropically the writer of my copy of the TA has endeavoured, in marginal notes in the present art. and in art. *دد*, but in my opinion unsatisfactorily, to explain it; and has supposed *استطربت* to mean *طربت*. his two notes, moreover, are inconsistent] *نَاتِبًا* in this verse means *سَوْفًا نَارِعًا* (K in art. *دد* [The verse is there cited with two readings differing from the words given by Az; *وَأَسْتَطَرَقَتْ*, thus written with *ق* instead of *ف*, a manifest mistake, and *دَدِدَ دَاعِبٍ* — *استطربه* signifies also *He asked him to sing* (A, TA.)

طرب Emotion, or a lively emotion, or excitement, agitation, or unsteadiness, (*خَفَقَةٌ*, S, A, Msh, K,) [of the heart or mind,] by reason of joy or grief, (A, K,) or of intense grief or joy, (S,) or of intense fear or joy. (Msh.) or joy, mirth, or gladness and the contr., i.e. grief, sadness, or sorrow. (Th, K) or, as some say, the lodgement of joy, mirth, or gladness, and departure of grief, sadness, or sorrow. so in the M. (TA) the vulgar apply it peculiarly to joy, (Msh.) [but] the application of it peculiarly to joy is a mistake: (K:) it signifies also motion; syn. *حَرَكَة*: (K:) it is said in the M, Th says that *الطَّرِبُ* is derived from *الْحَرَكَة*; whence it seems that *الطَّرِبُ* is, in his opinion, syn. with *الْحَرَكَة*; but [ISd adds] I know not this: (TA:) [it does, however, obviously imply the signification of motion, either ideal or actual:] also *desire*, or *yearning* or *longing* of the soul: (K:) the pl. is *أَطْرَابُ*. (TA.) A poet says, (S,) namely, En-Nābighah El-Jaadee, using it in relation to anxiety, (TA.)

* وَأَرَانِي طَرِبًا فِي إِثْرِهِمْ *

* طَرَبَ الْوَالِهَ أَوْ كَالْمُخْتَبِلِ *

[And I perceive myself to be affected with emotion, or a lively emotion, after them, (i.e. after the loss of them,) with the emotion of him who is bereft of offspring or friends, or like him who is insane in mind]. (S, TA.) *الْوَالِهَ* here signifies *الْمُتَخَلِّصُ*; and *الْمُخْتَبِلِ* means *مَنْ جُنَّ عَنْهُ*. (TA.) — And [the pl.] *أَطْرَابُ* signifies *Choice sweet-smelling plants*: (K:) or [simply] *sweet-smelling plants*: (TA:) and the more fragrant of such plants. (O, TA.)

طرب Affected with *طرب* [i.e. emotion, or a lively emotion, &c.]: (S, A, O, Msh, TA:) pl. *طُرَابُ*. (A, TA.) A Hudhalee says,

* بَاتَتْ طِرَابًا وَنَاتِ اللَّيْلِ لَمْ يَمِرْ *

[They passed the night joyful, or glad, and he passed the night without sleeping] (O, TA) meaning that the [wild] bulls or cows, thrusting, passed the night joyful on account of the lightning that they saw, and the water for which they hoped in consequence thereof. (TA.) See also another ex in the verse cited voce *طرب*. — *إِبِلٌ طَرِبٌ* means *Camels yearning for their accustomed places of abode* (S, O, TA:) or they are so termed when they are excited (*إِذَا طَرِبَتْ*) by reason of their drivers' urging them with singing. (A, TA.) — Also *The head* [meaning the hair of the head] so called because of the sound that it makes when it is twisted with fingers occurring in the phrase *حَتَّى يَرِنَّا الطَّرِبَ* [That he may dye the hair of the head with *يَرِنًا*, i.e. *جَسَاءً*] (L, TA.)

طُرُوبُ (A, O, Msh, K, TA) and *مَطْرَابُ* (A, O, K, TA) and *مَطْرَابَةٌ* [which is of a very unusual form (see *مَعْرَابَةٌ*), (Lh, K, TA,) applied to a man, (O, K, TA,) *Much, or often, affected with طرب* [i.e. emotion, or lively emotion, &c.]. (O, Msh, TA) [but the last is doubly intensive, signifying *very much, or very often, so affected*] pl. [of the second and third] *مَطْرَابِي*. (A) One says, *إِذَا خَفَقَتِ الْمَصَارِيْبُ خَفَّتِ الْمَطْرَابِيْبُ* [When the plectra of the lutes quiver, the persons who are wont to be affected with emotion become lively, or light-hearted]. (A, TA.) And *حَمَامَةٌ مَطْرَابٌ* [A pigeon that cooes much or often]. (A, TA.) And *إِبِلٌ مَطْرَابِيْبٌ* [Camels that yearn much, or often, for their accustomed places of abode: or that are much, or often, excited by reason of their drivers' urging them with singing: see *طرب*]. (A, TA.)

مَطْرَبٌ and *مَطْرَبَةٌ* A separate, or straggling, road, or way (S, O) or a narrow road, or way: (K:) or the former, a conspicuous road or way: (IAqr, TA.) and the latter, a small road, or way, leading into a great one: or a narrow road, or way, apart from others. (TA.) or a small road, or way, branching off from a main road (O.) pl. *مَطْرَابُ*. (S, O:) [it is said (but see 1, last sentence,) that] there is no verb corresponding thereto. (TA.) A poet says, (S,) namely, Abou-Dhu-eyb, (O, TA.)

* وَمَتَلَفٍ مِثْلَ قُرْبَى الرَّأْسِ تَخْلِجُهُ *

* مَطْرَابٌ زَقَبٌ أُمِّيَالَهَا فَيْح *

(S, O, TA) i.e. *Many a desert tract, like the division of the hair of the head in narrowness, narrow conspicuous [or straggling] roads, or ways, [whereof the portions over which the eye can reach are far-extending,] protract; some of these roads, or ways, tending thus way and some that way. (TA. [مطارب is here with tenween for the sake of the measure. See also زَقَبٌ. Perhaps the poet means to liken the said roads to the ropes of a tent.] It is said in a trad.,*

* لَعَنَ اللَّهُ مَنْ عَيَّرَ الْمَطْرَبَةَ [May God curse him who alters the *مطربة*]; i.e., the road thus called. (TA.)

مَطْرَبَةٌ see the next preceding paragraph, in two places.

مِطْرَابٌ, and its pl.: see *طُرُوبٌ*, in four places.

مِطْرَابَةٌ: see *طُرُوبٌ*.

طربل

Q. 1. *طَرِبَلٌ نَوْتُهُ* He extended [or emitted] his urine upwards. (S, O, K.) — And *طَرِبَلٌ* He dragged his skirt, and walked with a proud and self-conceited gait, stretching out his arms. (O.)

طُرْبَانٌ A high portion of a wall; (S, O;) whence the saying, in a trad., that when any one passes by a leaning *طربال*, he should quicken his pace: (O) it resembles a *مَنْطَرَة* of the *أَاجام*, being in form like a *صَوْمَعَة* [q. v]: (AO, O, TA) or a sign of the way, constructed (O, K) upon a mountain. (O) and (O, K) accord. to IDrd, (O,) a portion of a mountain, and of a wall, elongated in form towards the sky, (O, K,) and inclining (O:) and any high building (K:) [and this seems to be meant by what here next follows:] accord. to IAqr, a high, or an overtopping, or overlooking, *هَدَف*: (TA:) and, (S, O, K,) as some say, (O,) a great, high, or overtopping, rock (S, O, K) of a mountain: (S, K) ISh says that it is a structure erected as a sign for horses to run thereto in a race, and one kind thereof is like the *مَكَاة* [q. v]: Fr, that it signifies a *صَوْمَعَة* [q. v.]. (TA:) and [it is said that] the *طُرَابِيلُ* of Syria are its *صَوَامِعُ*. (S, O, K.) Az mentions his having heard [the pl.] *طُرَابِيلُ*, and *عَرَاذِيلُ* likewise, applied to Booths constructed of palm-branches, in which the watchers of the palm-trees shelter themselves from the sun. (TA.)

طُرْبِيلٌ [perhaps from the Latin "tribula" or "tribulum"] The [machine, or drag, called] *نَوْرَج* [q. v] with which the heap of corn is thrashed. (Ibn-'Abbād, O, K.)

جَرَّةٌ مَطْرَبَلَةٌ الْجَوَانِبِ A jar long in the sides. (Sh, TA.)

طرب

R. Q. 2. *تَطْرَبَتْ* He gathered, or collected, the species of plants called *طُرُوبُوت*. (S, Msh, K.)

طَرَبٌ Any plant (*نَبَات*, K [so in the TA and in my MS. copy of the K, in the CK بناء, which is an evident mistranscription,]) that is fresh and juicy. (K.)

طَرَبٌ The extremity of the *بَطَر* [q. v.]. (K.) — And *Flaccidity*, or *flabbiness*. (L.)

طُرُوبُوتٌ A species of plant, which is eaten; (S, K;) [app. a kind, or species, of fungus; perhaps a species of *phallus*;] a plant of the same kind as

the *ذُونُون* and the *عُرْجُون*; (IAar, T in art. ذُنْ) accord. to Lih, a slender, oblong plant, inclining to redness, and serving as a *دِبَاع* to the stomach [app meaning a stomachic], included among medicines, of which there is a bitter sort and a sweet sort; (Msb;) in the M said to be a plant of the sands, long and slender, similar to the *فَطْر* [q. v.], inclining to redness, which dries, and serves as a *دِبَاع* to the stomach; n. un with *ة*; on the authority of AHn. it is of two sorts, one sweet, which is the red, and one bitter, which is the white; IAar says that it is a plant of the length of a cubit, having no leaves, as though it were of the same kind as the truffle, (TA,) Az says that the *طَرُوث* of the desert has no leaves (Msb, TA) nor any fruit, (TA,) grows in the sands (Msb, TA) and in the level grounds, (TA,) has in it no acidity, (Msb,) but a sweetness inclining to astringency and bitterness, and is red, with a round head, (Msb, TA,) like the glans of a man's penis: (TA) [Ibn-Seena (whom we call Avicenna), in his list of medicinal simples, (book ii., p. 183 of the printed ed.,) describes *طَرَاثِيث* as pieces of wood in a rotting state, of the thickness of a finger, and in length less and more, having an astringent taste, and dust-coloured; said to be brought from the desert. See also *سَوَقَّة*.] The Arabs say, *طَرَاثِيثٌ لَا أَرَطَى لَهَا* [*Turthooths without artáhs*]: because the former grow not save with the latter: a prov., like *رَمَتْ لَهَا*: applied to him who is ruined, and has nothing remaining, after having had ancestry and rank and wealth. (TA. [See also art. ذُنْ, last sentence]) — Also † The glans of a man's penis (K, TA) so called as being likened to [the head of] the plant above described. (TA.)

طرح

1. *طَرَحَهُ*, and *طَرَحَ بِهِ*, (S, A, Mgh, O, Msb, K,) the latter allowable because a verb that is syn. with another verb may have the same government as the latter, and *طَرَحَ* is syn. with a verb that is trans. by means of *ب*, as will be shown in what follows, (Msb,) aor. *طَرَحَ*, (Mgh, Msb, K,) inf. n. *طَرَحٌ*, (S, Mgh, O, Msb,) *He cast it, threw it, or flung it; or cast, threw, or flung, it away; [and particularly as a thing of no account; (see طَرَحَ);] syn. رَمَاهُ, (S, A, O, K,) or رَمَى بِهِ, (Mgh, Msb,) and أَلْقَاهُ, (A, Mgh;) مِنْ يَدِهِ, (Mgh.) You say, طَرَحَ لَهُ, (A, TA) He threw to him the pillow, or cushion; syn. أَلْقَاهُ. (TA.) And طَرَحْتُ الرِّدَاءَ I threw the [garment called] رِدَاءٌ upon my shoulder; syn. أَلْقَيْتُهُ. (Msb.) And [hence] طَرَحَ عَلَيْهِ الْمَسْأَلَةَ † *He put, or proposed, (lit. threw,) to him the question: (A, TA:) thought by ISd to be post-classical. (TA.)* [And in post-classical language, *طَرَحَ* signifies also The making a throw in the game of back-*

gammon and the like; and the making a move in the game of chess &c.] — Also, i. e. *طَرَحَهُ* and *طَرَحَ بِهِ*, *He removed it, placed it, or put it, at a distance, put it away, or far away; [cast it off, rejected it, or discarded it,] (ISd, K, TA;) as also أَطَرَحَهُ, (S, A, O, K,) [respecting which see 8 in art. ضَرَحَ;] and طَرَحَهُ, (K,) inf. n. *تَطَرِيحٌ*, (TA,) or this last signifies he cast it, threw it, or flung it, or he cast, threw, or flung, it away, much, or frequently. (S, A, O) One says, *طَرَحَتِ النَّوَى بَعْلَانِ كُلِّ مَطَرَجٍ* i. e. † [Removal, or distance, or the place to which he journeyed,] rendered such a one [utterly] remote [or cast away]. (S, O, TA. [Here *مَطَرَجٍ* is an inf. n.]) And [in like manner] *طَرَحَ بِهِ الدَّفْعُ كُلُّ مَطَرَجٍ* i. e. † [Time, or fortune,] removed him, or separated him, [utterly,] from his family and hundred. (TA.) And *مَا طَرَحَكَ إِلَّا فِي هَذِهِ الْبِلَادِ* † [What has driven thee to these regions?]. (A) And *أَطَرَحَ إِلَيْهِمْ عَهْدَهُمْ* † [Cast thou from thee, to them, their covenant, i. e. reject it, or renounce it, to them]. (Bd in viii. 60.) And *هَذَا أَطَرَحَ* † [Dismiss thou this discourse]. (A, TA. [See the pass. part. n., below.]) And *أَطَرَحَ* † *لَتَتَنَوَّى وَلَتَوَمَّى* † *Let thou alone, or abstain thou from, thanking me and blaming me. (Har p. 332.)* — *طَرِحَ*, (IAar, O, K,) aor. *طَرَحَ*, (K,) inf. n. *طَرَحٌ*, (TK,) *He (a man, IAar, O) was, or became, evil in disposition (IAar, O, K.) — And He enjoyed, or led, a life of ample ease and comfort. (IAar, O, K.)**

2 see 1. — *طَرَحَ*, (S, A, O, K,) inf. n. *تَطَرِيحٌ*, (S, K,) signifies also † *He made a thing long, or he made it high: (TA:) or he made his building long; (S, K,) as also طَرَمَحَ, (S, and K in art. طَرَمَحَ), in which the م is [said to be] augmentative: (S.) or both signify he made his building long and high: (A.) or the former signifies he made his building very long. (O) — And He (a horse) took long, or wide, steps in running. (O, TA.)*

3. *مُطَارَحَةُ الْكَلَامِ* is a phrase well known: (S, K:) *المُطَارَحَةُ* signifies † *The bandying of words, one with another; (KL, and Har p. 190;) the holding a colloquy, or a discussion, with another: and it is [said to be] primarily used in relation to singing. (Har ibid.) You say, طَارَحَهُ الْكَلَامَ, † He held a colloquy, or a discussion, with him. (MA.) And طَارَحْتُهُ الْعِلْمَ and الغناء † [I bandied with him scientific discourse and songs]. (A.) [See also 6.]*

4. *أَطَرِحَ* † *Look thou: (A, TA:) from طَرَفٌ طَرَفٌ and مِطَرِحٌ. (TA.)*

[5. *طَرَحَهُ* *He attired himself with a طَرُوحَة: a post-classical word.]*

6 *تَطَارَحُوا* † *They bandied questions, one with another, put, or proposed, (lit. threw,) questions, one to another. (A.)*

8. *أَطَرَحَ* see 1, in three places.

Q. 1. *طَرَمَحَ*: see 2; and see also art. *طَرَمَحَ*.

طَرَحَ (S, A, K) and *طَرَحَ* and *طَرِيحٌ* (K) A thing (S, A) cast, thrown, or flung, away, syn. *مَطَرُوحٌ*, (S, A, K,) and not wanted by any one. (S) One says, *لَوْ بَاتَ مَتَاعُكَ طَرَحًا مَا أُحْدِ* [If thy household goods passed the night, or remained during the night, cast away and neglected, they would not be taken]. (A, TA.) — And *طَرَحَ* signifies also The leopard: so says Aboo-Kheyieh pl. *طَرُوحٌ*. (O)

طَرَحَ † Distance, or remoteness. (TA.) — See also *طَرُوحٌ*, in two places.

طَلَسَانٌ The [article of apparel called] *طَرَحَة* [q. v.]: (O, K) it was not known to the Arabs. (O.) [See De Sacy's Chrest. Arabe, sec. ed., ii. 267-269 and Dozy's Dict. des Noms des Vêtements chez les Arabes, pp. 254-262. It is now applied in Egypt to a kind of head-veil worn by women, the two ends of which generally hang down behind, nearly reaching to the ground: but it is often worn in another manner; about a quarter of it hanging down behind, and the remainder being turned over the head, and under the chin, and over the head again, so that the middle part covers the bosom, and both ends hang down behind it is a piece of muslin, or the like, often embroidered at each end; about three quarters of a yard in width, and in length nearly equal to twice the height of the wearer.]

طَرَحَ: see *طَرَحَ*.

طَرَاخَ: see the next paragraph.

طَرُوحٌ † A distant place; as also *طَرَحَ*, (S, K,) and *طَرَاخَ*, (K,) and [app. *طَرَاخَ*, for] one says *دِيَارُ طَوَارِحَ* † Distant dwellings or abodes [as though the latter word were pl. of *طَارِحَة*]. (A, TA.) [Hence,] *عَقْبَةُ طَرُوحٍ* † [A stage of a journey] far-extending. (A, O: in a copy of the former *عَقْبَة*.) And *سَبْرٌ طَرَاخِيٌّ* † A far, or distant, journey: (As, S, O, K.) or a hard journey. (TA.) And *نَبْطَةُ طَرُوحٍ*, (TA,) or *طَرَحَ*, (T, K, TA, and O in art. ضَرَحَ,) like *بَعِيدَة* [q. v.] [app. meaning † A distant, or remote, thing, or place, that is the object of an action or a journey]. (T, O, K.) And *نَحْلَةُ طَرُوحٍ* † A palm-tree having long racemes: (S, O, K) or of which the upper part is far from the lower: pl. *طَرَحَ*, with two dammehs. (TA.) — *قَوْسٌ طَرُوحٌ* † A bow that propels the arrow with vehemence; (S, A, O;)

٢. *q. ضَرُوح*: (S, O, K:) or *that sends the arron far*. (TA.) And *رَحَلَ طَرُوحٌ* † *A man who, when he compresses, impregnates*. (Lh, O, K.) And *فَحَلَ طَرُوحٌ* † *q. مِطْرَحٌ, q. v. (O.)* And *زَمَنَ طَرُوحٌ* † *A time that casts the people thereof into places, or positions, of peril and نَوَائِبُ طَرُوحٍ* [or *طَرُوحٌ*, as above, † *Accidents that cast people into such places or positions*] (A.)

طَرُوحٌ: see *طَرُوحٌ* — and see also *مِطْرَحٌ*.

سَيَرُ طَرَاخِي see *طَرُوحٌ*.

طَرَاخَةٌ see *مِطْرَحٌ*.

طَارِخٌ. [fem. with ة; and pl. of the latter *طَوَارِخٌ*.] see *طَرُوحٌ*.

سَامٌ إِطْرِيحٌ *A long*, (S, O, L, K,) or *tall*, (S, O, L, K,) *camel's hump*, (S, O, L, K,) *leaning on one side*. (L.) [See an ex. voce *إِسْلِيحٌ*.]

أُطْرُوحَةٌ † *A question that one puts, or proposes, lit. throws*. (TA.)

فُلَانٌ يَلْقَى الْأَطَارِيحَ is expl. by AO as meaning *Such a one moves both his arms up and down [in walking] denoting a proud and self-conceited manner of walking*. (O.)

مِطْرَحٌ *A place where, or into which, a thing [or person is cast or thrown or] is made to be*: pl. *مِطَارِيحٌ*. (Har p 188.) — [And hence,] † *A state in which a person is [put, or placed]: so in the saying, مَا طَرَحَكَ هَذَا الْمِطْرَحُ* † *What hath put, or placed, thee in this state in which thou art?* (A.)

مِطْرَحٌ *I. q. مِفْرَشٌ* [q. v.: and *طَرَاخَةٌ* has the same, or a similar, meaning; applied in the present day to a horse-cloth, and the like; and to a mattress]: pl. *مِطَارِيحٌ*. (A, TA.) — *فَجَلَ* † *A stallion that sends his semen far into the womb*; (A, O, K;) like *طَرُوحٌ*. (O.) And *طَرَفٌ مِطْرَحٌ* † *An eye that sees far*; (A, O, K;) as also *طَرِيحٌ*. (A, TA.) And *رَمَحَ* † *A long spear*. (A, K.) And *مِطَارِيحٌ* † *Quick, or swift, camels*. (A, TA.) — [مِطْرَحٌ, as stated by Freytag, is also expl. by Reiske as meaning *Camela in cuius ventrem aqua profunda cadit*: but this explanation may have originated from a doubtful instance of the same epithet applied to a stallion camel: see above.]

قَوْلٌ مُطْرَحٌ † *A [rejected] saying, to which no regard is paid*. (A, TA.)

مَشَى مُنْطَرِحًا † *He walked, or went, in a slack, or languid, manner; as though repeatedly stumbling, or throwing himself down; syn. مُتَسَاوِطًا*; (IDrd, A, O;) *like one fatigued, or weary*, (IDrd, O, K,) and *weak*. (TA.)

طرد

1. *طَرَدَ*, aor. *طَرَدَ*, (S, A, Mgh, &c.,) inf. n. *طَرْدٌ* (S, A, L, Mgh, Msh, K) and *طَرَدَ*, (S, A, L, K,) or the latter is a simple subst., (Msh,) *He drove away him, or it; as also طَرَدَهُ and طَرَدَهُ*: (L) *he drove him away, expelled him, or banished him*, (ISk, S, L, K,) and *said to him, Depart thou, or go thou away, from us* (ISk, S, L) *he removed him, or it; put, or placed, him, or it, at a distance, away, or far away*, (S, A, Mgh, L, K,+) *with his hand, or arm, or with an instrument in his hand; as when one says طَرَدْتُ الدُّنَابَ عَنِ الشَّرَابِ* [I drove away the flies from the wine, or beverage]. (Durrat el-Ghowwās, in De Sacy's Anthol Gramm. Ar., p 60 of the Aī text) You say, *طَرَدْتُهُ قَدَحَبَ* [I drove him away, &c., and he went away], (Sb, S, Msh,) using *ذهب* in the place of the quasi-pass, (Msh,) not using [in this case] the measure *افْعَلْ* (S, A) *نَوَيْتُ*, (S,) [i. e.] you do not say. *طَرَدْتُ* nor *طَرَدْتُ*, (Sb, Msh,) except in a bad dialect. (S, A, Msh) And you say, *طَرَدْتُ فُلَانًا يَطْرُدُهُمْ* *Such a one went along driving them away and pursuing them*. (S, L.) — And *طَرَدَ الْإِبِلَ*, [aor. *طَرَدَ*,] (S, L,) inf. n. *طَرْدٌ* and *طَرَدَ*, *He drove, or brought, or gathered, the camels together, from their several quarters*. (S, L, K,+) — [And *طَرَدَ*, aor. and inf. n. as above, † *He coursed, pursued, hunted, or strove to gain possession of or to catch, wild animals or the like*. the inf. n. *طَرْدٌ* is expl. as signifying *مُزَاوَلَةٌ* [and *طَرْدٌ* is very frequently used in this sense]. (S, K) You say, *طَرَدَ خَمْرُ الْوَحْشِ* *He went forth to course, pursue, hunt, snare, entrap, or catch, the wild asses*. (A.) And *طَرَدَتِ الْكَلَابُ الصَّيْدَ* † *The dogs drove away, and pursued closely, the wild animals, or the like*. (L.) And *طَرَدَ الصَّيْدَ* † *طَرَدَ*, inf. n. *طَرَادٌ*, † *He circumvented, in order to snare, entrap, or catch, the wild animal, or wild animals, or the like; and in like manner, a serpent*. (L.) — And *طَرَدْتُ الْقَوْمَ* *I came to the people, or party, or came upon them, or destroyed them*, (أَتَيْتُهُمْ, K, or أَتَيْتُهُمْ, T, S, L,) and *passed through them*. (T, S, L, K.) — And *طَرَدَ الرِّيحُ وَالصَّغَى* † *The wind blows away with violence the pebbles and the dust*. (A.) — And *طَرَدَ السَّرَاتُ* † *The plans have the mirage running along them like water*. (A.) — And *طَرَدْتُ بَصْرِي فِي أَمْرِ الْقَوْمِ* † [I directed my observation to the affair, or case, of the people, or party]. (A.) — And *طَرَدْتُ الْحِلَافَ فِي الْمَسْأَلَةِ* † *I put forward an opposition, or a contradiction, in the question*: app. from *طَرَادَةُ* meaning “the making to run in a race.” (Msh.)

2: see 1, first sentence: and see also 4; the latter, in two places. — One says also, *طَرَدَ صَوْتَهُ* † *He prolonged his voice; syn. مَدَّهُ*: (A, TA:*) or *طَرَدَ السَّوْطَ* signifies *مَدَّهُ* [i. e. the extending, or stretching forth, the whip]. (K, TA.) [The

latter I think a mistranscription.] *طَرَدَهُ حَرَجُهُ*, said of a judge, means † *He bade him, (i. e. a litigant) to invalidate their testimony, or evidence, if able to do so*. (TA, from a saying of Esh-Shāfi'ee)

3. *طَارَدَ*, (A,) inf. n. *مُطَارَدَةٌ* and *طَرَادٌ*, (S, A, K,) † *He charged upon, or assaulted, or attacked, his adversary*, (S, A, K,) in war (S) &c., (TA,) *the latter doing the same*, (S, K,) and *fought him, whether he drove him away or not*. (A.) One says, *طَارَدَ الْفَرَسَانِ* † *They are the horsemen who charge upon, assault, or attack, one another*. (S, K, TA.) — *طَارَدَ*, inf. n. *مُطَارَدَةٌ*, signifies [also] † *He made [a horse] to run in a race*. (Msh.) — *طَارَدَ الصَّيْدَ*: see 1, latter half.

4. *اِطْرَدَهُ* *He made him, or caused him, (ISh, ISk, S, Mgh,) or he ordered him, (L, K,) to be driven away, expelled, banished, removed, or put or placed at a distance or away or far away*, (ISh, ISk, S, Mgh, L, K,) *so as not to be in a state of security*, (ISh, Mgh, TA;) *said of the Sultān*. (Mgh) or *he (the Sultān, S, L) ordered that he should be expelled, or banished, (S, L, K,) from his, (S, L,) or from the, (K,) town, or country (S, L, K) or طَرَدَهُ عَنِ الْبَلَدِ*, and *طَرَدَهُ* with teshdeed, *he (the Sultān) expelled him, or banished him, from the town, or country*. (Msh.) — And *اِطْرَدَ الْإِبِلَ* *He ordered that the camels should be driven, or brought, or gathered, together, from their several quarters* (S, L.) — And *أَطْرَدْنَا الْعَمَرَ* *We sent the he-goats among the herd*. (IAar, TA.) — And *اِطْرَدَهُ*, (L, K,) inf. n. *اِطْرَادٌ*, (A'Obeyd, Mgh,) *He (i. e. a person about to race with another, L) said to him, If thou outstrip me I will give thee such a thing, and if I outstrip thee thou shalt give me such a thing*; (A'Obeyd, Mgh, L, K;) as also *طَرَدَهُ*. (L.)

6. *تَطَارَدَا* † *They two charged upon, assaulted, or attacked, and fought, each other, whether they drove each other away or not*. (A.)

7. *اِنْطَرَدَ* a word of a bad dialect. (S, A, Msh.) See 1.

8. *اَطْرَدَ*, as trans.: see 1, first sentence. — As quasi-pass.: see 1, second sentence. — *اِطْرَدَ* † *The water flowed in a regular, or a continuous, or an uninterrupted, course, one portion following another*: (A, L, Msh) and *اَطْرَدَتْ* † *The rivers so flowed*. (Msh.) or [simply] *اَضْطَرَدَ الْحَيْلُ* † *The horses ran, following one another*. occurring in a trad. the verb is originally *اِطْتَرَدَ*; the augmentative *ت* being changed into *ط*, and then the radical *ط* is changed into *ض*: (L.) and for *اِطْرَدَ*, some say *اَطْرَدَ*, changing the *ض* into *ل* [as in *اِطْطَعَ* for *اِطْطَجَعَ*]. (Az, TA in art. *ضَجَعَ*) And *اَطْرَدُوا إِلَى الْمَسِيرِ* † *They followed one another to go on a journey*. (A.) And *اَطْرَدَ الشَّيْءُ*, (S, A, L,) or *الْأَمْرُ*, (Msh, K,) † *The thing, or the affair, followed a regular and continuous course, one part, or stage, following another*

uninterruptedly (S, A, L, Msh, K) and **اَطْرَدُ** signifies also *the affair followed a right, a direct, or an even, course.* (S, L, K) And **اَطْرَدُ الْكَلَامُ** † *The language, or speech, was consecutive, or uninterrupted, in its parts.* (L) And **اَطْرَدَتْ قِرَاءَتُهُ** † *His recitation, or reading, continued uninterruptedly from بَوْمُ طَرَادُ* meaning “a long day.” (Mgh.) And **اَطْرَدَ الْحَدُّ** † *The definition was of uniform, undeviating, or general, application, it uniformly, or commonly, or constantly, applied, or obtained, i. e. all the things to which it related followed one uniform, or undeviating, way, like the course of rivers* (Msh) [And in like manner one says of a rule] **اَطْرَدُ** said of a word, form or measure, construction, or government, means † *It was agreeable with the common, or constant, course of speech in respect of analogy, or rule, it was agreeable with common, or constant, analogy, or rule* and, said of the same, or of a rule, *it was agreeable with the common, or constant, course of speech in respect of usage; it was agreeable with common, or constant, usage; it commonly, or constantly, obtained* [the verb is used absolutely to express each of these two meanings, the context in general showing clearly which meaning is intended] the former meaning is also expressed by the phrase **اَطْرَدَ فِي الْقَبَاسِ**, and the latter, by the phrase **اَطْرَدَ فِي الْاِسْتِعْمَالِ**. (Mz, 12th نوع.) [See also the contr. **سَدَّ**: and see **مُطَرَّدٌ**, below.]

10. **اسْتَطْرَدَ** *He desired, or sought, to drive away, expel, banish, remove, or put or place at a distance or away or far away* (K, L). — **اسْتَطْرَدَ** † *He fled, or wheeled about natively, from him, i. e. from his adversary in fight, to turn again, by way of stratagem, and then returned upon him; as though he drew him from a position which he could not maintain to one which he could maintain.* (Msh) — And hence, app., the phrase, **وَقَعَ ذَلِكَ عَلَى وَجْهِ الْاِسْتِطْرَادِ** † *That occurred in the way of a digression, not being mentioned in its proper place* (Mshb.)

طَرْدُ *q. فِرَاحُ النَّحْلِ* [as though meaning *The young ones of bees*: but app. a mistranscription for **فِرَاحُ النَّحْلِ** † *the suckers, or offsets, of palm-trees; as though pushed forth; of the measure نَعَصُ in the sense of the measure مَعْعُولُ, like نَعَصُ &c.*] (TA, from AHn.)

مَاءُ طَرْدٍ *Water in which beasts have waded, and in which they have voided their urine and dung.* (K.)

طِرْدَةٌ † *A charge, or an assault, of two horsemen, each upon the other, at one time.* (K.)

طَرْدِينُ *A certain food of the [people called] أَكْرَادُ* [pl. of **كُرْدٌ**]. (K.)

فَلَانٌ يَمْشِي مَشْيًا طَرَادًا — **مُطَرَّدٌ**: **طَرَادٌ** [app. **طَرَادًا**, from **طَرَادٌ** meaning “a spear;” or Bk. I.]

perhaps **طَرَادًا**,] † *Such a one walks in a straight, a direct, or an even, course* (L, TA)

طَرِيدٌ and **مُطَرَّوْدٌ** (S, L, Msh) and **مُطَرَّدٌ** (A) [and **مُطَرَّدٌ** *A man driven away, expelled, banished, or outcast, (L,) a man removed, put, or placed, at a distance, away, or far away* (S, L) **طَرِيدٌ** is likewise applied to a female, as also **طَرِيدَةٌ**, and the pl. of both in this case is **طَرَائِدُ**. (M, L) **نَاقَةٌ طَرِيدٌ**, without ة, means *A she-camel driven away, and taken away* pl. **طَرَائِدُ**. (L.) — And † *One who is born after another*. (S, L, K) the second is termed the **طَرِيدُ** of the first (S, L) Also † *One who is born before another* (K) And hence, **الطَّرِيدَانِ** † *The night and the day* (A, L, K) each being the **طَرِيدُ** of the other (A, L). — See also **طَرَادٌ** — Also † *Old*, applied to a garment, or piece of cloth, syn **سَارَفٌ**. (A, TA) And **تَوْتُ طَرَائِدُ** is mentioned by Lh as meaning † *An old, worn-out, garment, or piece of cloth.* (TA) — And *The base, or lower part, of the raceme of a palm-tree,* (S, L, K,) as also **طَرِيدَةٌ** (L)

طَرِيدَةٌ [a subst from **طَرِيدٌ**, rendered so by the affix **فِ**,] *A wild animal, or the like, that is coursed, hunted, snared, entrapped, or caught* (S, L, K, TA) pl. **طَرَائِدُ**. (TA.) *The female that is the object of the chase of a male [wild] ass* (M* and K* and MF, all in art. **الْب**) — And *A number of camels driven away together, i. e., (S,) camels that are stolen.* (S, K) *a number of camels attacked by a troop of horsemen and driven away.* (A, L) — † *A cane wherein is a notch (حَرَّةٌ), which is put upon spindles and arrows, (S, L, K,) and upon a stick, (L,) and thus used for plucking them* (S, L, K.) † *q. سَعَقٌ* (AHcyth, A, L,) i. e. *a cane which is hollowed, and has some notches cut in it, (AHcyth, L,) through which an arrow is put (AHcyth, A, L) and repeatedly drawn [to smooth it]. (AHcyth, A.)* or *a small piece of wood, in the form of a water-spout, as though it were the half of a cane, of the size required by the bow or arrow [which are to be smoothed therewith]. (AHn, L.)* — † *An oblong piece* (A, K) of a garment (A) or of silk: (K) or *a long strip* (AA, IAar, TA) of rag (AA, TA) or of silk. (IAar, TA) † *A piece of rag, which is moistened, or wetted, and with which the [kind of oven called] تَوْرُ is wiped, as also **مُطَرَّدَةٌ**. (K) — And † A narrow strip of herbage (A, K, TA) and of land. (K, TA.)*

— And † *The line, or streak, (حَطَّةٌ) between the rump-bone and withers* (L) — See also **طَرِيدٌ**, last sentence. — **الطَّرِيدَةُ** is also the name of *A certain game* (K, TA) of the boys of the Arabs of the desert, (TA,) called by the vulgar **الْبَسَّةُ**, (K, TA,) and some say **الْبَاسَّةُ**, (TA,) and **الضَّبْطَةُ**: *when the hand of the player falls upon the body or head or shoulder of another, it is [said to be] **الْبَسَةُ**; and when it falls upon the leg, or foot, it is **الْأَسْنُ**.* (K, TA:) but this [app.

meaning **الْأَسْنُ**] is not of established authority. — *it was also played by girls.* (TA) — See also what here follows

طَرَادٌ *A small and swift kind of ship or boat* (K, TA) called by the vulgar **تَطْرِيدَةٌ** [perhaps a mistranscription for **طَرِيدَةٌ**, which is a post-classical term for *a vessel used for the transport of horses, and of which طَرَائِدُ is the pl.* see Quatremère's Hist des Sultans Mamlouks, 1144]. (TA) — Also † *One who prolongs a recitation, or reading, [of the Kur-án] to people so that he drives them away* (K) or *one who drives away people by the length of his standing and the muchness of his recitation, or reading.* (Mgh) — And † *Wide, spacious, or ample,* (A, K,) applied to a plain, (A,) or place. (K) And † *An even, wide, roof.* (K, TA) And **بِلَادٌ طَرَادَةٌ** † *Wide, or spacious, regions or lands, (A, L,) in which the mirage [in appearance] flows.* (L) — Also, (A, Mgh, L, K,) and **طَرِيدٌ**, and **مُطَرَّدٌ**, (L, K,) † *A long day:* (L, Mgh, K, TA) † *a whole, or complete, day,* (A, L,) or month. (A) And **سَنُونَ طَرَادَةٌ** † *Whole, or complete, years* (A.) — See also **طَرَادٌ**.

طَارِدٌ [act. part n of **طَرَدَ** with ة, and pl of the latter **طَوَارِدُ**] — [Hence] **طَوَارِدُ الْاِبِلِ** † *Those that remain behind, [as though driving away the others,] of the camels.* (A)

طَرَادٌ see **تَطْرِيدَةٌ**.

مُطَرَّدٌ *A spear; so called because one hunts (يَطْرِدُ) with it* (Msh) or, (S, M, A, Mgh, L, K,) as also **طَرَادٌ**, (L, K, [in my copy of the Mgh, app., **طَرَادٌ**, its pl. being there plainly written **طَرَادَاتُ**, though the sing is doubtfully written, and it may be that Freytag, who mentions **طَرَادَةٌ** as signifying *a spear*, was led to do so from his finding **طَرَادَاتُ**, which I believe to be pl. of **طَرَادٌ**, written **طَرَادَاتُ**]) *a short spear, (M, A, Mgh, L, K,) so called for the reason above mentioned, (Mgh,) [i. e.] with which one hunts (يَطْرِدُ), or with which one hunts wild animals; (M, L,) [a short hunting-spear,] or a short spear with which one thrusts, or pierces, (S, L,) wild animals, (S,) or wild asses* (L) pl. **مُطَرَّادٌ**. (A.) [And Freytag mentions **مُطَرَّادٌ** as a pl without sing., occurring in the Deewán of the Hudhalees, meaning *Long arrows*.]

مُطَرَّدَةٌ *A means of driving away, removing, &c.: so in the phrase **مُطَرَّدَةُ الدَّاءِ عَنِ الْحَسَبِ** † A means of driving away, or removing, disease from the body* (L, from a trad.) — And † *The beaten track; or main part, and middle, of a road; as also **مُطَرَّدَةٌ**. (K.)*

مُطَرَّدَةٌ: see **طَرِيدَةٌ**, latter half. — and **مُطَرَّدَةٌ**.

مُطَرَّدٌ: see **طَرِيدٌ**: — and **طَرَادٌ**.

[**مُطَرَّدٌ**, accord to Freytag, occurs in the Deewán of the Hudhalees, applied to a spear, as meaning *Altogether straight, so that the whole trembles:*

for that which is crooked does not. But this, if not a mistranscription, is app. used by poetic license, for **مُطَرَّدٌ**.]

مُطَرَّدٌ: } see **طَرِيدٌ**.
مُطَرَّدٌ

حَدُولٌ مُطَرَّدٌ + **أ** *rivulet, or streamlet, [regular, or uninterrupted, and] swift in course.* (L.) — [In a copy of the A, among tropical phrases, I find **حَدُولٌ مُطَرَّدٌ الْأَنْبَابِ وَالْكَعُوبِ**; but it seems that there is an omission here, and that after **حَدُولٌ** we should read **مُطَرَّدٌ**, and then, **وَرَمَحَ الدَّ**, i. e. † *A spear even and regular in the internodal portions and the knots.*] See **مُطَرَّدٌ**. — [Hoseyn Ibn-Homám El-Murice applies **مُطَرَّدٌ**, as an epithet in which the quality of a subst. predominates, to *A coat of mail*, app. meaning *even and regular in texture* see Ham p. 189] — **بَعِيرٌ مُطَرَّدٌ** + *A camel that continues his pace, or course, uninterruptedly, and does not become out of breath from running.* (L.) — **مُطَرَّدُ السَّيْرِ** is used by a poet as a name for † *The nose of a running horse* [app. meaning *uninterrupted in breathing*]. (S, L) — **مُطَرَّدٌ** applied to a word, form or measure, construction, or government, means † *Agreeable with the common, or constant, course of speech in respect of analogy, or rule; agreeable with common, or constant, analogy, or rule* and, applied to the same, or to a rule, *agreeable with the common, or constant, course of speech in respect of usage; agreeable with common, or constant, usage; commonly, or constantly, obtaining.* (Mz, 12th نوع) [but what is thus termed is not strictly speaking and in every case without exception; for, taking 24 to represent universality, 23 in comparison therewith is **مُطَرَّدٌ**, 20 in comparison with 23 is **عَابٌ**; 15 is **كَتِيرٌ**; 3 is **قَلِيلٌ**; and 1 is **نَادِرٌ**. (Mz, 13th نوع) [See also the contr. **سَادٌ** and see 8 in this art.]]

رَمَلٌ مُتَطَارِدٌ + *Sand of which one part drives away and follows another.* (L)

طرر

1. **طَرِرَ**, aor. **ع**, (K,) inf. n. **طَرَرٌ**, (TK,) *He became goodly in shape, form, or aspect, after having been thick.* (Sgh, K, TK.) — † *He became good in disposition, after having been evil* (K.) — **فِي الْمَطْعِمِ طَرِرَ فِي الْمَلْبَسِ** (K,) and **تَوَقَّ**, (TA,) † *He was nice, or dainty* (تَأَتَّى, K, or تَوَقَّ, A) *in apparel*, (K, TA,) and *in diet*; (TA;) *not wearing*, (K, TA,) and *not eating*, (TA,) *ought but what was good*: (K, TA:) as also **الطَّرَرُ** (TA.) = Accord. to IAar, **الطَّرَرُ** signifies *الرفع بالكسر*; [thus in the L and TA; but, I think, incorrectly, for **الدَّفْعُ بِاللَّكْرِ**;] and one says, **طَرَرَهُ**, inf. n. **طَرَرٌ** [app. meaning *He repelled him by striking with his fist*]. (L, TA.)

2. **طَرَرُ الثَّوْبِ**, (S, K, &c.,) inf. n. **طَرِيرٌ**, (Msb,

K,) *He embroidered, or variegated, or figured, the garment, or piece of cloth.* (S, A, Msb, K) [See **طَرَارٌ**]

5. **طَرَرُ** *It* (a garment, or a piece of cloth,) *was embroidered, or variegated, or figured* (K) = See also 1.

طَرَرٌ, (Msb, and so in two copies of the K, and in the TK,) like **فَلَسٌ** [in measure], (Msb,) or **طَرَرٌ**, (so in the K accord. to the TA, and so in a copy of the A,) *Form; shape; outward appearance, or garb, syn* **سَكَلٌ**, (IAar, Msb, TA,) and **هَيْئَةٌ**, (K,) and **بَرَةٌ** (TA) as also **طَرَرٌ**, syn. **هَيْئَةٌ** (S) You say, **هَذَا طَرَرٌ** *This is of the form, or shape, of this.* (Msb) — † *A way, or manner, of acting*; (A, TA,) as also **طَرَرٌ**, syn. of the latter **تَمَطَّ**, (S, Msb, K,) and **أَسْنَوْتُ** (TK) You say, **مَا أَحْسَنَ طَرَرٌ** † *How good is the way of acting of such a one* and **طَرَرٌ حَسَنٌ** † *His way of acting is a good way of acting.* (A, TA.) And **مِنْ الطَّرَارِ** (S, Msb,) occurring in a verse of Hassán Ibn-Thábit, (S,) signifies *Of [the people of] the first [and best] way of acting, i. e., مِنَ السَّبْطِ الْأَوَّلِ*. (S, Msb.) [But see a different explanation of this phrase below, voce **طَرَارٌ**.] — Anything good, goodly, or excellent; as also **طَرَارٌ**. (TA.)

طَرَرٌ see **طَرَرٌ**, in three places. = Also *A house, or chamber, (نَيْتٌ) somewhat long, [said to be] a Pers. word arabicized, or a summer-house, or summer-chamber.* (TA.)

طَرَارٌ *The embroidery, or variegated or figured work, (عَلَمٌ) of a garment, or piece of cloth* (S, A, Mgh, Msb, K) a Pers. word, (S, A, TA,) arabicized: (S, A, Msb, K) said to be originally **تَرَرٌ**, meaning, in Pers., “even measurement” (TA) [or originally **طَرَارٌ**, which has the same meaning in Pers. as the arabicized form has in Arabic] pl. **طَرَرٌ**. (Msb) — And *A garment, or piece of cloth, woven for the Sultán*: (K) also arabicized [from the Pers. **طَرَارٌ**, meaning, a royal robe, or rich embroidered garment] and one also says, **تَوْتُ طَرَارِيٌّ** (TA) or this last is so called from a place named **طَرَار**. (Mgh) — And *A place in which goodly garments or cloths are woven*. (Lth, Az, A, K) and this also is arabicized [from the Pers. **طَرَارٌ**, which has the same meaning]. (TA.) You say, **عَمِلَ هَذَا الثَّوْبُ فِي طَرَارِ فَلَانٍ** *This garment, or piece of cloth, was made in such a one's place for weaving goodly garments or cloths.* (A) And **هُوَ مَا عَمِلَ فِي طَرَارِ اللَّهِ** † *It is what has been made in God's place of creation of goodly things*: said of a beautiful face. (A, TA.) And **هَذَا طَرَارُ الْحَسَنِ مِنْ طَرَارِ فَلَانٍ** † *[This beautiful language is of the elegant composition of such a one].* (A, TA.) And **هُوَ مِنَ الطَّرَارِ الْأَوَّلِ** † [app. *He is of the first noble extraction*]. (A, TA.)

[See also **طَرَرٌ**.] And one says of a man, when he utters a good thing of his own excogitation, **هَذَا مِنْ طَرَارِهِ** † *[This is of his clever excogitation].* (Sgh, TA) And in like manner is expl. the phrase, in a trad., **لَيْسَ هَذَا مِنْ طَرَارِكَ** † *This is not of thine own authorship and excogitation.* (TA.) — See also **طَرَرٌ**, in four places.

طَرَارِيٌّ *An embroiderer, one who does figured work upon garments or cloths, as also* **مُطَرَّرٌ** (TA) [and **طَرَارٌ**] — **تَوْتُ طَرَارِيٌّ** see **طَرَارٌ**.

طَرَارْدَانٌ, or **طَرَارْدَان**, or **طَرَرْدَان**, (accord. to different copies of the Mgh and K,) *The case (عِلَاف) of the balance (الْمِيزَان), an arabicized word, (Mgh, K,) mentioned by Sgh, in Pers. تَرَارْدَان [but this is expl. in Pers. dictionaries as meaning the scale of a balance].* (TA.)

طَرَارٌ see the paragraph next but one above.

مُطَرَّرٌ *A garment, or piece of cloth, embroidered, or variegated, or figured.* (S, Msb.)

طَرَارِيٌّ see **مُطَرَّرٌ**.

طرس

1. **طَرَسَهُ**, inf. n. **طَرَسٌ**, *He wrote it; namely, a writing or book, as also* **سَطَرَهُ**. (TA) — See also 2. = **طَرَسَ**, a verb like **فَرِحَ**, *He (a man) became nonn out in body, and aged.* (Sgh, TA)

2. **طَرَسَهُ**, (M, A,) so written by El-Urmawee, (TA,) inf. n. **طَرَسٌ**, (A;) or **طَرَسَهُ**, aor. **ع**; (K,) *He obliterated it, or effaced it*; (K, TA; [compare **دَرَسَهُ**],) and (TA) *he marred, or spoiled, it* (M, TA.) or *he obliterated it, or effaced it, well.* (A.) = Also, the former, (M,) inf. n. as above, (K,) *He blackened it, namely, a door.* (M, K.) = And **طَرَسَ**, (TK,) inf. n. as above, (Lth, K,) *He restored the writing upon a thing when on the writing had been obliterated, or effaced.* (Lth, K.)

5. **طَرَسَ** *He ate not, nor drank, aught save what was good*; (K, TA,) like **بَطَسَ** so says IF. (TA) — **طَرَسَ عَنْهُ** *He shunned it, kept aloof, or preserved himself, from it*, (Sgh, K, TA,) and *held himself above the commission of it.* (Sgh, TA.)

طَرَسٌ *A written paper or the like; syn.* **صَحِيفَةٌ**, (S, A, Msb, K;) or **صَحِيفَةٌ إِذَا كُتِبَتْ**; as also **طَرَسٌ**: (Sh, TA) or *one of which the writing has been obliterated, or effaced, and which has then been written upon [again]*; (S, A, Msb, K,) [a palimpsest,] as also **طَرَسٌ**: (S;) or *one of which the writing has been obliterated, or effaced, well*: (Az, in TA, art. **طَرَسٌ**;) or *a writing that has been obliterated, or effaced, and then written [again], as also* **طَرَسٌ**: (M;) or *an obliterated, or effaced, writing upon which one is able to renew the writing*: (Lth, TA) pl. [of pauc.] **أَطْرَاسٌ** (S, M, Msb, K) and [of mult.] **طَرُوسٌ**. (M, A, Msb, K)

مُتَطَرِّسٌ *One who seeks, pursues, or desires, the*

most pleasing of things; who picks, or chooses (T, K, TA)

طرش

1. طَرَشَ, aor. ٤, (Mgh, Msh, K,) inf. n. طَرَشٌ, (S, A, Mgh, Msh, K,) *He was, or became, deaf or affected with something less than صَمٌّ [or deafness] (Msb) or like deafness (Mgh) [meaning, heaviness, or dullness, of hearing. (see أَطْرَشَ)] or طَرَشٌ is the slightest deafness (S, A, K [in the CK it is erroneously written طَرَشَ]) but some say that it is not pure Arabic (Msb) and some say that it is post-classical (S, Msh, K) so says IDrīd (O) AHāt disallows the root and its derivatives, and says that they have not been content with the barbarousness of saying طَرَشَ, but have formed from it a verb, namely, طَرَشَ. (O, TA) El-Ma'arree says that the verb has been formed by the vulgar from أَطْرُوشُ, which is an Arabic word. (TA.)*

5 تطَرَّشَ *He stood and sat; said of one who is convalescent (O) or he became convalescent, and nearly recovered, and arose and walked; syn انْعَشَى. (K.) — تطَرَّشَ بِالْبَهَرِ, q. He went to and fro, repeatedly, with the young lambs or kids strangely expl in the TK as said of a camel, and as meaning he became mixed, or confounded, among the beasts]. (O, K.)*

6 تطارَشَ *He feigned himself deaf. (O, K:) or heavy, or dull, of hearing. (Mgh.)*

به طَرِشَةٍ *In him is the slightest deafness. (Ibn-'Abbād, O, K.)*

أَطْرَشَ, (Msb,) or أَطْرُوشُ, (Az, A, Mgh, O, Msh, K,) of which Az says, I know not whether it be Arabic or adventitious, (Msb,) and IDrīd says that it is not genuine Arabic, (Mgh,) and AHāt disallows it, but El-Ma'arree says that it is Arabic, though the verb is a barbarism, (TA.) *Deaf; (Msh, K,) and in some of the copies of [the work of] Yaakoob, أَطْرَشٌ is found, thus expl. (TA.) or heavy, or dull, of hearing (Mgh:) or affected with something less than deafness: (Msb:) or with the slightest deafness: (A) the fem. of أَطْرَشٌ is طَرِشَةٌ (Msb) and the pl. is طَرِشٌ. (Mgh, O, Msh, K.) = Accord. to Z, [in the A,] أَطْرَشٌ, applied to a man, signifies *Having thin eyebrows. (TA.) [But I think that this is a mistranscription for أَطْرَطَ.]**

أَطْرَشَ } see the next preceding paragraph.
أَطْرُوشَ }

طرب

1. طَرِبَ, [aor. ٤,] inf. n. طَرِبٌ, *He had thin eyebrows: (Ibn-'Abbād, O.) or he had light, thin, or scanty, hair of the eyes, of the eyebrows, and of the eyelashes. (K.) — And He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein. (K.)*

طَرِبَ *Thinness of the hair in the eyebrow. (IAqr, TA.)*

طَرِبَ. see أَطْرَطَ. — Also *Foolish, stupid, unsound in intellect or understanding, or deficient therein. (K.)*

طَارِبٌ *Light, thin, or scanty, in the hair, (IAqr, O, L, K,) applied to an eyebrow. (L)*

أَطْرَطُ الْحَاحِشِينَ *A man destitute of eyebrows, (AZ, S, O,) as also أَمْرَطُ الْحَاحِشِينَ, (O,) and some say أَصْرَطُ, but Abu-l-Ghouth knew it not (S, O) or having light, thin, or scanty, hair of the eyebrow, and so طَرِبُ الْحَاحِشِينَ. (K:) the mention of the حَاحِشِينَ is indispensable; (AZ, S, O, K,) but sometimes omitted, on the ground of a weak authority (K, TA) and accord. to Ibn-'Abbād, أَطْرَطُ signifies *having thin eyebrows. (O) And طَرِطَاءُ الْعَيْنِ A woman having scanty eyelashes. (O, K)**

طربط

Q 1. طَرَبْتُ بِالْمَعْزَى, inf. n. طَرَبَةٌ, *He (the milker) called the goats, [app. by making a sound with the lips, for,] accord. to AZ, طَرَبْتُ is with the lips (S) he called the goats (IKtt, TA) and طَرَبْتُ بِالنَّعْجَةِ he called the ewe. (AZ, TA) [and Freytag says, on the authority of the "Kitāb el-Addād," that طَرَبْتُ signifies also he drove away sheep from himself] the inf. n. signifies the milker's making a sound to the goats with his lips, (ISd, K, TA,) to quiet them, or appease them (ISd, TA) and the calling sheep or goats to be milked, (K, TA,) as some say, with the lips. (TA.) also the calling of asses (AZ, TA:) and, accord. to some, the whistling with the lips to sheep. (TA.) — يُطَرَبُ سَعَبَرَاتُ لَهْ, occurring in a trad, means *Putting in motion his mustache [lit. some small hairs that he had] in his speech or, as some say, blowing with his lips into his mustache by reason of rage and pride. (O.) — And طَرَبَةٌ signifies also The agitation, or commotion, of water in the belly (IKtt, K, TA) and in a skin. (IKtt, TA.) — And The act of fleeing. (IKtt, TA)**

طَرَبْتُ. see طَرَبْتُ, in two places.

طَرَبَةٌ: see طَرَبْتُ: — and طَرَبَةٌ.*

طَرَبْتُ *A long breast. (S:) or, as also طَرَبْتُ, and, accord. to him who makes تَدْنَى [the "breast"] fem., طَرَبْتُ, a large, flabby breast. (K) or a large, flabby, long breast: (TA) and the first word, a long udder; (Ham p. 809,) [and] so طَرَبَةٌ, written without tenween, in the dial. of El-Yemen; on the authority of Kr. (TA) One says, أَخْرَجَ اللَّهُ طَرَبَتَهَا, *May God expose to shame her long breasts. (A, TA.) — Also, and طَرَبْتُ, † The penis: (K.) [not found by SM in any work except the K; but the former word is mentioned in this sense in the O:] app. so called as being likened to a long and flabby breast. (TA.) — دَهْدَرَيْنِ وَطَرَبَيْنِ [or each of these two words by itself] is said to, or in reference to, a man whom one derides. (AZ, S, O, K. [See art. دَهْدَر.]])**

طَرَبَةٌ *A woman having long breasts (S, TA) or having large breasts or having flabby breasts. (TA) And, or accord. to the TA and some copies of the K طَرَبَةٌ, (said in the TA to be without teslideed,) as also طَرَبَاتِيَّةٌ, *Having a long udder (K) or a she-goat having long teats (TA.)**

طَرَبْتُ see طَرَبْتُ

طَرَبَاتِيَّةٌ see طَرَبَةٌ

This art is included in some of the lexicons in art. طرب.

طرف

1 طَرَفَ, aor. ٤, inf. n. طَرَفٌ, *He looked from the outer angle of the eye or [he twinkled with his eye, i. e.] he put the edge of his eyelid in motion, or in a state of commotion, and looked (M, TA) or الطَّرْفُ signifies the putting the eyelids in motion, or in a state of commotion, in looking (Mgh, TA) one says, سَخَصَ نَصْرَهُ فَمَا يَطْرَفُ [His eye, or eyes, has, or have, become fixedly open, or raised, and he does not put his eyelids in motion, or does not twinkle with his eye, or eyes, in looking] (TA) [or] one says, طَرَفَ النَّصْرَ, aor. and inf. n. as above, meaning the eye, or eyes, [twinkled, or] became in a state of commotion. (Msb) [or] طَرَفَ نَصْرَهُ, (O, K, TA, and so in a copy of the S,) or نَصْرَهُ, (so in one of my copies of the S,) aor. and inf. n. as above, [he winked, i. e.] he closed one of his eyelids upon the other (S, O, K [see also 4]) or طَرَفَ بَعْيِيهِ [in the CK بَعْيِيهِ] he put his eyelids in motion, or in a state of commotion. (K, TA) and طَرَفَتْ عَيْنُهُ, aor. طَرَفَتْ, inf. n. as above, *his eyelids were put in motion or in a state of commotion, by looking (As, TA.) [Another meaning of طَرَفَ بَصْرَهُ, and another of طَرَفَتْ said of the eye, will be found below.] عَيْنٌ تَطْرَفُ, signifying An eye that [twinkles, or] puts the eyelid in motion, or in a state of commotion, with looking, is used for دُوْ عَيْنٍ تَطْرَفُ, meaning † a living being. (Mgh) مَا بَقِيََتْ مِنْهُمْ عَيْنٌ تَطْرَفُ [There remained not of them one having an eye twinkling] means † they died, (O, K, TA,) or (O, in the K erroneously "and," TA) they were slain. (O, K, TA.) — [Also He looked for] الطَّرْفُ is used as meaning the act of looking (Er-Rāghib, Msh, TA) because the putting in motion of the eyelid constantly attends that act: (Er-Rāghib, TA:) and طَرَفَةٌ, inf. n. as above, signifies *I saw, or I looked at or towards, him, or it; syn. أَبْصَرْتُهُ. (Ham p. 111.) It is said in the Kur [xiv. 44] لَا يَرْتَدُّ إِلَيْهِمْ طَرَفُهُمْ [Their look shall not revert to them, i. e., shall not be withdrawn by them from that upon which they shall look]. (S, O) And in the same [xxvii. 40], أَنَا آتِيكَ بِهِ قَلٌّ أَنْ يَرْتَدَّ إِلَيْكَ طَرَفُكَ, [meaning, in like manner, I will bring it to thee before thy look at a thing shall revert to thee, or be withdrawn by thee therefrom; or,] accord. to Fr, meaning before a thing shall be brought to thee***

from the extent of thy vision or, as some say, in the space in which thou shalt open thine eye and then close it or in the space in which one shall reach the extent of thy vision. (O.) And one says, *نَظَرَ فُلَانٌ بِطَرْفٍ حَفِيٍّ* [Such a one looked with a furtive glance], meaning, contracted his eyelids over the main portion of his eye and looked with the rest of it, by reason of shyness or fear. (Har p 565) And *تَطَرَّفَ الرَّجَالُ* [app meaning She looks at the men] is said of a woman who does not keep constantly to one (TA. [See *مَطْرُوفَةٌ*].) And *تَطَرَّفَ الرَّيَاصُ رَوْصَةً نَعْدَ رَوْصَةٍ* [app meaning She looks at the meadows, meadow after meadow, to pasture upon them in succession,] is said of a she-camel such as is termed *طَرِيفَةٌ* [q. v.] (As, TA.) — *طَرَفْتُ عَيْنَهُ* (S, O, Msb, in the K *طَرَفَ عَيْنَهُ*) aor and inf n as above, (Msb, TA.) *I* (S, O, Msb) hit, struck, smote, or hurt, his eye with a thing, (S, O, Msb, K, [in the CK *سَيَّ* is put for *سَيَّ*]) such as a garment or some other thing, (TA,) so that it shed tears and one says of the eye, *طَرَفَتْ*. (S, O, K. [See another explanation of the latter in the first sentence.]) Ziyād, in reciting a *خُطْبَةٍ* said, *قَدْ طَرَفَتْ أَعْيُنُكُمْ الدُّنْيَا وَسَدَّتْ مَسَامِعُكُمْ السَّمَوَاتِ* [The good of the present world hath smitten your eyes, and appetences have stopped your ears] (O.) And one says *طَرَفَهُ* and *طَرَفَتْ* meaning *He*, or *it*, struck, smote, or hurt, his eye. (TA.) And *طَرَفَهَا الْحُزْنُ وَالْبَكَاءُ* Grief and weeping hurt it (the eye), so that it shed tears (TA.) And *طَرَفَهَا حُبُّ الرِّجَالِ* The love of the men smote her eye, so that she raised her eyes and looked at every one that looked at her, as though a *طَرَفَةٌ* [or red spot of blood], or a stick or the like, hurt her eye. (Az, TA.) — *طَرَفَ* signifies also *The slapping with the hand* (K, TA) upon the extremity of the eye (TA.) — Then it became applied to signify *The striking upon the head* (TA.) — *طَرَفَهُ عَنْهُ* signifies *He turned him, or it, away, or back, from him, or it.* (S, O, K.) Hence the saying of a poet, (S, O, TA,) 'Amr Ibn-Abi-Rabee'ah, (TA,) or a young woman of the Ansār, (O.)

إِنَّكَ وَاللَّهِ لَتَدُو مَلَّةً

يَطْرُقُكَ الْأَدْنَى عَنِ الْأَبْعَدِ

so in the S; but the right reading is *عَنِ الْأَقْدَمِ*, for the next verse ends with *تَصْرِمِي*. (IB, TA.) [i. e. *Verily thou, by Allah, art one having a weariness. the nearer turns thee away, or back, from the older*] meaning, he turns away, or back, thy sight from the latter. i. e. thou takest the new (*تَسْتَطْرِفُ الْجَدِيدَ*), and forgettest the old. (S, TA.) You say, *طَرَفْتُ الْبَصَرَ عَنْهُ* (S, Msb) *I turned away, or back, the sight from him, or it.* (Msb.) And *اطْرُفْ بِصْرَكَ* Turn away, or back, thy sight from that upon which it has fallen and to which it has been extended. (TA.) — And *طَرَفَهُ عَمَّا شَعَلَ* Business, or occupation, withheld him from us. (TA.) — And *طَرَفَهُ* *He drove him away.* (Sh, TA.) = *طَرَفْتُ* (S, O, K.)

[aor. *طَرَفَ*,] inf. n. *طَرَفَ*, (TA,) and *تَطَرَّفَتْ*, *She* (a camel) depastured the sides, or lateral parts, (*أَطْرَافُ*) of the pasturage, not mixing with the other she-camels, (S, O, K.) *tasting, and not keeping constantly to one pasturage* (Har p 569) = *طَرَفَ*, (S, O, Msb, K.) inf. n. *طَرَفَ*, (O, TA,) *It* (property) was recently, or newly, acquired (S, O, K.) or *it* (a thing) was good [and recent or new or fresh]. (Msb.) — And the same verb, (S, K.) inf. n. as above, (S, TA,) *He* was such as is termed *طَرِيفٌ* [and *طَرِيفٌ* q. v.] as meaning the contr. of *فَعْدَدٌ* (S, K.)

2. *طَرَفَهُ* [from the subst *الطَّرْفُ* meaning "the eye"] see 1, latter half = *طَرَفَ* [from *الطَّرْفُ*], (S, O, K.) inf. n. *تَطَرَّفَ*, (K.) *He* (a man, S, O) fought around the army, because he charges upon, or assaults, those who form the side, or flank, or extreme portion, of it, (S, O, K.) and drives them back upon the main body (S, O) or, as in the M, *he fought the most remote thereof, and those that formed the side, or flank, thereof* (TA.) — And *طَرَفَ عَلَى الْإِسْلِ* *He drove, or sent, back to me those that formed the sides, or extreme portions, of the camels.* (O, K.) And *طَرَفَ الْحَيْلَ* *He drove back the foremost of the horsemen* (O, K, TA) to, or upon, the hindmost of them. (TA.) Accord. to El-Mufaddal, *تَطَرَّفَ*, signifies a man's repelling another man from the hindmost of his companions (O, TA.) one says, *طَرَفَ عَنَّا هَذَا الْفَارِسَ* [Repel thou from our rear this horseman] (O, TA.) — For another signification [from *الطَّرْفُ*] see 4 — [Hence also,] *طَرَفَتْ بَسَانَهَا* *She* (a woman) tinged, or dyed, the ends (*أَطْرَافُ*) (O, Msb, TA) of her fingers with *حِشَاءً*. (O, Msb, K, TA.) — And *تَطَرَّفَ* *الْأُذُنَ* *The making the ear of a horse to be pointed, tapering, or slender at the extremity* (TA.) [Hence,] Khālid Ibn-Safwān said, *حَيْرَ الْكَلَامِ* [The best of language is that of which the meanings are pointed, and of which the constructions are crowned with embellishments as though they were adorned with *شُرُفٌ*, pl. of *سُرُوفٌ*, q. v.] (TA there mentioned immediately after what here next precedes it.) — And *طَرَفَ الشَّيْءَ* [from *طَرَفٌ* signifying "anything chosen or choice"] means *He chose, or made choice of, the thing*; as also *طَرَفَهُ*. (TA. [See also 10]) — *طَرَفَ* said of a camel means *He lost his tooth* [or teeth] (O, K, TA) by reason of extreme age. (TA.)

4. *اطْرُفَ* *He* (a man, K) closed his eyelids (Ibn-'Abbād, O, K. [See also 1, first sentence.]) = *اطْرُفَ*, inf. n. *اطْرُفَ*, *He made two ornamental or coloured or figured borders* (*عَلَمَيْنِ*) in the ends, or sides, of the garment (*طَرَفَيْهِ*); as also *طَرَفَهُ*, inf. n. *تَطَرَّفَ*. (Msb. and in like manner the pass. of the former verb is expl. in the S and O, as said of a *رَدَاءٍ* of *خَزٍّ*.) = *اطْرُفَ* *He gave to such a one what he had not given to any one before him.* (L, K, TA) or *he gave him a thing of which he did not possess the like,*

and which pleased him. (TA) [and he gave him property newly, or recently, acquired] You say, *أَتَحَفَّهُ كَدًا* and *بَكْدًا*, meaning *أَتَحَفَّهُ* [He gave him such a thing as a *تَحَفَّةٌ*, i. e. *طَرَفَةٌ*, q. v.] (Har p 54) — [Hence,] *اطْرُفَ فُلَانٌ* signifies *He brought something newly found, or gained, or acquired* (Har p 54) and as meaning *he brought a thing that was strange, or extraordinary, and approved, or deemed good* (Id. p. 615) and as meaning *he brought new information or tidings* (Id p. 32) And one says, *اطْرُفَ حَصْرًا* [and *بَحْرًا* (see Har p. 529)] meaning *He told him new information or tidings.* (Az, TA) — *أَطْرَفَ بِهِ مِنْ حَوَالِيهِ* [a phrase used by El-Haree'ee] means *They who were around him became possessors, thereby, of a new and strange piece of information, (طَرَفَهُ ذَوِي طَرَفَةٍ)* and said, *مَا أَطْرَفَهُ* [How novel and strange is it!], by reason of their wonder at it, so that the verb is intrans, and *مِنْ* is its agent or it may mean *he made to wonder by reason of it those who were around him.* (Har p 474) = *الْإِطْرَافُ* signifies also *كُنْزُ الْآثَاءِ* [i. e., app., *The being numerous, as said of ancestors, meaning ancestors of note*] (TA.) = *اطْرُفَ الْبَلَدُ*, (S, O, K, TA,) and *اطْرُفَتِ الْأَرْضُ*, (TA,) *The country, and the land, abounded with* [the kinds of pasture called] *طَرِيفَةٌ* [q. v.] (S, O, K, TA)

5 *تَطَرَّفَ* [as quasi-pass of 2 signifies *It became pointed, tapering, or slender at the extremity* see *ذُنَابُ السَّيْفِ* in art. *ذُب*] — [And] *صَارَ طَرَفًا* [It became an extremity, or a side; or at, or in, an extremity or a side]. (TA.) — *كَانَ لَا يَطْرُقُ مِنَ النَّوْلِ* in a trad. respecting the punishment of the grave, means *He used not to go far aside from urine* (L, TA) — *تَطَرَّفَتْ* said of a she-camel. see 1, near the end — Said of the sun, *It became near to setting* (TA.) — *تَطَرَّفَ عَلَى الْقَوْمِ* *He made a sudden, or an unexpected, attack upon the territory, or dwellings, of the people.* (TA.) = *تَطَرَّفَ الشَّيْءُ* *He took from the side of the thing* [and] *he took the side of it.* (MA) — See also 2, last signification but one.

8. *اطْرُفْتُ الشَّيْءَ*, of the measure *اِفْتَعَلْتُ*, *I purchased the thing new.* (S, O, K. [See also 10.]

10. *اسْتَطَرَفَ* *He counted, accounted, reckoned, or esteemed, it new*; (PS;) or *طَرِيفٌ* [as meaning *newly, or recently, acquired*]. (S, O, K.) One says of good discourse, *يَسْتَطْرِفُهُ مَنْ سَمِعَهُ* [He who has heard it esteems it new]. (K.) — And *اسْتَطَرَفَ الشَّيْءَ* *He found, gained, or acquired, the thing newly.* (S, O, K. [See also 8.]) — You say of a woman who does not keep constantly to a husband, *تَسْتَطْرِفُ الرِّجَالَ* [She takes, or chooses, new ones of the men]: she who does thus being likened to the she-camel termed *طَرِيفَةٌ*, that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly

to one pasturage (Har p 569.) See also 1, last quarter — And one says of camels, اسطرفت They chose, or selected, the pasturage or they took the first thereof. (TA. [See also 2, last signification but one])

طَرَفٌ The eye, a word having no pl. in this sense because it is originally an inf. n., (S, O, K,) therefore it may denote a sing. and may also denote a pl. number [i. e. may signify also eyes] (S, O, Msb) or, (K,) as Ibn-'Abbād says, (O,) it is a coll. n. signifying the نَصْر [which has the sing. and the pl. meanings mentioned above, as well as the meaning of the sense of sight], and is not dualized nor pluralized or, as some say, it has for pl. أَطْرَافٌ (O, K) but this is refuted by the occurrence of طَرَفٌ in a pl. sense in the Kur xxxvii 47 and xxxviii. 52 and lv 56 (O) and though الأَطْرَافُ is said to occur as its pl. in a trad. of Umm-Selameh, this is a mistake for الإطْرَاقُ (Z, O) it is said, however, that its being originally an inf. n. is not a reason for its not being allowable to pluralize it when it has become a subst., and especially when it is not meant to convey the signification of an epithet (MF) [but it may be regarded as an epithet, meaning sees, and, being originally an inf. n., sees also, and this is the more probable because] **طَوَارِفُ** [is an epithet used as a subst., and thus] signifies the eyes, (S, O, K,) as in the saying طَوَارِفُ لَا تَرَاهُ طَوَارِفُ [He is in a place in which the eyes will not see him], (S, O, TA;) pl. of **طَارَفٌ**. (TA.) — [Hence,] الطَّرْفُ is the name of † Two stars, which precede الجُذْبَةُ (S, O, K,) so called because (K) they are [regarded as] the two eyes of Leo, one of the Mansions of the Moon (S, O, K) [often called الطَّرْفَةُ, q v.] the طَرَفُ of Leo, consisting of two small stars in front of الجُذْبَةُ, like the قَرَقَدَانِ, but inferior to them in light, and having somewhat of obliquity, the Ninth Mansion of the Moon. (Kzw in his descr. of that Mansion.) or the star [app. λ] in the face of Leo, together with that which is outside [app. α] on the figure of Cancer. (Kzw in his descr. of Leo) or the bright star [α] on the hinder, southern, leg, or foot, [i. e. claw,] of Cancer. (Kzw in his descr. of Cancer.) [See طَرَفُ الْعَيْنِ, in art نزل] — And طَرَفُ الْعَيْنِ signifies The eyelid. (TA.) = Also طَرَفٌ, A man generous, or noble, (K, TA, [see also طَرَفٌ]) in respect of ancestry, up to the greatest [i. e. most remote] forefather. (TA.) = See also طَرَفٌ, first sentence.

طَرَفٌ see طَرِيفٌ, with which it is syn., and of which it is also a pl.

طَرَفٌ A generous horse. (As, S, O, K:) or, accord. to Er-Rāghib, one that is looked at (يُطَرَفُ) because of his beauty; so that it is originally مَطْرُوفٌ, i. e. مَسْطُورٌ; like نَفْسٌ in the sense of مَسْغُوفٌ: (TA:) pl. طَرُوفٌ (As, S, O, K) and أَطْرَافٌ. (O, K:) accord. to AZ, an epithet applied peculiarly to the males. (S, O, K:*) or generous in respect of the sires and the dams:

(Lth, O, K) or recently acquired; not of his owner's breeding, fem. with ه, (O, K,) occurring in a verse of El-'Ajjāj Lth says that they sometimes apply the epithets طَرَفٌ and طَرِيفَةٌ as syn. with نَحِيبٌ and نَحِيبَةٌ, in a manner unusual in the language (O) accord. to Ks, طَرِيفَةٌ is applied as an epithet to a mare (TA) and طَرَفٌ signifies also a horse long in the legs or the neck, having the ears pointed, tapering, or slender at the extremities (TA in the supplement to this art) — And † Generous (S, O, TA) as an epithet applied to a young man (S, TA) or to a man, (O, TA,) as also **طَرَفٌ** (O, K) or a man generous in respect of his male and his female ancestors (K, TA) pl. أَطْرَافٌ (O, K) when applied to other than man, its pl. [or rather one of its pls.] is طَرُوفٌ (K) — See also طَرَفٌ, latter half — And رَحَلٌ طَرَفٌ فِي نَسَبِهِ (K, TA,) with kesr, (TA,) [in the CK, erroneously, طَرَفٌ] † A man whose nobility is recent as though a contraction of **طَرَفٌ** (K, TA) — And امْرَأَةٌ طَرِيفٌ (K, TA,) with kesr, (TA,) [in the CK طَرِيفٌ] A woman whose discourse is good, every one who has heard it esteeming it new (نَسْتَفْرِيفُهُ). (K, TA.) = And One desirous of possessing everything that he sees (K) — See also طَرِيفٌ, in two places — And see طَرِيفٌ = Also Anything of the produce of the earth still in the calyxes thereof. (Ibn-'Abbād, O, K*)

طَرَفٌ The extremity, or end, of anything, [as of a sword, and of a spear, and of a rope, and of the tongue, &c.] thus accord. to ISd, but in the K this meaning is assigned to **طَرَفٌ**. (TA) [several evidences of the correctness of the former word in this sense will be found in the present art, and countless instances of it occur in other arts. &c. it seems to have been generally regarded by the lexicographers as too notorious to need its being mentioned.] and a side, a lateral, or an outward, or adjacent, part or portion; a region, district, quarter, or tract, syn. نَاحِيَةٌ. (S, O, Msb, K) and a part, portion, piece, or bit, (syn. طَائِفَةٌ) of a thing. (S, O, K) it is used in relation to bodies, or material things, and to times &c.; (Er-Rāghib, TA;) and is thus used in the sense of طَائِفَةٌ of a people, in the Kur in. 122, (Ksh;) [and may often be rendered somewhat of a thing, whether material (as land &c.) or not material (as in the T and S voce دُرُوفٌ, where it is used of a saying, and as in the S and A and K in art. هوس &c., where it is used of madness, or insanity, or diabolical possession).] the pl. is أَطْرَافٌ. (O, Msb, K.) — [Hence,] الأَطْرَافُ signifies The fingers. and [when relating to the fingers] has no sing. unless this is used as a prefixed noun, as in the saying بَطَرَفِ بِطَرَفِ إِصْبَعِهَا [She made a sign with the end of her finger]. but the pl. is said by Az to be used in the sense of the sing. in the following ex. cited by Fr,

* يَبْدِينَ أَطْرَافًا لِمَا عَمَهُ

[so that the meaning is, They show an elegant finger like a fruit of the species of tree called عَمَر], therefore the poet says عَمَهُ [which is a n. un. but I think that it is much more reasonable, and especially as the verb is pl., to regard the ه in this case as the ه of pausation, of which see an ex voce حِينٌ, and accordingly to render the saying, they show elegant fingers like fruits of the عَمَر]. (TA) It is said in a trad. of Abraham, when he was a little child, حَعَلَ رِزْقَهُ فِي أَطْرَافِهِ [His sustenance was made to be in his fingers], meaning that he used to suck his fingers and find in them that which nourished him. (TA) — And [hence] أَطْرَافُ الْعَدَارِي species of grapes, (A, K, TA,) white and slender, found at Et-Tāif (A, TA) or, as in the L, black and long, resembling acorns, likened to the fingers of virgins, that are dyed [with حَمَاءَ], because of their length; and the bunch of which is about a cubit long (TA.) — ذُو الطَّرْفَيْنِ is an appellation of a sort of serpent, (K,) a sort of black serpent, (TA,) or the [serpent called] أَسْوَدٌ (O,) having two stings, one in its nose and the other in its tail, with both of which, (O, K, TA,) so it is said, (O, TA,) it smites, and it suffers not him whom it smites to linger, killing at once. (O, K, TA.) — طَرَفٌ sometimes means The fore part and the hinder part of the beast. (TA.) — And أَطْرَافُ الْحَسَدِ (O) or النَّدَنِ (K) means [The extremities of the body; i. e.] the arms or hands, and the legs or feet, and the head. (O, K) or, as in the L, أَطْرَافٌ is pl. of طَرَفٌ as syn. with سَوَاءٌ [n. un. of شَوَى, q v] (TA) — [And the dual has various other meanings assigned to it, derived from the first of the significations mentioned in this paragraph] It is said in a trad. (O, K) of the Prophet, (O,) كَانَ إِذَا اسْتَنَى أَحَدٌ مِنْ أَهْلِهِ لَمْ تَزَلِ الْبُؤْمَةُ عَلَى السَّارِ حَتَّى يَأْتِيَ عَلَى أَحَدِ طَرَفَيْهِ [It was the case that when any one of his family had a complaint, the cooking-pot did not cease to be on the fire but he arrived at one of his two limits], meaning † convalescence or death; because these are the two terminations of the case of the diseased. (O, K.) — And one says, لَا يَمْلِكُ طَرَفِيهِ † He will not have control over his mouth and his anus. referring to him who has drunk medicine or become intoxicated. (AO, ISk, S, O, K) — And فَلَانٌ فَاسِدٌ لِلطَّرْفَيْنِ † Such a one is corrupt in respect of the tongue and the anus. (TA.) — And لَا يَدْرِي أَيُّ طَرَفِيهِ أَطْوَلُ † (in the CK يَدْرِي) [He will not, or does not, know which of his two extremities is the longer,] meaning † his ذَكَرٌ and his tongue; (S, O, K, TA;) whence طَرَفٌ is used as signifying † the tongue (TA) or the meaning is, as some say, † which of his two halves is the longer; the lower or the upper: (TA) or † the lineage of his father or that of his mother (O, K, TA) in respect of generosity, or nobility: (O, TA.) i. e., which of his two parents is the more generous, or noble: so says Fr. (TA.) — كَرِيمُ الطَّرْفَيْنِ means

† Generous, or noble, [on both sides, i. e.] in respect of male and female ancestors. (S, O, TA.) — And أَطْرَافٌ means also † A man's father and mother and brothers and paternal uncles and any relations whom it is unlawful for him to marry (AZ, S, O, K.) — And † Noble, or exalted, men (Th, S) or أَطْرَافُ الْأَرْضِ means † the noble, or exalted, men, and the learned men, of the earth, or land. (O, K, TA) one of whom is termed طَرَفٌ, or طَرَفٌ. (O. See the latter of these words.) And hence, as some explain it, the saying in the Kūr [xii 41, like one in xxi 45], أَوَّلُهُمْ يَرَوْنَ أَنَا نَأْتِي الْأَرْضَ نَقْصُهَا مِنْ أَطْرَافِهَا [I have they not seen that we visit, or bring destruction upon, the land, curtailing it of its learned men?]; the meaning being, the death of its learned men (O, TA) or, as some say, [curtailing it of its inhabitants and its fruits, for they say that] the meaning is, the death of its inhabitants and the diminution of its fruits (TA) or it means, curtailing it of its sides, or districts, one by one. (AZ, O, L) Ibn-Aīafeh says that the meaning is, we lay open by conquest, to the Prophet, (تَفْصَحُ عَلَى النَّبِيِّ) the country around Mekkeh (O, TA) [— أَطْرَافُ النَّاسِ also means † The lower orders of the people: but this I believe to be post-classical.] — طَرَفِي النَّهَارِ, in the Kūr xi. 116, means عُدُوَّةٌ وَعَسَّةٌ [i. e. Morning and afternoon], by the former being meant day-break; and by the latter, noon and the عَصْرُ [q. v.], (Ksh, Bd,) or the عَصْرُ [only] (Bd) And أَطْرَافُ النَّهَارِ, in the Kūr xx 130, means At daybreak and at sunset. (Ksh, Bd) or at noon and at the عَصْرُ; so says Zj. or, accord. to IAAr, in the hours (سَاعَاتٍ) of the day. Abu-l-'Abbās says that it means طَرَفِي النَّهَارِ. (TA.) — عَلَى طَرَفٍ often occurs as meaning Beside, aside, or apart, like عَلَى جَانِبٍ, and عَلَى نَاحِيَةٍ and in like manner the Persians say بَرِ طَرَفٍ — And مِنْ طَرَفٍ فُلَانٍ is often used as meaning On the part of such a one, but is perhaps post-classical] — And you say, لِلْأَمْرِ طَرَفَانِ [meaning † There are two ways of performing the affair, either of which may be chosen; as though it had two ends, or two sides]. (TA voce صَرَعَ.) And جَعَلْنَاهُ مَطْلَقَ الطَّرِيقَيْنِ † [He made it allowable, or free, in respect of both the alternatives, either way one might choose to take]. (Msb in art. بَوَح.) — [And hence, perhaps,] طَرَفٌ signifies also † Anything chosen or choice. pl. أَطْرَافٌ: [whence] أَطْرَافُ الْحَدِيثِ means † Chosen, or choice, subjects of discourse; as also طَرَائِفُ الْحَدِيثِ: طَرَائِفُ and طَرَائِفُ, which latter [properly signifying “mutual reviling”] is given in the K as an explanation of the former. (TA.) — Also FLESH, or flesh-meat; syn. لَحْمٌ. (TA.)

طَرَفٌ, in the K طَرَفٌ, but the former is the right, (TA,) A male camel that removes from one pasturage to another; (K, TA,) not keeping constantly to one pasturage. (TA.) And طَرَفَةٌ A she-camel that does not keep constantly to one pasturage, (S, O, K,) that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly to one pasturage (Har p 569) or, accord. to Aq, that looks at the meadows (تَطْرِفُ الرِّيَاصَ), meadow after meadow [app. to pasture upon them in succession] (TA.) and مُسْطَرَفَةٌ, so applied, signifies the same as طَرَفَةٌ. (TA, but not as on the authority of Aq) and مِطْرَافٌ, so applied, that will not feed upon a pasturage unless she choose anew, or take the first of, (حَتَّى تَسْتَطْرِفَ) another (As, S, O, K.) — And [hence (see 10)] طَرَفٌ applied to a man signifies † That does not keep constantly to a wife, or woman, nor to a companion (S, O, K.) and طَرَفٌ, thus accord. to the K, (TA, [in which it is said that by rule it should be طَرَفٌ, as above,]) a man who does not keep constantly to the companionship of one person, by reason of his nearness. (K) And مُسْطَرَفَةٌ applied to a woman, † That chooses new ones of the men (تَسْتَطْرِفُ الرِّجَالَ), not keeping constantly to a husband, as being likened to the she-camel termed طَرَفَةٌ (Har p 569) — And طَرَفٌ, applied to a she-camel, (O, K, [but in some of the copies of the latter, where it follows next after another explanation of the epithet thus applied, mentioned above, “or,”]) accord. to IAAr, Whose fore part of the head has gradually shed its hair (أَتَتْ تَحَاتَّ مَقْدَمُ الرَّأْسِ فِيهَا) or whose fore part of her mouth has shed its teeth one after another (أَتَتْ تَحَاتَّ مَقْدَمُ فِيهَا) by reason of extreme age. (O, K. [See 2, last sentence.]) — Also, and طَرِيفٌ † Contr. of قَعْدُودٌ, (S, M, K, TA,) i. e., as the latter is further expl. in the S, and each in the M, having many ancestors, up to the greatest [i. e. most remote] forefather; and J adds that sometimes it is used in praise: thus also Aq explains طَرِيفٌ accord. to IAAr, طَرِيفٌ signifies منْجَدِرٌ فِي النَّسَبِ [app. مُنْجَدِرٌ, as though meaning of long descent]; and he says that it is with the Arabs more noble than قَعْدُودٌ. the pl. of طَرِيفٌ as meaning the contr. of قَعْدُودٌ is طَرِيفُونَ; and the pl. of طَرِيفٌ in the same sense is طَرِيفٌ and طَرِيفٌ and طَرِيفٌ, the second and third of which pls. are anomalous. (TA.) — طَرِيفٌ seems also to have the contr. meaning; or † One whose nobility is recent: and the like is said of قَعْدُودٌ; that it has two contr. meanings:] see طَرِيفٌ.

طَرَفَةٌ [A wink, i. e.] a closing of one of the eyelids upon the other: (S, O, K.) or [a twinkling of the eye, i. e.] a putting the eyelids in motion or in a state of commotion. (K.) One says أَسْرَعُ مِنْ طَرَفَةِ عَيْنٍ [Quicker than a wink, or a twinkling of an eye]. (S, O.) And مَا يَغَارِقُنِي طَرَفَةٌ مَا يَغَارِقُنِي طَرَفَةٌ (S, O.)

عَيْنٍ [He does not separate himself from me during a wink, or a twinkling of an eye] (TA.) — Also A red spot of blood, in the eye, occasioned by a blow or some other cause (S, O, K.) — And A brand, or mark made with a hot iron, having to it no أَطْرَافٍ [or sides, or lateral portions], being only a line (Ibn-'Abbād, O, K.) — And الطَّرَفَةُ A certain star or asterism (نَحْمٌ). (K. [There thus mentioned as though different from the asterism commonly called الطَّرَفُ, which I do not believe to be the case: see the latter appellation])

طَرَفَةٌ A hurt of the eye, occasioning its shedding tears. (K.) — And Newly-acquired property; (S, O, K;) anything that one has newly acquired, and that pleases him; as also أَطْرُوفَةٌ; (TA;) a thing newly acquired, (Har p 54,) and a thing that is strange and deemed good, (Id. p. 615,) [a pleasing variety;] a welcome, or pleasing, thing; (KL;) and a gift not given to any one before, (K, TA,) and a gift of which the recipient did not possess the like, and which pleases him; (TA,) [generally, a novel, or rare, and pleasing, present, like ثَرَفَةٌ and ثَعَفَةٌ.] pl. طَرَفٌ. (Har p. 32.) [See also طَرِيفٌ and طَرِيفَةٌ]

طَرَفَةٌ A single tree of the species called طَرَفَةٌ, q. v. (AHn, S, O, K.)

طَرَفِي Remoteness in lineage from the [chief, or oldest,] ancestor قَعْدِي is nearer therein. (IB, TA.) [See طَرِيفٌ]

طَرَفَةٌ [accord. to some طَرَفَةٌ and accord. to others طَرَفَةٌ, as will be seen from what follows,] A kind of trees, (S, O, K,) of which there are four species, one of these being the أَثْلُ [q. v.]: (K) [or it is different from the أَثْلُ the name is now generally applied to the common, or French, tamarisk; tamarix gallica of Linn.: (Forskål's Flora Aegypt. Arab. p. lxiv no. 181; and Delile's Flora Aegypt. Illustr. no. 349)] AHn says, it is of the kind called عَصَاهُ; its هَدَبٌ [q. v.] are like those of the أَثْلُ; it has no wood fit for carpentry, coming forth only as even and smooth rods towards the sky; and sometimes the camels eat it as حِمُضٌ [q. v.] when they find no other حِمُضٌ: AA, he adds, says that it is a sort of حِمُضٌ: (TA.) the n. un. is طَرَفَةٌ, (AHn, S, O, K,) [which is irreg.,] and طَرَفَةٌ, (AHn, O, K, [in the CK, erroneously, طَرَفَةٌ,]) [and this requires طَرَفَةٌ to be with tenween, as a coll. gen. n.,] or, accord. to Sb, طَرَفَةٌ is sing. and pl.: (S, O:) or it is a pl. [or quasi-pl. n.] of طَرَفَةٌ, like as شَجَرَةٌ is of شَجَرَةٌ: (S in art. شَجَرٌ: [see شَجَرٌ:]) or it is a coll. gen. n.: accord. to IJ, the ة in طَرَفَةٌ is a denotative of the fem. gender; but in طَرَفَةٌ, the ة is a denotative of the fem. gender, and the ة is augmentative. (M, TA.) — Also A place of growth of the طَرَفَةُ. (TA.)

طَرَا The portion that is taken [app. meaning cut] from the extremities (أَطْرَافٍ) of corn, or seed-produce. (Ibn-'Abbād, O, K.) — تَوَارَتْوَا

طَرَفًا means عَنْ شَرَفٍ [i. e. *They inherited, one after another, glory from nobility of ancestry*]. (Ibn-'Abbād, O, K.) — See also طَرَفٌ. — And see طَرَفٌ, last sentence but one. — Also *A tent of skin, or leather*, (S, K, TA,) without a كَعَاءَ [q. v., for it is variously explained], of the tents of the Arabs of the desert. (TA.)

طَرِيفٌ see مَطْرُوفٌ. — Also, (S, O, Msb, K,) and طَارِيفٌ, (S, O, K,) and طَرِيفٌ, (K,) [of which last it seems to be said in the supplement to this art. in the TA, that it may be either a pl. or a syn. of طَرِيفٌ,] Property newly acquired, (S, O, Msb, K,) as also طَرِيفٌ and طَرِيفٌ and مَطْرُوفٌ (K) and مُسْتَطَرَفٌ; (TA,) [and it is said in one place in the TA that مَطْرُوفٌ and مُسْتَطَرَفٌ are dial. vars of طَرِيفٌ; but I think that this last word is probably a mistake for مَطْرُوفٌ,] contr. of تَلِيدٌ (S, O, Msb) and تَالِدٌ (S, O) [and تَلَادٌ. pl. of the first and third طَرِيفٌ. (K) — Also, the first, A thing that is good [and recent or new or fresh] (Msb) what is strange, (IAai, K, TA,) [or rare,] and coloured, or of various colours, (IAai, TA,) [or pleasing to the eye,] of fruits and other things, (IAai, K, TA,) مِمَّا يَسْتَطَرِفُ [in which يَسْتَطَرِفُ is evidently a mis-transcription for يَطْرَفُ, i. e., of such things as are given as طَرَفٌ (pl. of طَرَفَةٌ) meaning rare and pleasing gifts]. (TA, from IAai) — See also طَرِيفٌ, latter part, in three places.

طَرِيفَةٌ The plant called نَصِي when it has become white (S, O, K, TA) and dry (TA) or when it has attained its full perfection, (ISK, S, O, K, TA;) and the plant called صِلَان in this same state (ISK, S, O, TA) or the first of any herbage that the cattle choose and depasture. (TA) or the best of pasturage, except such as is termed عُشْبٌ; including the sorts termed نَصِي and سَحْمٌ and هَلْتِي and عُنْثٌ and صِلَانٌ and ثَعَامٌ. (O, TA) — [As a subst. from طَرِيفٌ, rendered such by the affix ة, it signifies *Anything new, recent, or fresh and anything choice*: pl. طَرَائِفٌ. (See also طَرَفَةٌ.) Hence, طَرَائِفُ الْبَيْتِ, *The choice articles, such as vessels &c., of the house*: see رَفٌ. And hence also,] طَرَائِفُ الْحَدِيثِ: see طَرَفٌ, last sentence but one.

طَارِيفٌ: see طَرِيفٌ.

طَارِفَةٌ [a subst. from طَارِيفٌ, rendered such by the affix ة]: pl. طَوَارِيفٌ. see طَرَفٌ, in two places. — [Also, app., *A thing that causes a twinkling, or winking, of the eye*. Whence, app.,] one says, جَاءَ بِطَارِفَةٍ عَيْنٌ, meaning † *He (a man, S, O) brought much property, or many cattle*. (S, O, K, TA.) — The phrase مَا أَهْرَثَهُ طَوَارِيفُ الْقَرَائِحِ, in which طَوَارِيفٌ is pl. of طَارِفَةٌ, from طَارِيفٌ signifying property “newly acquired,” means مَا أَحْدَثَتْهُ الْقَرَائِحُ الْبِتَّاحِرَةُ [i. e. *What the modern excoognitive faculties have originated*]. (Har p. 63.) — طَوَارِيفُ الْحَبَاءِ means *The portions of the*

sides of the tent that are raised for the purpose of one's looking out (S, O, K) or, as some say, rings attached to the skirts (رُفُوفٌ) of the tent, having ropes by which they are tied to the tent-pegs. (TA) — And طَوَارِيفٌ means *Beasts of prey that seize, or carry off by force, the animals that are the objects of the chase*. (O, K)

هُوَ أَطْرَفُهُمُ He is the most remote of them from the greatest [or earliest] ancestor. (Lh, TA)

طَرَفَةٌ see أَطْرُوفَةٌ

إِحْصَصَتْ تَطَارِيفَ She (a woman) dyed [with] the ends of her fingers. (O, K.)

طَرِيفٌ: see مَطْرُوفٌ — and see also طَرِيفٌ.

مَطْرُوفٌ see مَطْرُوفٌ and مَطْرُوفٌ and see also طَرِيفٌ.

أَسْبَدُ الْبَيْتَيْنِ [act. part. n. of 4, q v] — المَطْرُوفَيْنِ, a phrase used by El-Haicece, means *Recite thou the two verses that adduce what is strange, or extraordinary, and approved, or deemed good* or, as some relate it, † *المَطْرُوفَيْنِ*, expl. by Mtr as meaning *that are ornamented at their two extremities; like the رِدَاءٌ called مَطْرُوفٌ or † المَطْرُوفَيْنِ*, meaning, if correctly related, *that are beautified, and excite admiration, in the first and last foot; as being likened to the horse termed مَطْرُوفٌ, that is white in the head and the tail and المَطْرُوفَيْنِ* [i. e. *المَطْرُوفَيْنِ*] may mean *المُسْتَطَرَفَيْنِ* [i. e. *المُسْتَطَرَفَيْنِ*]. (Har p. 615 in the next p. of which, an ex. is given) — See also طَرِيفٌ.

مَطْرُوفٌ (S, O, L, Msb, TA) and مَطْرُوفٌ, (S, O, L, Msb, K, TA,) the latter, only, mentioned in the K, (TA,) and this is the original form, because it is from أَطْرَفٌ, but the ḍammeh was deemed difficult of pronunciation, and therefore kesreh was substituted for it, (Fr, S, O, TA,) like as is the case in مَضْحَفٌ [q. v.], (Fr, TA,) and IATH mentions also مَطْرُوفٌ, (TA,) *A garment*, (Msb,) or [such as is termed] رِدَاءٌ, (S, O, K,) of [the kind of cloth called] خَزٌّ, (S, O, Msb, K,) square, or four-sided, (S, O, K,) having ornamental or coloured or figured, borders (أَعْلَامٌ) (S, O, Msb, K) or a garment having, in its two ends, or sides, (بِطَرَفَيْهِ) two such borders (عَلَمَانٌ): (Fr, TA) or a square, or four-sided, garment of خَزٌّ. (Msb) pl. مَطَارِيفٌ. (S, O, Msb, K) — مَطَارِيفٌ is also applied to † *Clouds* [as being likened to the garments thus called]. (TA in art. دَكَنٌ) — See also طَرِيفٌ.

مَطْرُوفٌ A horse white in the head and the tail, the rest of him being of a different colour: and in like manner black in the head and the tail. (S, O, K.) And, accord. to AO, أَيْلَقُ مَطْرُوفٌ A horse white in the head. and likewise white in the tail and the head. (TA.) And مَطْرُوفَةٌ شَاةٌ A sheep or goat black in the end of the tail, in

other parts white. (S, O, K) or white in the ends of the ears, and for the rest part black or black in the ends of the ears, and for the rest part white. (TA.) — See also مَطْرُوفٌ. And see سَخَعٌ — In a verse of Sa'ideh the Hudhalee, as some relate it, but accord. to others it is مَطْرُوفٌ [q. v.], (O, TA,) describing a horse, (O,) it signifies مُرَدَّدٌ فِي الْكَرَمِ [app meaning *Repeatedly improved in generosity by descent from a number of generous sires and dams*] (O, TA) — See also مُسْتَطَرَفٌ.

مَطْرُوفٌ A man who fights around the army (O, K, TA [see 2, second sentence]) or, as some say, who fights the أَطْرَافَ [app meaning noble, or exalted, pl. of طَرَفٌ q v, or of طَرِيفٌ] of men. (TA) — In a verse of Sa'ideh the Hudhalee, (O, TA,) describing a horse, (O,) That repels those that form the side, or flank, of the horses and of the [hostile] company of men but as some relate it, the word is مَطْرُوفٌ [q. v.]. (O, TA.)

مِطْرَافٌ. see طَرِيفٌ, former half.

مَطْرُوفٌ [pass. part. n. of طَرَفٌ, q v]. You say, فَلَانٌ مَطْرُوفٌ الْعَيْنِ بَعْلَانِ, meaning *Such a one is, exclusively of others, looked at by such a one* (S, O.) — And عَيْنٌ مَطْرُوفَةٌ An eye of which the lids are put in motion or in a state of commotion, by looking. (As, TA) [And] An eye, hit, struck, smitten, or hurt, with a thing, so that it sheds tears. (S, O, K) And † طَرِيفٌ applied to an eye signifies the same as مَطْرُوفَةٌ [in one of these senses, but in which of them is not said] (TA) — مَطْرُوفَةٌ applied to a woman means *As though her eye were hit, struck, smitten, or hurt, with something*, (O, and EM p. 83,) so that it shed tears, (O,) by reason of the languish of her look; (EM ibid;) and this is said to be its meaning in the saying of Tarafeh,

إِذَا نَحْنُ قُلْنَا أَسْمِعِيَا أَتَرْتِ لَنَا

عَلَى رِسْلِهَا مَطْرُوفَةٌ تَرْتَسِدِدِ

(O, EM,) i. e. *When we say, “Sing thou to us,” she betakes herself to us in her gentle way, as though her eye were hurt by something, by reason of the languish of her look, not straining herself in her singing; but as some relate the verse, the word is مَطْرُوفَةٌ, meaning “weakly.” (EM) or it means whose eye the love of men has smitten, so that she raises her eyes and looks at every one that looks at her, as though a طَرَفَةٌ [or red spot of blood], or a stick or the like, hurt her eye. (Az, TA.) or having a languishing eye; as though it were turned away, or back, (طَرَفَتْ) from everything at which it looked (IAai, TA) or as though her eye were turned away, or back, so that it, or she, is still: (TA) or † who looks at the men (تَطْرِفُ الرِّجَالُ); i. e. † who does not keep constantly to one; the pass. part. n. being put in the place of the act; but Az says that this explanation is at variance with the original purport of the word. (TA.) or مَطْرُوفَةٌ بِالرِّجَالِ means † a woman who raises, or stretches and raises, her*

eye at men, (S, O, K, TA,) and turns away her look from her husband, to others, (S, TA,+) and in whom is no good (TA) or † who looks not at any but the men, (K;); or مَطْرُوفَةُ الْعَيْنِ بِالرِّجَالِ has this meaning. (AA, TA.) = مَطْرُوفَةٌ أرضٌ Land abounding with the herbage called طَرِيفَةٌ. (S, O, K.)

مَطْرُوفٌ A camel newly purchased (S) or purchased from another part of the country, and therefore yearning for his accustomed place. (IB, TA)

مُسَطَّرٌ A man who does not, or will not, keep constantly to an affair; [but I think that امر (which I have rendered “an affair”) in my original is evidently a mistranscription for امْرَأَةٌ, i. e. a woman, or wife,] as also مُسَطَّرٌ. (TA.) See also طَرِيفٌ.

فَعَلْتُهُ فِي مُسَطَّرٍ. طَرِيفٌ. see مُسَطَّرٌ. I did it in the first, or first part, of the days; (في مُسَطَّرٍ) as also في الأيام. (S, O, K)

طَرِيفٌ. see مُسَطَّرٌ. See also طَرِيفٌ.

طرق

1. طَرَقَ signifies The beating [a thing], or striking [it, in any manner, and with anything], (K, TA,) thus being the primary meaning (TA) or with the مَطْرَقَةُ, (K, TA,) which is the implement of the blacksmith and of the artificer [with which he beats the iron], and the rod, or stick, with which one beats wool [or hair] to loosen or separate it: (TA) and the slapping (K, TA) with the hand. (TA.) You say, طَرَقَ الْبَابَ, aor. 2, inf. n. طَرَقَ, He knocked [or (as we say) knocked at] the door. (Msb) طَرَقَ الصَّوْفَ, (S, O, TA,+) or السَّعَرُ, (TA,) aor. as above, (S, O,) and so the inf. n., (S, O, K,) He beat the wool, (S, O, K, TA,) or the hair, (TA,) with the rod, or stick, called مَطْرَقَةٌ, (S, O,) to loosen it, or separate it. (S, O, TA) or he plucked it [so as to loosen it, or separate it]. (K, TA) أَطْرَقَنِي, a prov., and occurring in a verse of Ru-beh, [originally addressed to a woman,] and [lit.] meaning Beat thou the wool with the stick, and mix the hair with the wool, is said to him who confuses or confounds, in his speech, and practises various modes, or manners, therein (Az, TA. [See Freytag's Arab. Prov. ii. 28]) And you say also, طَرَقَ الْحَدِيدَةَ He beat the piece of iron [with the مَطْرَقَةُ]: (Mgh, + Msb:) and طَرَقَهَا he beat it much, or vehemently (Msb.) And طَرَقَهُ بَكَفِهِ, inf. n. as above, He slapped him with his hand. (TA.) And طَرَقْتُ الطَّرِيقَ I travelled [or beat] the road. (Msb.) [And hence, app.,] طَرَقَ signifies also The being quick of pace; [probably as an inf. n.;] or quickness of going along. (Sh, TA.) And طَرَقَتِ الْأَرْضُ The ground was beaten so as to be rendered even, or easy to be travelled; and trodden with the feet,

(TA) And طَرَقَتِ الدَّوَابُّ بِالرِّجْلِ حَتَّى تَكْدِرَهُ [The beasts beat the water with the foot so as to render it turbid, or muddy] (Ei-Rághib, TA) or طَرَقَتِ الْإِبِلُ الْمَاءَ, (S, O, TA,) aor. as above, (O,) † the camels staled and dunged in the water (S, O, TA.) — Also † The coming by night, (K, TA,) because he who comes by night [generally] needs to knock at the door, as some say, (TA,) and so طَرُوقٌ [which is the more common in this sense] (K, TA) You say, طَرَقَ, aor. 2, inf. n. طَرُوقٌ, He came by night. (S) أَتَانَا فَلَانٌ طَرُوقًا (S) † Such a one came to us by night. (S.) And طَرَقَ الْعَوْمَ, aor. 2, inf. n. طَرَقَ and طَرُوقٌ, † He came to the people, or party, by night (TA) And طَرَقَ أَهْلَهُ لَيْلًا, (TA,) or طَرَقَ أَهْلَهُ لَيْلًا, (S, O,) inf. n. طَرُوقٌ, (TA,) † He came to his أهل [meaning wife] by night (S, O, TA) the doing of which by him who has been long absent is forbidden by the Prophet (O, TA) And طَرَقَ النُّجُومَ, aor. 2, inf. n. طَرُوقٌ, † The star, or asterism, rose and of anything that has come by night, one says طَرَقَ. (Msb) One says also, طَرَقَ فَلَانٌ † Such a one has made an object of [or was visited by or was smitten by] nocturnal accidents or calamities (TA.) And طَرَقَهُ الرِّمَانُ طَرَقَهُ الرِّمَانُ † [Time, or fortune, visited him, or smote him, with its accidents, or calamities, or did so suddenly, like one knocking at the door in the night]. (TA.) And طَرَقَنِي حَيَالٌ † [An apparition, or a phantom, visited me in the night] (TA) And طَرَقَنِي هَمٌّ † [Anxiety came upon me, or did so suddenly, like one coming in the night]. (TA.) And [hence, app.,] طَرَقَ سَمْعِي طَرَقَتْ † [Such a thing struck my ear] and طَرَقَتْ كُنَا † [My ears were struck by good tidings]. (TA) — Also The stallion's covering the she-camel, (Msb, K;+) and so طَرُوقٌ, (K, TA;) and طَرَاكٌ likewise [app. another inf. n. of طَرَقَ, as its syn. صَرَبَ is of صَرَبَ]: (TA) or his leaping her, (S, O, TA,) and covering her. (TA.) You say, طَرَقَ الْقَحْلَ النَّاقَةَ, (S, O, Msb, TA,) aor. 2, (S, O, TA,) inf. n. طَرَقَ, (Msb,) or طَرُوقٌ, (S,) or both, (O, TA,) The stallion covered the she-camel (Msb:) or leaped the she-camel, (S, O, TA,) and covered her. (TA.) — And [The practising of pessomancy,] i. q. صَرَبَ بِالْحَصَى, (S, I, Ath, O, K,) which is performed by women, (IAth, TA,) or by a diviner, (K,) a certain mode of divination. (S:) or [the practising of geomancy; i. e.] a man's making lines, or marks, upon the ground, with two fingers, and then with one finger, and saying, ابْنِي عَيْنًا أَسْرِعَا الْبَيَانَ. (AZ, O, TA: [see this saying explained, with another description of the process, in the first paragraph of art. حَطَ]) or it is the making lines, or marks, upon the sand. (TA:) you say, طَرَقَ, aor. 2, inf. n. طَرَقَ, He made lines, or marks, with a finger, [&c.,] in divining. (JK.) [See the last sentence in art. جَبَتَ.] Also The diviner's mowing cotton with wool when divining. (Lth, K.) — And طَرَقْنَا النُّجُومَ, aor. 2, inf. n. طَرَقَ, We branded the eve with the mark called طَرَاكٌ.

(Ish, O.) = طَرَقَ, (K, TA,) like غَبَى, (TA,) [inf. n., app., طَرَقَ, q. v.] † He was, or became, weak in intellect, (K, TA,) and soft. (TA) = طَرَقَ, aor. 2, (K,) inf. n. طَرَقَ, (F1, S, O, K,) He (a camel) had a weakness in his knees (F1, S, O, K) [see حَلَلٌ.] or, said of a human being and of a camel, he had a weakness in the knee and in the arm or the fore leg (TA) or, said of a camel, he had a crookedness in the سَاقِ (Lth, * O, K) of the hind leg, [app. meaning in the thigh,] without the [kind of straddling termed] فَحَّحَ, and with an inclining in the heel (Lth, O) — [See also طَرَقَ below] = طَرَقَ signifies also He drank turbid, or muddy, water, (O, K, TA,) such as is termed طَرَقٌ and مَطْرُوقٌ. (TA) [In the K it is said to be, in this sense, like سَمِعَ; which seems to indicate that the inf. n. is طَرَقَ, not طَرُوقَ.]

طَرَقَ طَرَقَ الْحَدِيدَةَ. see 1, former half — طَرَقَ طَرَقًا He made a road plane, or even, so that people travelled it [or beat it with their feet] in their passing along (TA) The saying لَا تُطَرِّقُوا الْمَسَاجِدَ means Make not ye the mosques to be roads [or places of passage]. (TA) طَرَقْتُ لَهُ is from الطَّرِيقِ (S, O) you say, طَرَقَ لَهَا [app. referring to camels] He made for them a road, or way. (K) or طَرَقَ لَهُ he gave a way to, or admitted, him, or it (MA.) — طَرَقْتُ said of the [bird called] قَطَاةٌ, peculiarly, (inf. n. تَطْرِيقٌ, O, K,) She arrived at the time of her egg's coming forth (As, A'Obeid, S, O, K.) or she (a قَطَاةٌ) hollowed out in the ground a place wherein to lay her eggs; as though she made a way for them. so says AHeyth but the verb may be similarly used of other than the قَطَاةٌ, metaphorically; whence the saying,

قَدْ طَرَقَتْ بِبَيْتِهَا أُمُّ طَنْقٍ *

i. e. † Calamity [has prepared to bring forth her first-born] (Az, TA.) [Hence, app.,] one says also, صَرَنَهُ حَتَّى طَرَقَ بَعْغَرِهِ [He beat him until he gave passage, or was about to give passage, to his ordure]. (As, S, O.) And طَرَقَ لِي, inf. n. تَطْرِيقٌ, signifies أَخْرَجَ [app. meaning He gave forth, or produced, to me something] (TA.) — طَرَقْتُ يَوْلِيدَهَا, said of a camel, means She brought forth with difficulty, her young one sticking fast, and not coming forth easily; and in like manner it is said of a woman: (As, S, O, K) so in a verse of Ows Ibn-Hajar, cited voce نَفَاسٌ: (O:) or طَرَقَتْ said of a woman and of any pregnant female, means the half of her young one came forth, and then it stuck fast. (Lth, TA.) [Hence,] طَرَقَ فَلَانٌ بِحَقِّي † Such a one acknowledged my right, or due, after disacknowledging it. (As, S, O, K, TA.) — Accord. to AZ, (TA,) طَرَقَ الْإِبِلَ means He withheld the camels from pasture, (S, O, K, TA,) or from some other thing. (S, O, TA:) Sh, however, says that he knew not this; but that IAqr explained طَرَقْتُ, with ف, as meaning “I repelled.” (TA.) —

طَرَّقْتُ أَحَدَ فَلَانٍ فِي الطَّرِيقِ means † Such a one practised artifice and divination (TA) = طَرَّقْتُ الشُّرْسَ I served the shield upon another skin and طَرَّقْتُ النِّعْلَ, inf. n. تَطْرِيقٌ, I made the sole of two pieces of skin, sewing one of them upon the other (Mṣb. [See also the next paragraph])

3. طَارَقْتُ النِّعْلَ [meaning I sewed another sole upon the sole] is an instance of a verb of the measure فَعَّلَ relating to the act of a single agent (AAF, TA in art. حَدَعَ.) [See also 2, last sentence] You say also, طَارَقَ الرَّجُلُ نَعْلَيْهِ, [inf. n. مُطَارَقَةٌ] The man put one of his two soles upon the other and sewed them together (Aṣ, TA) And طَارَقَ بَيْنَ التَّوَيْنِ He sewed one sole upon another (S, O, K) And طَارَقَ بَيْنَ الدَّرْعَيْنِ (S), or تَوَيْنَ نَوْنَيْنِ (O, K), and طَاهَرَهُ (TA), i. e. طَانَقَ (K), or طَاهَرَهُ, i. e. He put on himself one of the two garments, or one of two garments, [and one of the two coats of mail,] over the other. (S, O.) طَوْرُقٌ is said of anything as meaning It was put one part thereof upon, or above, another; and so أَطْرُقُ; (TA,) [and in like manner أَطْرُقُ; for] one says of shields, يَطْرُقُ نَعْصَهَا عَلَى بَعْضٍ One of them is sewed upon another (S, O, K) and أَطْرَقْتُ بِالْجُلْدِ وَالْعَصَبِ They were clad [or covered] with skin and sinews. (S, O) — طَارَقَ الْعَمَامُ الظُّلَامَ The clouds followed upon the darkness. (TA) — And طَارَقَ الْكَلَامَ † He practised, or took to, various modes, or manners, in speech, syn. تَعَنَّى فِيهِ. (TA.)

4. اطرقة فحلها He lent him his stallion [camel] to cover his she-camels. (S, O, K) — لَا أَطْرُقُ اللَّهَ (O), or عَلَيْهِ (K, TA,) means † May God not cause thee, or him, to have one whom thou mayest, or whom he may, take to wife, or compass. (O, K, TA.) — See also 3, latter part — اطرقت رأسه He inclined his head [downwards] (TA.) And اطرقت بصرى Lower thine eyes towards thy breast, and be silent occurring in a trad. respecting the looking unexpectedly [at one at whom one should not look]. (TA.) And اطرقت, alone, He bent down his head: (MA) or he lowered his eyes, looking towards the ground, (S, O, K,) and sometimes the doing so is natural (TA [and the same is indicated in the S]) and it may mean he had a laxness in the eyelids (A'Obeyd, TA) or he contracted his eyelids, as though his eye struck the ground: (Er-Rāghib, TA) and he was, or became, silent, (ISK, S, O, K,) accord. to some, by reason of fright, (TA,) not speaking. (ISK, S, O, K.) It is said in a prov.,

* أَطْرُقُ كَرًا أَطْرُقُ كَرًا
* إِنَّ النِّعَامَ فِي الْقَرْيِ

[Lower thine eyes karà: lower thine eyes karà: (kra meaning the male of the كَرَوَان, a name now given to the stone-curlew, or charadrius oediacnemus:) verily the ostriches are in the towns, Bk. I.

or villages] applied to the self-conceited; (S, O,) and to him who is insufficient, or unprofitable, who speaks and it is said to him, "Be silent, and beware of the spreading abroad of that which thou utterest, for dislike of what may be its result" and by the saying إِنَّ النِّعَامَ فِي الْقَرْيِ is meant, they will come to thee and trample thee with their feet (O) it is like the saying فَعَصَّ الطَّرْفَ (S [See also كَرَوَانٌ and see also Fieytag's Arab Prov. n. 30-31]) It is asserted that when they desire to capture the كَرَا, and see it from afar, they encompass it, and one of them says, لَنْ تَرَى لَا أَطْرُقُ كَرًا إِنَّكَ لَا تَرَى (Meyd in explanation of the preceding prov.) i. e. Lower thine eyes, or be silent, karà. thou wilt not be seen] until he becomes within reach of it, when he throws a garment over it, and takes it (Eyn, TA.) And أَطْرُقُ كَرًا يُحَلِّتُ لَكَ [Lower thine eyes, or be silent, karà milk shall be drawn for thee] is [a prov., mentioned by Meyd,] said to a stupid person whom one incites to hope for that which is vain, or false, and who believes [what is said to him]. (O) — One says also, اطرقت إلى الله † He inclined to diversion, sport, or play. (IAar, K, TA) — اطرقت الليل عليه And hence, اطرقت الليل عليه He set a snare for the beasts, or birds, of the chase. (TA) — And hence, اطرقت فلاناً † Such a one plotted against such a one by calumny, or slander, in order to throw him into destruction, or into that from which escape would be difficult. (TA.)

5. اطرقت إلى كذا He found a way to such a thing (MA) or he sought to gain access to such a thing. (Er-Rāghib, TA)

6. اطرقت تطارقت signifies The coming consecutively, or being consecutive. (TA) You say, تطارقت الإبل The camels came following one another, the head of each [except the first] being at the tail of the next [before it], whether tied together in a file or not (TA) or went away, one after another, (S, O, K,) as also أَطْرَقَتْ; (O, K, TA;) in the S, incorrectly, أَطْرَقَتْ, which is also mentioned in the K, in another part of the art., and there expl. as meaning they followed one another; but the verb in this sense is أَطْرَقَتْ. (TA) and, (O, K, TA,) as some say, (O, TA,) this last signifies they scattered, or dispersed, themselves upon the roads, and quitted the main beaten tracks: (O, K, TA.) As cited as an ex., (from Ru-beh, TA,) describing camels, (O,)

* جَاءَتْ مَعًا وَأَطْرَقَتْ سَتَيْتَا
meaning They came together, and went away in a state of dispersion. (S, O, TA.) And you say, تطارقت الظلام والعمام The darkness and the clouds were, or became, consecutive. (TA.) And تطارقت علينا الأخبار [The tidings came to us consecutively]. (TA.)

8. اطرقت: see 3. Said of the wing of a bird,

(S, TA,) Its feathers overlay one another: (TA.) or it was, or became, abundant and dense [in its feathers]. (S, TA) And اطرقت الأرض The earth became disposed in layers, one above another, being compacted by the rain. (TA.) And اطرقت الحوض The watering-trough, or tank, had in it [a deposit of] compacted dung, or dung and mud or clay, that had fallen into it (TA) And اطرقت عليه الليل, as in the O and L, in the K, erroneously, أَطْرُقُ, The night came upon him portion upon portion. (TA.) See also 6, in three places.

10. استطرقة فحلا He desired, or demanded, of him a stallion to cover his she-camels, (S, O, K,) like استصره. (TA) — And استطرقة He desired, or demanded, of him the practising of pssomancy (الصُّرْبُ بِالْحَصَى), and the looking [or divining] for him therein. (K, TA) — And He desired, or demanded, of him the [having, or taking, a] road, or way, within some one of his boundaries. (TA) — مِنْ عَيْرٍ أَنْ يَسْتَطْرِقَ نَصِيبَ الْآخَرِ, a phrase used by El-Kudooree, means Without his taking for himself the portion of the other as a road or way [or place of passage]. (Mgh) And الاستطرأت بين الصفوف, a phrase used by Khwāhā-Zādeh [commonly pronounced Khāhar-Zādeh], means The going [or the taking for oneself a way] between the ranks [of the people engaged in prayer] from الطَّرِيقِ. (Mgh) And اسطرقت إلى الباب I went along a road, or way, to the door (Mṣb) [Hence a phrase in the Fākibet el-Khulafā, p. 105, line 15.] — اسطرقت in a verse cited in the K in art. دد is a mistake for استطرقت, with فاء: see 10 in art. طرب.]

طَرُقٌ [originally an inf. n. and as such app. signifying An act of striking the lute &c. and hence,] a species (صُرْبٌ) of the أصوات [meaning sounds, or airs, or tunes,] of the lute. (TA) or any صَوْتٌ [i. e. air, or tune], (Lth, O, K, TA,) or any نَغْمَةٌ [i. e. melody], (K, TA,) of the lute and the like, by itself. (Lth, O, K, TA.) you say, نَصْرَبُ هَذِهِ الْجَارِيَةَ كَذَا وَكَذَا طَرُقًا [Thus girl, or young woman, or female slave, plays such and such airs or tunes, or such and such melodies, of the lute or the like]. (Lth, O, K.) — [Hence, probably,] عِنْدَهُ طُرُوقٌ مِنَ الْكَلَامِ, sing. طَرُقٌ, a phrase mentioned by Kr; thought by ISd to mean He has [various] sorts, or species, of speech. (TA.) — See also طَرُقَةٌ, in four places. — Also † A stallion [camel] covering. (O, K, TA) pl. طُرُوقٌ and طُرَائِقٌ. (TA.) an inf. n. used as a subst. [or an epithet] (O, K, TA) for ذُو طَرُقٍ. (TA.) — And † The sperma of the stallion [camel]. (S, K) a man says to another, أَعْرِنِي طَرُقًا. (S, K) i. e. [Lend thou to me] the sperma, and the covering, (Aṣ, TA,) which latter is said to be the original meaning, (TA,) of thy stallion [camel this year]. (Aṣ, TA.) And it is said to be sometimes applied metaphorically to † The sperma of man: or in relation to man, it may be an epithet, [like as it is sometimes in relation to a stallion-camel, as mentioned above,] and not

metaphorical. (TA) And طَرُقَ الحَمَلِ means also *The lure that is given for the camel's covering of the female* (TA in art. سر) = Also, and طَرُقَ, † Water (S, O, K, TA) of the rain (S, O, TA) in which camels (S, O, K) and others [i. e. other beasts] have staled, (S,) or waded and staled, (S, + O, K, TA,) and dunged (S, O, TA) or stagnant water in which beasts have waded and staled (Mgh) and طَرُقَ [expressly stated to be مُحَرَّكَةٌ] signifies [the same, or] water that has collected, in which there has been a wading and staling, so that it has become turbid, (TA,) or places where water collects and stagnates (S, O, K, TA) in stony tracts of land, (TA,) and the pl. of this is أَطْرَاقُ (TA.) = طَرُقَ also signifies A [snare, trap, gin, or net, such as is commonly called] فَحَّجَ (IAar, O, K,) or the like thereof, and so طَرُقَ (K) [by Golius and Freytag, this meaning has been assigned to طَرُقَةٌ, and by Freytag, to طَرُوقٌ also, in consequence of a want of clearness in the K] or a snare, or thing by means of which wild animals are taken, like the فَحَّجَ, (Lth, O;) and طَرُقَةٌ, (S, O, K,) of which the pl. [or coll. gen. n.] is طَرُوقٌ, (S, K,) signifies [the same, or] the snare (حِجَالَةٌ) of the sportsman, (S, O, K,) having [what are termed] كَعَفَ [pl. of كَعَفَةٌ, q. v.] (S, O) = And A palm-tree of the dial of Teyy. (AHn, K) = And † Weakness of intellect, (K, TA,) and softness. (TA [See طَرُقَ])

طَرُقَ. see طَرُقَةٌ = [Also a contraction of طَرُقَ, pl. of طَرُوقٌ, q. v.] = And pl. of طَرِاقُ [q. v.] (K.)

طَرُقَ Fat, as a subst. (S, O, K) this is the primary signification. (S, O.) [See an ex. voce بَنَ] — And Fatness. (AHn, K) One says, هَذَا الْبَعِيرُ مَا بِهِ طَرُقٌ i. e. This camel has not in him fatness, and fat. (AHn, TA) It is said to be mostly used in negative phrases. (TA.) — And Strength (S, O, K) because it mostly arises from fat. (S, O.) One says, مَا بِهِ طَرُقٌ, meaning *There is not in him strength.* (TA.) The pl. is أَطْرَاقُ. (TA.) = See also طَرُقَ, last quarter.

طَرُقَ. see طَرُقَ, third quarter. — Also q. مَدَلَّلٌ [applied to a beast, app. to a camel,] meaning *Rendered submissive, or tractable; or broken.* (TA.) = It is also pl. of طَرُقَةٌ, [or rather is a coll. gen. n. of which the n. un. is طَرُقَةٌ,] (S, O, K,) which latter signifies A row of bricks in a wall, or of other things, (S, O,) or [particularly] of palm-trees. (As, TA.) — Also, † the latter, [as is expressly stated in the TA, and indicated in the S and O, (آتَارُ and بَعْضُهَا in the CK being mistakes for آتَارُ and بَعْضُهَا)] The foot-marks [or track] of camels following near after one another. (S, O, K.) You say, جَاءَتِ الْإِبِلُ عَلَى طَرُقَةٍ وَاحِدَةٍ The camels came upon one track [or in one line]; like as you say, عَلَى خَيْبٍ وَاحِدٍ. (S, O. [See

also a similar phrase voce مَطْرَاقُ]) And Aboo-Tuáib mentions, as a phrase of certain of Benoo-Kiláb, عَرَقَتْهَا مَرَرْتُ عَلَى طَرُقَةِ الْإِبِلِ, meaning *I went upon the track of the camels* (TA) — See also طَرُقَ, last quarter. = Also, 1 c. طَرُقَ, A duplicature, or fold, (تَبَى, in the CK [circumlocutiously] تَبَى, of a water-skin (S, O, K) and أَطْرَاقُ is its pl., (S, O,) signifying its duplicatures, or folds, (S, O, K,) when it is bent, (O,) or when it is doubled, or folded, (S, K,) and bent (S) — And أَطْرَاقُ الْبَطْنِ The parts of the belly that lie one above another (K, TA) when it is wrinkled pl. of طَرُقَ. (TA.) — طَرُقَ in the feathers of a bird is their *Overlying one another:* (S, O, K, TA) or, accord. to the A, it is softness and flaccidity therein. (TA.) — [Also inf. n. of طَرُقَ, q. v.]

طَرُقَةٌ A time, one time, syn. مَرَّةٌ; (S, O, K,) as also طَرُقَ, (O, K,) and طَرُقَةٌ and طَرُوقٌ. (K.) You say, أَحْصَيْتِ الْمَرَّةَ طَرُقَةً (S, O,) or طَرُقَتَيْنِ, (S,) or طَرُقًا, (K,) or طَرُقَيْنِ, (O, K,) [&c.,] i. e. [The woman dyed her hands with hinnà] once, or twice (S, O, K.) And أَنَا آتِي، فَلَانًا فِي الْيَوْمِ طَرُقَتَيْنِ (S, K,) and طَرُقَيْنِ, (O, K,) &c, (K,) i. e. † [I come to such a one in the day] twice. (S, O, TA) And هُوَ أَحْسَنُ مِنْ فَلَانٍ طَرُقَةً [He is better than such a one by twenty times]. (A, TA) = طَرُقَةُ الطَّرِيقِ means The main and middle part, or the distinct [beaten] track, of the road. (TA) — And هَذِهِ التَّبَلُ طَرُقَةٌ [These arrows are] the work, or manufacture, of one man. (S, O, K.) = See also طَرِيقَةٌ.

طَرُقَةٌ 1. q. طَرِيقٌ, q. v. (K.) — And sing. of طَرُقَ signifying The beaten tracks in roads; and of طَرُوقَاتُ in the phrase طَرُوقَاتُ الْإِبِلِ meaning the tracks of the camels following one another consecutively (TA) — Also A way, or course, that one pursues (طَرِيقَةٌ) to a thing. (K.) — And † A custom, manner, habit, or wont. (S, O, K.) One says, مَا رَأَى ذَلِكَ طَرُقَكَ † That ceased not to be thy custom, &c. (S, O) — And A line, or streak, (طَرِيقَةٌ) in things that are sewed, or put, one upon another. (K, TA. [المِطَارَقَةُ in the CK is a mistake for المِطَارَقَةُ.] as also طَرُقَةٌ. (K.) — And A line, or streak, in a bow: or lines, or streaks, therein. pl. طَرُوقٌ. (K:) or its pl., i. e. طَرُقَ, has the latter meaning. (S, O.) — And Stones one upon another. (O, K.) = Also Darkness. (Ibn-'Abbád, O, K.) One says, جِئْتُهُ فِي طَرُقَةِ اللَّيْلِ [I came to him in the darkness of night]. (TA.) = And 1. q. مَطْمَعٌ [app. as meaning Inordinate desire, though it also means a thing that is coveted], (Ibn-'Abbád, O,) or طَمَعٌ [which has both of these meanings]. (K.) [That the former is the meaning here intended I infer from the fact that Sgh immediately adds

what here follows.] — IAar says, (O,) فِي فَلَانٍ طَرُقَةٌ means *In such a one is تَحْبِثٌ* [i. e., app., a certain unnatural vice; see 2 (last sentence) in art. حَت] (O, TA) and so تَوْصِيعٌ. (TA) = See also طَرُقَةٌ. = Also Foolish, stupid; or unsound, or deficient, in intellect or understanding. (O, K) = [Freytag adds, from the Deewán of the Hudhalees, that it signifies also A prey (praeda)]

طَرُقَةٌ. see the next preceding paragraph.

طَرُقَةٌ see طَرُقَ, in four places. — and see also طَرُوقٌ, last quarter — One says also, وَصَعَ الْأَشْيَاءَ طَرُقَ 1 c. He put the things one upon another, and so طَرِيقَةٌ طَرِيقَةٌ. (TA)

طَرُقَةٌ † A man who journeys by night in order that he may come to his أَهْلٌ [meaning wife] in the night (S, O, TA) or one who journeys much by night. (L in art. حَتَفَ.)

طَرِاقُ (of which طَرُقَ is the pl. [app. in all its senses]) Any sole that is sewed upon another sole so as to make it double, (S, + O, K,) matching the latter exactly (O, K) [this is called طَرِاقُ نَعْلٍ; for it is said that طَرِاقُ النَّعْلِ signifies that with which the sole is covered, and which is sewed upon it. (S) — And The skin [meaning sole] of a sandal, (Lth, O, K,) when the [thong, or strap, called] سِرَاكٌ has been removed from it (Lth, O.) El-Háarith Ibn-Hillizeh [in the 13th verse of his Mo'allakah, using it in a pl. sense,] applies it to the Soles that are attached to the feet of camels. (TA) or he there means by it the marks left by the طَرِاقُ of a she-camel. (EM p. 259) And A piece of skin cut in a round form, of the size of a shield, and attached thereto, and sewed. (O, K.) — And Anything made to match, or correspond with, another thing. (Lth, O, K) — In on that is expanded, and then rounded, and made into a helmet (Lth, O, K) or a [kind of armet called] سَاعِدٌ (Lth, O) and the like (Lth, O, K.) And Any قَبِيلُهُ [i. e. plate, likened to a قَبِيلَةُ of the head,] of a helmet, by itself. (Lth, O) And Plates, of a helmet, one above another. (TA.) — رِيشُ طَرِاقٍ Feathers overlying one another. (S) And طَائِرُ طَرِاقٍ الرِّيشِ A bird whose feathers overlie one another. (TA.) = Also A brand made upon the middle of the ear of a eve, (En-Nadr, O, K,) externally; being a white line, made with fire, resembling a track of a road: (En-Nadr, O) there are two such brands, called طَرِاقَانِ. (TA.) = See also طَرِيقَةٌ.

طَرِيقٌ A road, way, or path; syn. سَبِيلٌ; (S;) [i. e. a beaten track, being of the measure مَعِيل in the sense of the measure مَفْعُول; and applied to any place of passage,] and طَرُقَةٌ signifies the same: (K:) [see also مُسْتَطَرِقٌ.] it is masc. (S, O, Mgh, K) in the dial. of Nejd, and so in the KUR xx. 79; (Msb;) and fem. (S, O, Mgh, K) in the dial. of El-Hijáz: (Msb:) the latter accord. to general usage: (MF.) [see زَقَاتٌ:] the pl. [of pauc.] is أَطْرُقَةٌ (S, Mgh, K) with those

who make the sing. masc. (Msb) and أَطْرُقُ (O, K) with those who make the sing. fem. (TA) and [of mult] طُرُقُ (S, O, Msb, K) and طُرُقِي [of which see an ex. voce دِلَالَةٌ] (K) and أَطْرُقَاءُ (O, K,) and طُرُقَاتُ is a pl. pl. (Msb, K) i. e. pl. of طُرُقُ (Msb, TA.) — In the saying نَوَّ فَلَانِ طُرُقِ accord. to Sb, الطَّرِيقُ is for أَهْلُ الطَّرِيقِ [the meaning therefore is, † The sons of such a one sojourn, or encamp, where the people of the road tread upon them, i. e. become their guests (see more in art. وَطَأَ)] or, as some say, الطَّرِيقُ here means the wayfarers without any suppression. (TA.) — حَقُّ الطَّرِيقِ [The duty relating to the road] is the lowering of the eyes; the putting away, or aside, what is hurtful, or annoying; the returning of salutations, the enjoining of that which is good, and the forbidding of that which is evil. (El-Jāmi' es-Sagheer See حَلَسَ) — فَطَعَ الطَّرِيقَ [He interpreted the road] means he made the road to be feared, relying upon his strength, robbing, and slaying men [or passengers] (Msb in art. قَطَعَ) [And أَصَابَ الطَّرِيقَ means the same, or, as expl. by Freytag, on the authority of Meyd, He was, or became, a robber] — [Hence,] اِنْتَبَهَ الطَّرِيقَ means † The robber [on the highway]. (T in art. سَى) — [But أَهْلُ طَرِيقِ اللَّهِ means † The devotees] — اَمْرٌ طَرِيقِي, thus correctly in the Eyn, [and shown to be so by a verse there cited, q. v. voce عَسَتْ,] † The hyena. erroneously written by Sgh, اَمْرٌ طَرِيقِي, and the author of the K has copied him in this instance accord. to his usual custom. (TA.) — See also اَمْرٌ طَرِيقِي and نَبَاتٌ طَرِيقِي in art. اَمْرٌ — اَمْرٌ طَرِيقِي means † The branches of the road, that vary, and lead in any, or every, direction. (TA.) — طَرِيقٌ signifies also The space between two rows of palm-trees; as being likened to the طَرِيقُ [commonly so called] in extension. (Er-Rāghib, TA.) — أَحَدٌ فَلَانٌ فِي الطَّرِيقِ means the same as أَحَدٌ فِي التَّطَرُّقِ [expl. before: see 2, near the end] (TA.) — طَرِيقٌ as syn. with طَرِيقَةٌ: see the latter word, first sentence. — اَلطَّرِيقُ is a phrase of frequent occurrence, app. post-classical, lit. By the fitter way; meaning with the stronger reason; à fortiori see an ex. in Beyd xlii. 3, and De Sacy's Anthol. Gr. Ar. p. 467] — Also A sort of palm-tree. (TA.) — See also طَرِيقَةٌ (of which it is said to be a pl.), last sentence.

أَطْرُقُ. see طَرِيقٌ.

طَرُوقَةٌ A she-camel covered by the stallion; of the measure فَعُولَةٌ in the sense of the measure مَفْعُولَةٌ. (Msb.) طَرُوقَةُ الْفَحْلِ means The female of the stallion [camel]. (S, O.) And (S, O) A she-camel that has attained to the fit age for her being covered by the stallion: (S, O, Msb, K;) it is not a condition of the application of the term

that he has already covered her: (Msb) or a young, or youthful, she-camel that has attained to that age and kept to the stallion and been chosen by him. (TA) And one says to a husband, كَيْفَ طَرُوقُكَ, meaning † How is thy wife? (TA) every wife is termed طَرُوقَةً رَوْحًا (O,) or طَرُوقَةً نَعْلًا (Msb,) or طَرُوقَةً فَحْلًا (K, TA,) which is thought by ISd to be metaphorical. (TA) — One says also, نَوَّخَ اللَّهُ الْأَرْضَ طَرُوقَةً, (O,) i. e. † God made, or may God make, the land capable of receiving the water [of the rain so as to be impregnated, or fertilized, or soaked, thereby], expl. by حَعَلَهَا مِمَّا تُطِيقُهُ. (S in art. نَوَّخَ.) [See also a verse cited in art. سَعَد, conj. 4.]

طَرِيقَةٌ 1. A way, course, rule, mode, or manner, of acting or conduct or the like, (syn. مَذْهَبٌ, S, TA, and سَبِيلٌ, and مَسَلَكٌ, TA,) of a man, (S, TA,) whether it be approved or disapproved, (TA,) as also طَرِيقِي, which is metaphorically used in this sense. (Er-Rāghib, TA) [like مَذْهَبٌ, often relating to the doctrines and practices of religion and often used in post-classical times as meaning the rule of a religious order or sect] and meaning also a manner of being; a state, or condition, (syn. حَالَةٌ, S, or حَالٌ, O, K,) as in the saying, مَا رَأَى فَلَانٌ عَلَى طَرِيقِهِ وَاحِدَةً [Such a one ceased not to be in one state, or condition], (S;) and it is applied to such as is good and to such as is evil. (O.) One says also, هُوَ عَلَى طَرِيقَتِهِ [He is following his own way, or course] (TA voce حَدِيثُهُ) (حدِيثُهُ الطَّرِيقَةِ) in the Kur [lxii. 16], means, accord. to Fr, [If they had gone on undeviating in the way] of polytheism. but accord. to others, of the right direction. (O.) [The pl. is طَرَائِقُ] — [It is also used for أَهْلُ طَرِيقَةٍ and in like manner the pl., for طَرَائِقُ قَدَدًا, Thus,] أَهْلُ طَرَائِقُ, in the Kur [lxii. 11], means † We were sects differing in our desires. (Fr, S, O. [See also قَدَدٌ.] And طَرِيقَةُ الْقَوْمِ means † The most excellent, (S, O, K, TA,) and the best, (S, O,) and the eminent, or noble, persons, (K, TA,) of the people (S, O, K, TA) and you say, هَذَا رَجُلٌ طَرِيقَةٌ قَوْمِهِ [This is a man the most excellent, &c., of his people]: and هَؤُلَاءِ طَرِيقَةٌ قَوْمِهِمْ and طَرَائِقُ قَوْمِهِمْ † These are [the most excellent, &c., or] the eminent, or noble, persons of their people (S, O, K, TA) so says Yaakoob, on the authority of Fr. (S, O, TA.) وَيَذْهَبُ بِطَرِيقَتِكُمُ الْمَتْلَى in the Kur [xx. 66], means [And that they may take away] your most excellent body of people. (O.) or your eminent, or noble, body of people who should be made examples to be followed: and Zj thinks that بِطَرِيقَتِكُمُ is for بِأَهْلِ طَرِيقَتِكُمُ: (TA.) or, accord. to Akh, the meaning is, your established rule or usage, and your religion, or system of religious ordinances. (O, TA.) — [Also † The way, or course, of an event: and hence,] طَرَائِقُ الدَّهْرِ means † The vicissitudes of time or fortune. (TA.) — [And † The air of a song &c.: but this is probably post-classical.] — Also

A line, streak, or stripe, in a thing. (K, TA) [and a crease, or wrinkle; often used in this sense] and [its pl] طَرَائِقُ signifies the lines, or streaks, that are called حُبُكُ, of a helmet. (TA) The طَرِيقَةُ [or line] that is in the upper part of the back and the line, or streak, that extends upon [i. e. along] the back of the ass (TA.) [A vein, or seam, in a rock or the like. A track in stony or rugged land &c. A narrow strip of ground or land, and of herbage.] An extended piece or portion [i. e. a strip] of sand, and likewise of fat, and [likewise of flesh; or] an oblong piece of flesh. (TA.) — [Hence, app.] تَوْتُ طَرَائِقُ A garment old and worn out [as though reduced to strips or shreds]. (Lh, K) — دَاتُ طَرَائِقُ and فِيهَا طَرَائِقُ are phrases used, the latter by Dhu-l-Rummeh, in describing a spear-shaft (قَنَاهُ) shunk by dryness [app. meaning Having lines, or what resemble wrinkles, caused by shrinking]. (TA) — And طَرَائِقُ signifies also The last remains of the soft and best portions of pasturage (TA) — And The stages of Heaven, so called because they lie one above another (TA) [for] السَّمَوَاتُ سَبْعٌ طَرَائِقُ نَعَصَهَا فَوْقَ بَعْضِ [The Heavens are seven stages, one above another]: (Lth, O, TA) and they have mentioned [likewise] the stages of the earth [as seven in number and of hell also: see ذَرَكُ]. (TA.) See also طَرِيقَةٌ. — Accord. to Lth, (O, TA,) طَرِيقَةٌ signifies also Any أَحْدُودَةٌ, (so in the O and in copies of the K and accord. to the TA, and thus also in the JK,) or أَحْدُودَةٌ, (thus accord. to the CK,) [neither of which words have I found in any but this passage, nor do I know any words nearly resembling them except أَحْدُور and أَحْدُود, of which they may be mis-transcriptions, or perhaps dial. vars, the former signifying a declivity, slope, or place of descent, and the latter a furrow, trench, or channel,] of the earth or ground. (O, K, TA) or [any] border, or side, (صَعْفَةٌ) of a garment, or piece of cloth; or of a thing of which one part is stuck upon another, or of which the several portions are stuck one upon another; and in like manner of colours [similarly disposed] (O, TA.) — And A web, or thing woven, of wool, or of [goats'] hair, a cubit in breadth, (S, O, K, TA,) or less, (S, O, TA,) and in length four cubits, or eight cubits, (TA,) [or] proportioned to the size of the tent (S, O, K, TA) in its length, (S, O,) which is sewed in the place where the نِغَافُ [or oblong pieces of cloth that compose the main covering of the tent] meet, from the كُسْرُ [q. v.] to the كُسْرُ; (S, O, K, TA;) [it is app. sewed beneath the middle of the tent-covering, half of its breadth being sewed to one شَقَّة and the other half thereof to the other middle شَقَّة; (see Burckhardt's "Bedouins and Wahabys," p. 38 of the 8vo ed.) and sometimes, it seems, there are three طَرَائِقُ, one in the middle and one towards each side, for it is added,] and in them are the heads of the tent-poles, [these generally consisting of three rons, three in each row,] between which and the طَرَائِقُ

are pieces of felt, in which are the nozzles (أنوف) of the tent-poles, in order that these may not rend the طرائق (TA.) — Also A tent pole; any one of the poles of a tent a خبَاء has one طريقة · a نَبْت has two and three and four [and more] and the part between two poles is called مَنْ (AZ, TA in art. رَع) or the pole of a [large tent such as is called] مِظْلَّة (K, TA,) and of a حَمَاء (TA) — And A tall palm-tree · (K) or the tallest of palm-trees so called in the dial of El-Yemámeh · (AA, ISk, S, O) or a smooth palm-tree or a palm-tree [the head of] which may be reached by the hand (TA.) pl. [or rather coll. gen. n] طَرِيقٌ (AA, ISk, S, O)

طَرِيقٌ see طَرِيقٌ.

أَمْرٌ طَرِيقٌ see طَرِيقٌ, latter part.

طَرِيقٌ means كَثِيرُ الْإِطْرَاقِ [i. e. One who lowers his eyes, looking towards the ground, much, or often, or who keeps silence much, or often]; (Lth, O, K,) applied to a man: (Lth, O) and مَطْرَاقٌ signifies [the same, or] one who keeps silence much, or often, as also مَطْرَقٌ [except that this does not imply muchness or frequency]. (TA.) — And The male of the [bird called] كَرْوَان (Lth, O, K;) because, when it sees a man, it falls upon the ground and is silent. (Lth, O.) [See 4] — أَرْضٌ طَرِيقَةٌ Soft, or plain, land or ground, (O, K,) as though beaten so as to be rendered even, or easy to be travelled, and trodden with the feet. (TA.)

طَرِيقَةٌ [fem. of طَرِيقٌ · see what next precedes] — And also a subst., signifying Gentleness and submissiveness · (S, O) or softness, or flaccidity, and gentleness (O, K;) and softness, or flaccidity, and languor, or affected languor, and weakness, in a man; as also طَرَقَةٌ and طَرِيقٌ. (TA) One says, تَحْتَ طَرِيقَتِكَ لَعْنَادُؤُهُ (S, O, K) i. e. Beneath thy gentleness and submissiveness is occasionally somewhat of hardness. (S, O, TA) or beneath thy silence is impetuosity, and refractoriness · (TA.) or beneath thy silence is decent, or guide. (K, voce لَعْنَادُؤُهُ, q. v.)

طَرِيقَاتٌ q. v. [q. v.], (O, K,) as also طَرِيقَاتٌ; (O,) and so طَرِيقَاتٌ. (O, K.)

طَارِقٌ [act. part. n. of طَرَقَ; and, as such, generally meaning] Coming, or a comer, (S,) [i. e.] anything coming, (O, Msb,) by night: (S, O, Msb) one who comes by night being thus called because of his [generally] needing to knock at the door: in the Mufradát [of Er-Rághib] said to signify a wayfarer (سَالِكٌ لِلطَّرِيقِ): but in the common conventional language particularly applied to the comer by night: its pl. is أَطْرَاقٌ, like أَنْصَارٌ pl. of نَاصِرٌ, [and app., as in a sense hereafter mentioned, طَرِيقٌ also, agreeably with analogy,] and the pl. of [its fem.] طَارِقَةٌ is طَوَارِقٌ (TA.) دَاعِيُ الْمَنَآيَا طَارِقُ الْمَنَآيَا means The summoner of death, lit., of deaths; because

death makes known its arrival or approach suddenly, like a person knocking at the door in the night] — Hence الطَّارِقُ, mentioned in the Kur [xxxvi. 1 and 2], The star that appears in the night (Er-Rághib, O) or the morning-star, (S, O, K,) because it comes [or appears] in [the end of] the night (O) — Hence the saying of Hind (S, O) the daughter of 'Otbeh the son of Rabee'ah, on the day [of the battle] of Ohud, quoting proverbially what was said by Ez-Za'ikah El-Iyádeeyeh when Kisá'ah waited with Iyá'ad, (O.)

نَحْنُ بَنَاتُ طَارِقٍ * لَا نَسِي لَوَامِقٍ
نَمْسِي عَلَى السَّمَارِقِ

[We are the daughters of one like a star, or a morning-star we bend not to a lover. we walk upon the pillows] (S, O, TA) meaning we are the daughters of a chief, likening him to the star in elevation, (O, TA,) i. e. our father is, in respect of elevation, like the shining star (S) or بَنَاتُ طَارِقٍ means † the daughters of the kings (T and TA in art. سِي) — And طَارِقٌ signifies also [A diviner · and particularly, by means of pebbles, a practiser of pessonancy or] one who is nearly a كَاهِن, possessing more knowledge than such as is termed حَارِ. (ISH, TA in art. حَرَى) طَرِيقٌ [is its pl. and] signifies practisers of divination and طَوَارِقٌ [is pl. of طَارِقَةٌ, and thus] signifies female practisers of divination Lebeed says,

لَعَمْرُكَ مَا تَدْرِي الطَّوَارِقُ بِالْحَصَى
وَلَا رَاحِرَاتُ الطَّيْرِ مَا آتَاهُ صَائِعٌ

[By thy life, or by thy religion, the diviners with pebbles know not, nor the diviners by the flight of birds, what God is doing]. (S, O.)

طَارِقَةٌ [a subst. from طَارِقٌ, made so by the affix ة, † An event occurring, or coming to pass, in the night. pl. طَوَارِقٌ]. One says, نَعُوذُ بِاللَّهِ مِنْ طَوَارِقِ, [We seek protection by God from] the nocturnal events or accidents or casualties [that are occasions of that which is evil]. (Er-Rághib, TA.) And طَارِقَةٌ occurring in a trad. of 'Alee is expl. as signifying طَرَقَتْ بِحَبِيرٍ [app. meaning An event that has occurred in the night bringing good, or good fortune]. (TA.) — Also A man's [small sub-tribe such as is called] عَشِيرَةٌ (S, O, K,) and [such as is called] فَخْدٌ (S, O) — And A small couch, (IDrd, O, K,) of a size sufficient for one person of the dial. of El-Yemen. (IDrd, O.) — [El-Makreezee mentions the custom of attaching طَوَارِقَ حَرَبِيَّةَ upon the gates of Cairo and upon the entrances of the houses of the أُمَرَاء, and De Sacy approves of the opinion of A. Schultens and of M. Reinaud that the meaning is Courasses, from the Greek θώραξ. (see De Sacy's Chrest. Arabe, sec. ed., vol. 1. pp 274-5.) but I think that the meaning is more probably large maces; for such maces, each with a head like a cannon-ball, may still be seen, if they have not been removed within the last few years, upon several of the gates of Cairo; and if so, طَوَارِقُ

in this case is app. from طَرَقَ “he beat” see also عَمُودٌ]

طَارِقَةٌ A قِلَادَةٌ [i. e. collar, or necklace] (K) [or rather] a sort of قِلَادَةٌ [pl. of قِلَادَةٌ]. (Lth, O)

أَطْرَقَ A camel having the affection termed طَرِيقٌ, inf n of طَرِقَ [q. v.] fem. طَرِيقَةٌ. (S, O, K) and the latter is said by Lth to be applied to the hind leg as meaning having the crookedness termed طَرِيقٌ in its سَاق. (O)

طَرِيقٌ and طَرِيقٌ A sort of palm-tree of El-Hijáz, (AHn, O, K,) that is early in bearing, before the other palm-trees, the ripening and ripenes of which are yellow (O) AHn also says, in one place, the طَارِيقُ is a species of palm-trees, the earliest in bearing of all the palm-trees of El-Hijáz, and by certain of the poets such are called الطَّرِيقُونَ and الطَّرِيقُونَ. (TA)

مَطْرَقٌ [A shield having another sewed upon it or covered with skin and sinews] (S) and مَحَاشُ مَطْرَقَةٍ (S, Msb, K,) or مَطْرَقَةٌ (O, Msb, K,) Shields sewed one upon another, (S, O, K,) formed of two skins, one of them sewed upon the other, (Msb,) like مَطْرَقَةٌ a sole having another sole sewed upon it, as also مَطْرَقَةٌ. (S, O, K) or shields clad [i. e. covered] with skin and sinews. (S, O.) كَأَنَّ وَجْهَهُمُ مَطْرَقَةٌ, or مَطْرَقَةٌ, occurring in a trad., (Msb, TA,) i. e. [as though their faces were] shields clad with sinews one above another, (TA,) means † having rough, or coarse, and broad, faces. (Msb, TA.) — And رِيشٌ مَطْرَقٌ Feathers overlying one another. (TA)

مَطْرَقٌ Having a natural laxness of the eye [or rather of the eyelids, and a consequent lowering of the eye towards the ground] (S, O) [or bending down the head or lowering the eyes, looking towards the ground, either naturally or otherwise: (see its verb, 4.)] and silent, or keeping silence. (TA. See also طَرِيقٌ.) — It is also applied as an epithet to a stallion-camel: and to a [she-camel such as is termed] جَمَالِيَّةٌ [i. e. one resembling a he-camel in greatness of make], and, thus applied, [and app. likewise when applied to a stallion-camel,] it may mean That does not utter a grumbling cry, nor vociferate: or, accord. to Khálid Ibn-Jembeh, [quack in pace, for he says that] it is from طَرَقَ signifying “quickness of going.” (Sh, TA.) — See also مَطْرَاقٌ, last sentence. — And, applied to a man, † Low, ignoble, or mean, (K, TA,) in race, or parentage, or in the grounds of pretension to respect or honour. (TA.) — Also An enemy: from أَطْرَقَ فَلَانٌ لِعَلَانٍ expl. above [see 4, last sentence]. (TA.)

مَطْرَقٌ: see the next paragraph.

مَطْرَقَةٌ The rod, or stick, with which wool is beaten, (S, O, K, TA,) to loosen it, or separate it; (S, O, TA;) as also مَطْرَقٌ. (O, K, TA.) And A rod, or stick, or small staff, with which

one is beaten · pl مَطَارِقُ · one says, صَرَّنَهُ بِالْمَطَارِقِ, He beat him with the rods, &c. (TA) — And The implement [i. e. hammer] (S, Mgh, O, Msb) of the blacksmith, (S, O,) with which the iron is beaten. (Mgh, Msb.)

مُطَرَّقٌ *Stamped, or minted, gold, syn مُطَرَّقَةٌ* (TA) — And نَاقَةٌ مُطَرَّقَةٌ [like مُطَرَّقَةٌ (q. v.)] + *A she-camel rendered tractable, submissive, or manageable* (TA) — And حُلٌّ مُطَرَّقٌ [A horse-cloth] in which are [various] colours [app. forming طَرَائِقُ, i. e. lines, streaks, or stripes] (O.) — See also مُطَرَّقٌ, in two places

مُطَرَّقٌ قَطَاةٌ [thus without ة] *A bird of the species called قَطَا that has arrived at the time of her egg's coming forth.* (S.) [See also مُعَصِّلٌ.]

مُطَرَّقٌ see طَرِيقٌ = Also A she-camel recently covered by the stallion. (O, TA) = And pl. of مَطَارِقُ in the saying حَآبَتِ الْإِمْلُ مَطَارِقُ (TA) which means *The camels came in one طَرِيقٌ* [i. e. road, or way] (Er-Rághib, TA) or *the camels came following one another* (S, O, K, TA) when drawing near to the water. (O, K, TA. [See also a similar phrase voce طَرِيقٌ.]) — [Hence,] مَطَرَأُ الشَّيْءِ signifies *That which follows the thing, and the like of the thing.* (K.) one says, هَذَا مَطَرَأُ هَذَا *This is what follows this, and the like of this.* (S, O) and the pl. is مَطَارِيقُ (S) — And مَطَارِيقُ signifies also *Persons going on foot*: (K) one says, حَرَجَ الْقَوْمُ مَطَارِيقُ *The people, or party, went forth going on foot; having no beasts* and the sing. is مَطَرَأٌ (O,) or مُطَرَّقٌ (Eyn, L, TA, *) accord. to A'Obeyd, the latter, if correct, extr. (TA.)

مَطَرُوقٌ [pass. part. n. of طَرَقَ; *Beaten, &c*] هُوَ مَطَرُوقٌ means *He is one whom every one beats or slaps* (يَطْرُقُهُ كُلُّ أَحَدٍ). (TA.) — And † A man in whom is softness, or flaccidity, (As, S, O, K, TA,) and weakness: (As, S) or *weakness and softness.* (TA) or *softness and flaccidity*: from the saying هُوَ مَطَرُوقٌ i. e. كَتَفَتْهُ, seems to mean *he is smitten by an event, or accident, that has disabled him as though it bound his arms behind his back*; but I think it probable that كَتَفَتْهُ is a mistranscription: or because he is مصروفٌ [app. a mistake for مَضْرُوبٌ], like as one says مَقْرُوعٌ and مَدْرُوعٌ [app. meaning *beaten and subdued, or rendered submissive*]: or as being likened, in abjectness, to a she-camel that is termed مُطَرَّقَةٌ [like مُطَرَّقَةٌ (q. v.)]. (Er-Rághib, TA.) applied to a woman means [app. *Soft and feminine*]; that does not make herself like a man. (TA.) [See also a reading of a verse cited voce مَطَرُوقٌ.] — Also † *Weak in intellect*, (K, TA,) and soft. (TA.) — Applied to herbage, *Smitten by the rain after its having dried up.* (Ibn-'Abbád, L, K.) — See also طَرَقَ, latter half. Applied to a

ewe, مُطَرَّقَةٌ signifies *Branded with the mark called طَرَأُ upon the middle of her ear.* (ISH, O, K.)

مَطَارِقُ see its fem, with ة, voce مُطَرَّقٌ.

مُسْتَطَرَّقٌ † q. سَكَّةٌ [app. as meaning *A road, like طَرِيقٌ; or a highway*] (TA.)

مُنْطَرِقَاتٌ *Mineral substances.* (TA.)

طرمح

Q 1. طَرَمَحَ *He made his building long*; (S, K, in the former in art. طرح,) like طَرَحَ (S and K in art طرح) or *he made it long and high* (A, TA) accord. to J, the م is augmentative. (TA) A poet says, describing camels which herbage produced by the نَوَّء [here meaning the ram of the auroal setting] of the constellation Leo had filled with fat,

طَرَمَحَ أَقْطَارَهَا أَحْوَى لَوَالِدَةٍ
صَحْمَاءَ وَالْعَجَلُ لِلصَّرْعَامِ يَنْسَبُ

[Dark green herbage, the offspring of a mother (meaning, as is said in the TA, of a cloud) of a yellowish black hue, the stallion (meaning the star or asterism supposed to be the cause of its giving ram) tracing his origin to the lion, extended, or stretched out, their sides]. (S and TA, the former in art طرح.)

طَرَمَحَ One who takes, or walks with, long steps (K, TA) accord. to IKtt, the م is augmentative (TA)

طَرَمَحَابَةٌ *Prude.* (K.) — مَشِيَّةٌ طَرَمَحَابَةٌ *A proud walk or gait.* (TA.)

طَرَمُوحٌ (K, TA) and طَرِمَاحٌ, as also طَرُحُومٌ, which last is thought by IDrd to be formed by transposition, (TA,) *Long, or tall.* (K, TA)

طَرِمَاحٌ, of the very rare measure فِعْلَالٌ, of which there can hardly, or cannot at all, be found any other example, except سِنْبَارٌ, a foreign word, and سَجَلَاتٌ, also said to be of foreign origin, (TA,) *A man of high ancestry or family, and celebrated*; (K, TA,) of high renown. (TA.) — And One who goes, or penetrates, far, or deeply, into an affair. (AZ, K, TA.) — And accord. to Abu-l-'Omeythil El-Aarabee, *One who elevates his head in pride. (TA.) — See also طَرَمُوحٌ.

طرمذ

Q. 1. طَرَمَذَ, inf. n. طَرْمَذَةٌ, *He gloried, or boasted, vainly, and praised himself for that which was not in him.* (AHeyth, L:) Th says, in his "Amálee," that طَرْمَذَةٌ is a genuine Arabic word; (L;) and so says El-Kálee: (TA:) but in the S it is said to be not of the language of the people of the desert. (L, TA.) [See this word below.] — طَرَمَذَ عَلَيْهِ *He gloried over him, and*

praised himself for that which he did not possess. (L, K.)

فِيهِ طَرْمَذَةٌ *In him is pride.* (Abu-l-'Abbás, L) [or *vain-glorious* see 1]

طَرْمَذَةٌ: see the last paragraph below.

طَرْمَذَارٌ and طَرْمَذَانٌ see the next paragraph.

طَرْمَذٌ *One who glories, or boasts, vainly, and praises himself for that which is not in him,* (L, K,) as also طَرْمَذَانٌ, (L, K,) and طَرْمَذَارٌ, (L,) or طَرْمَذَارٌ, (K, in which it is mentioned in a separate art,) but طَرْمَذَارٌ is said to have been unknown by IAA (TA) or one who boasts of abundance which he does not possess, as also the last of the above-mentioned epithets, which also signifies one who boasts of that which he does not perform (L.) — Also A horse of generous breed (Th, L)

مُطَرْمَذٌ (S, L, K) and طَرْمَذَةٌ (K) *A man who says but does not act, or perform*; (S, L, K,) and who does not act seriously, or in earnest, (لَا يَحَقِّقُ,) in affairs (K) or, accord. to some copies of the K, who does not verify things. (TA.)

طرو

1. طَرَوُ, [aor. يَطْرُو,] (Ktr, S, Mgh, Msb, K,) and طَرَى, [aor. يَطْرِي,] (Ktr, S, K,) inf. n. طَرَاوَةٌ (Ktr, S, Mgh, Msb, K) and طَرَاةٌ (S, K,) and طَرَاةٌ, (TA, and so in some copies of the S and of the K,) like حَصَاةٌ, (TA,) and طَرَاةٌ, (so in some copies of the K,) or طَرَا, (TA as from the K,) with the shortened alif, (TA,) [the last agreeable with analogy as inf. n. of طَرَى,] said of a thing, (Mgh, Msb,) or of flesh-meat, (Ktr, S,) *It was, or became, fresh, juicy, or moist*: (Ktr, S, Msb, K) and طَرُوٌ signifies the same; (Mgh, Msb;) but طَرُوٌ is more common. (TA in art طَرَا.) — And طَرَى signifies also تَحَدَّدَ [It became new; was newly made or done, or was renewed] (TA) = طَرَا, [aor. يَطْرُو,] inf. n. طَرُوٌ, (K,) or, as written in the M, طَرُوءٌ, (TA,) *He came from a distant place*: (K) you say طَرَا عَلَيْهِمْ *he came, or, accord. to Lith, he came forth, upon them from a distant place*: or, accord. to AZ, *he came upon them without their knowledge* it is a dial. var. of طَرَا [q. v.] (TA.) — And طَرَا signifies also مَضَى [He went, or went away, &c.] (TA.) — And طَرَى, aor. يَطْرِي, (IAar, K,) in which, accord. to the K, the last radical letter is ي, [not و changed into ي by reason of the kesreh before it,] but ISd says that there is no word of which the radical letters are ط and ي, and ي, (TA,) *He advanced, or came forward* or *he passed, passed by, went, or went away.* (IAar, K, TA.)

2. طَرَاهُ, inf. n. تَطْرِيَةٌ, *He rendered it fresh, juicy, or moist.* (K.) You say, طَرَيْتُ الثَّوْبَ inf. n. as above, (S,) [app. meaning *I refreshed,*

or *I moistened, the garment, or piece of cloth* — And طَرِي (K,) inf. n. as above, (TA,) *He rendered perfume fragrant* [as though he refreshed it] by admixture, (K, TA,) and aloes-wood with [other] perfume, or ambergris, or some other thing (Az, TA:) and in like manner, food, (K, TA,) by mixing it with aromatics (TA.) — And *He plastered, or coated, a building with clay, or mud*: of the dial. of Mekkeh. (Z, TA)

4. اطراه *He praised him*; thus in the S, and in like manner expl. by Zbd and IKtt; (TA,) and thus اطراه [with ء] is expl. by Es-Sarakustee (Msb) *he eulogized, or commended, him*, (K;) thus in the M; (TA,) and thus it is expl. by Es-Sarakustee (Msb) *or he praised him renewing the mention of him* (Er-Raghib, TA) *or he praised him exceedingly* (AA, TA) *or he praised him for the best of the qualities that he possessed*, (Msb, TA;) thus expl. by IF, and in like manner by Z. (TA) *or he praised him for that which was not in him*. (Az, TA) *or he praised him greatly, or extravagantly, exceeded the just, or usual, bounds in praising him* (Msb) *or, accord. to Hr and IATH, he exceeded the just, or usual bounds in praising him, and lied therein* (TA.) — And اطري العسل *He made the honey to thicken, or coagulate*. (S, Msb, TA)

12. اطروزي (K, TA,) inf. n. اطريزي (TA,) *He suffered from indigestion, or heaviness of the stomach*, (K, TA,) *in consequence of much eating*, (TA,) *and became inflated in his belly* (K, TA) and so اطروزي thus correctly, but mentioned by J and IKtt as with ص. (TA) [See also Q. Q. 3 in art. طر.]

الطرا [without the article طرا] *What is not of the nature of the earth*, (K;) *or whatever is upon the surface of the earth, of such things as are not of the nature of the earth, consisting of pebbles; or small pebbles; [and the like;] and dust and the like* (TA) and, (K, TA,) as some say, (TA,) *the sorts of created things whereof the number cannot be reckoned*; (K, TA;) *or any created things whereof the number and the sorts cannot be reckoned*. (TA.) One says, همراكترو *من الطرا والترا* i. e. *They are more in number, or quantity, than the pebbles, &c., and than the moist earth*. (TA.)

طري *Fresh, juicy, or moist*. (S, Msb, K, TA) and طري is a dial. var thereof. (Msb.) It is expl. as meaning thus in the Kur [xvi 14 and] xxxv. 13 [as an epithet applied to the flesh of fish]. (TA.) And الطريان [used as a subst.] means *Fish and fresh ripe dates*. (A, TA.) — Also *Strange, or a stranger*; syn. عريب. and AA has mentioned رجل طاري [said to be] with teshdeed, [otherwise I should think it might be a mistranscription for طاري] as meaning *a man that is a stranger*. (TA.)

طريان, with two kesrehs, and with the mushdadedeh, *The خوان [or table] upon which one eats*; thus accord. to ISk: or, accord. to IAg, the طبق [i. e. dish, or plate]: occurring

in a trad.; as some relate it, thus; and as others relate it, طريان, with the r mushdadedeh, like صليان; [and thus it is mentioned in the O and K in art. طر.] but Fr says that this latter is of the dial. of the vulgar. (TA)

طري. see طاري.

لاحتة. A sort of food, called in Pers. لاحتة, (S,) [i. e.] *a certain food, like threads, made of flour*, (K, TA,) an explanation necessarily implying that it is *what is called in Egypt عرن السات* accord to Sh, *a thing made of softened starch*; and said by Lth to be *a food made by the people of Syria*, a word having no n un, and what these two say indicates that it is *what is called كفاة*: Lth and Z mention the word as pronounced also with fet-h, but Az says that the pronunciation with fet-h is incorrect (TA.)

أطروان The first stage, and the quickness, (علو, in the CK [erroneously] علو) of youth (K, TA) like عفوان in measure and in meaning (TA) One says also, لكل شيء أطروانية i. e. *To everything there is a state of youthfulness* (TA.)

أطروانية: see what next precedes.

مطري [Aloes-wood] such as is termed مطري, with which one fumigates himself (S, TA) and أئوة مطرة [signifies the same, i. e. aloes-wood] rendered fragrant [as though refreshed] by the admixture of [other] perfume, or of ambergris, or some other thing. المطرة is said by Lth to mean *a sort of perfume*. (TA.) And عسلة مطرة *A preparation for washing the head or hand, compounded with aromatics*. (S, TA.) — And one says, هو مطري في نفسه, meaning متحير [i. e. + He is restored to a good state, or condition, of body, or of property]. (TA.)

طس

طس and طسة (S, M, K) and طسة (M, K) i. q. طست (S, K,) which is expl. in its proper place: (TA.) [see art. طست: or] طسة is the original of طست. (Lth, TA:) the pl. (of طس, M) is أطس [a pl. of pauc.] (M) and طسوس (S, M, K) and طسيس (M, K) [or rather this is a quasi-pl. n.] and (of طسة and طسة, M) طساس and [of طسة also] طسات (S, K,) and طسة may also have for its pl طسس, accord. to rule. (M) The dim. [of طس] is طسيس (S in art. طسيس); and [of طسة and طسة] طسيس (IKt and Msb in art. طست.)

طسة: } see the preceding paragraph.
طسة: }

طساسة The trade of selling, (M,) or the art of making, (K,) [the kind of basins called] طسوس [pl. of طس]. (M, K.)

طساس A seller, (M,) or maker, (K,) of [the kind of basins called] طسوس. (M, K.)

طست

طست (S, M, K, &c.) A kind of vessel of صفر [or brass]: (M, TA.) [generally pronounced in the present day طست and طشت: and mostly applied to a kind of basin of tinned copper, or of brass, or of silver, used for washing the hands &c., figured and described in my work on the Modern Egyptians] i. q. طس, [q. v.] (IKt, S, Mgh, Msb, K,) which is [said to be] arabicized from طست, the latter being a foreign word; (Mgh,) [but it is from the Pers., طست,] it is of the dial. of Teiyi; (S,) and [said to be] formed from طس, one of the two سس being changed into ت, (IKt, S, Msb, K,) because they are deemed difficult of pronunciation, (IKt, S, Msb,) but in forming the pl. and the dim., the second س is restored, because separated from the former; (S;) for (IKt, S, Msb) the pl. is طساس (S, Mgh, Msb) and طسوس, though it has also for its pl طسوت (IKt, Mgh, Msb,) or, accord. to Zj, طسات (Msb,) and the dim is طسيس (S,) or طسيس (IKt, Msb) it is also pronounced طست (MF;) and طشت also has been mentioned, (K;) but some say that this is a mistake; and others, that طشت is the original word from which طست is arabicized (TA) Zj says that, with most of the Arabs, (Msb,) it is fem. (Mgh, Msb) sometimes it is masc: (Lh, M) I Amb says, on the authority of Fr, that the word used by the Arabs was طسة, save that some said طس, without ة; and that the tribe of Teiyi said طشت, like as they said لص for لص. Es-Sijastanee says that it is a foreign word arabicized and Az, that it is a word adopted into the Arabic language, because ط and ت do not both occur in an Arabic word. (Msb)

طسق

طسق, incorrectly pronounced by the people of Baghdad طسقي (O, K,) A certain measure of capacity, (Lth, M, O, K,) well known: (M:) and (Lth, M, O, in the K “or”) the portion of the [tax called] خراج that is levied on the [quantities of land termed] جريان (Lth, M, O, K,) pl. of جريب. (TA) an assessed rate (وطيقة) of the land-tax: (S) it is like the خراج, having a certain amount: (Az, TA) or it is like an impost of a certain amount. (O, K:) not a pure Arabic word. (Az, O) app. post-classical: (K) or (K) a Pers. word (S) arabicized. (S, K:) from the Pers. تنه [or تنه] originally signifying “an oil-measure:” (TK:) it occurs in a letter of ‘Omar to ‘Othman. (S, O, K.)

طسوح

طسوح A certain weight; (T, TA;) two grains, i. e. grains of barley; (حبتان;) (S;) the quarter

of a ذائق (S, K,) 1 c. the twenty-fourth part of a درهم; the ذائق being the sixth of a درهم (TA) pl. طسايح (S) an arabicized word [from the Pers. تسو] (S, K) — Also 1 q ناحية [as meaning a district, or province, or the like], (S, Mgh, K,) such as a قرية [here app. meaning township], and the like for instance, Ardabeel is of the طسايح of Hulwán (Mgh) one of the طسايح of the Sanád (T, TA.) the طسايح of the people of El-Ahwáz are like the محاليف of the people of El-Yemen and the أحاد of the people of Syria and the كور of the people of El-Irák and the رساتيق of the people of El-Jibál (IB voce محاليف) in this sense likewise (S) an arabicized word. (S, Mgh, K⁺)

طش

1. طشت السماء (S, A, O, K,) aor = and 2, (O, K,) inf. n. طش (TK,) The sky let fall rain such as is called طش [q. v.] ; as also طشت. (S, A, O, K) — [Hence,] طش [as meaning + He sprinkled the moisture from his nose like fine rain] is said of one affected with the malady termed طشة, when he blows his nose (O) — And طش (O, K,) with damm, (K,) He (a man) nas, or became, affected with the malady termed طشة: (O, K) but Az says that the [better] known word is طش. (TA)

4. see the preceding paragraph

طش and طش Weak [or fine] rain, (S, A, O, K,) but exceeding what is termed رداد (S, O, K) or the former is less than رداد (El-Khattábee, and Suh in TA art رذ) or rain exceeding what is termed رذ, but less than what is termed قطط (TA.) or the first of rain; (L, TA;) next to which is what is termed رش (L) [but see these other terms for rain طش and طشوش are pls. of طش; both mentioned in the O, though not there said to be pls. of طش] one says, أصابنا طش [Rains such as are termed طش and رش fell upon us]. (O.)

طشة and طش, both with damm, A malady like the [rheum termed] زكام, (O, K,) incident to human beings. said by El-Kutabee to be termed طشة because when he who is affected with it blows his nose he sprinkles the moisture from it like fine rain (إذا استنثر طش): but the [better] known word is طشة. (O.) [See also the next paragraph.]

طشة is said in the K to signify A young child; its author having app. understood a young child to be meant thereby in a trad. respecting the [plant called] حزاة, in which it is said, يشتريها أكاييس الصبيان للطشة [evidently meaning, Intelligent children purchase it for the malady

termed طشة, this word being doubtless either a dial. var. of طشة, or a mistranscription] that طشة here denotes children is refuted by another relation of the trad., يشتريها أكاييس النساء للطشة [1. c. intelligent women drink a preparation of it for the طشة]. (TA.)

طش 1. q. رش 1 c. Such as is sprinkled, or scattered, (K, TA) of rain. or such as is weak (TA) [Not to be mistaken for the pls. طش and رش see طش] — And hence, app., and, if so, tropical, Weakness of sight whence the prov., الطش والعمى [Weakness of sight, and not blindness]. (TA.)

طشة see طشة.

طش see طش.

طش أرض مطشوشة Land upon which has fallen rain such as is termed طش. (S, A, O) — And رجل مطشوش A man affected with the malady termed طشة. (TA)

طشت

طشت see طشت.

طعم

1 طعم, aor. =, inf. n. طعم and طعم, He ate it; namely, food (K, TA) and طعم, aor. as above, inf. n. طعم, with damm, he tasted [a thing] (K) or طعم, aor. as above, (S, Mgh, Msh,) inf. n. طعم, with damm, (S,) or طعم, with fet-h, (Msh,) or both, (Mgh,) and طعم also is an inf. n. of the same verb, (TA,) signifies he ate, (S, Mgh, Msh,) a thing, (Mgh,) and [app. also he swallowed, for it is said that] it applies to anything that is swallowed easily or agreeably, even to water (Msh) and he tasted (S, Mgh, Msh) a thing, (Mgh, Msh,) as also طعم; (S, Mgh, K,) [1. c.] this latter verb signifies he tasted food in order that he might know its flavour; and so استطعم (Msh.) and طعم as meaning he tasted may be used in relation to that which is eaten and to that which is drunk. (L.) Hence, in the Kūr [xxxii. 53], فإذا طعمتم فإنفسكم And when ye shall have eaten [disperse yourselves]. (S, TA.) And you say, فلان قل استطعم (Msh.) and طعم meaning [Such a one,] his eating [nas, or became, little]. (S.) The saying in the Kūr [ii. 250], وَمَنْ لَمْ يَطْعَمْ فَإِنَّهُ يَمِي, means But whoso does not taste it, (S, Msh, TA,) he is of my followers, (Bd, Jel,) or is at one, or in union, with me (Bd) or, accord. to Zj, the meaning is, لَمْ يَطْعَمْ [app. meaning does not refresh himself with it as though with food]: (TA) or, as some say, the passage in which it occurs denotes a prohibition to take aught save as much as is laded out with the hand; and when water has with it something that is chewed, one says of it يَطْعَمْ. (Er-Rághib, TA.) 1. e. Taste thou, (S, Mgh, K,) then thou wilt have

desire, or appetite, (Mgh,) or so that thou mayest have desire, or appetite, and mayest eat, (S, K,) or taste thou the food, for it will induce thee to eat it; (IB, TA,) is a prov., (IB, Mgh, TA,) said to him who refrains from an affair, meaning, commence it, for thy doing so will invite thee to finish it. (IB, TA.) — طعم signifies also The eating with the central incisors one says, إِنَّهُ يَطْعَمُ طَعْمًا حَسًّا [Verily he eats well with the central incisors]. (TA) — طعم, (K, TA,) a phrase mentioned by Ish, (TA,) means † The eater of this food does not become satisfied in stomach. (K, TA) — طعم said of a branch, or shoot, † It received ingraftment. (Ish, K, TA) — And [hence, perhaps,] طعمت عينه † [His eye had a mote cast into it see 4]. (TA) — طعم عليه, (K, TA,) inf. n. طعم, (K, TA,) which, in the K, is improperly disjoined from its verb, [as though it were a simple subst.,] (TA,) 1. q. قدر [1. c. He had power over him, or it; or he had power, or ability, to do it, &c.] (K, TA)

2 see 4, in three places. — طعم, (K, TA,) inf. n. نطعم, (TA,) said of a bone, means † It had, or contained, marrow (K, TA) [Used in this sense, it may be regarded as a trans. v. of which the objective complement is understood; as though signifying It fed]

3. طاعمته I ate with him. (TA) — And [hence] طاعنا, said of two pigeons, † They billed; the male bird inserting his mouth [or bill] into that of his female, as also طاعنا. (K, TA)

4. اطعمه (Msh, K,) or اطعمه الطعم (S,) [inf. n. اطعم] He fed him; or gave him to eat, or gave him food, (Msh, K,) [and so, accord. to modern usage, طعمه] — And [hence] اطعمه signifies also † He supplied him with the means of subsistence whence, in the Kūr [li. 57], وَمَا أُرِيدُ أَنْ يَبْطِغُونِ any of my servants should supply me with the means of subsistence; for I am the supplier of the means of subsistence. (TA) — And أطعمتك هذه الأرض † I have assigned to thee as a طعمة [q. v.] this land. (TA.) It is said of the Prophet, أَطْعَمْتُمْ طُعْمَةً † [He assigned to them, or gave them, a طعمة]: accord. to Abou-Hanefeh, الإطعام signifies peculiarly † the lending of land for cultivation: but it is said on the authority of Mo'awiyeh, إِنَّهُ أَطْعَمَ عَمْرًا حَرَجًا, meaning † that he gave Amr as a طعمة مصر, meaning † that he gave Amr as a طعمة the حراج [or land-tax] of Egypt. (Mgh.) — See also 10. — اطعم الغصن (Ish, K,) inf. n. اطعم, (TA,) † He ingrafted upon the branch, or shoot, a branch, or shoot, of another tree; (Ish, K, TA;) as also طعمه, [which is more commonly used in this sense,] (K,) inf. n. نطعم. (TA.) [And طعمه is now used as meaning also † He inoculated him.] — And أطعمت عينه † [I cast a mote into his eye]. (TA)

[— See also a verse cited voce **عَقَّةٌ**.] — **اطعم** **السَّحُلُ** † The palm-trees had ripe fruit, (S, K, TA,) such as might be eaten or bore fruit (TA) or **اطعمت السَّحْرَةَ** the tree had ripe fruit (Msb) or **اطعمت الثَّمَرَةَ** the fruit became ripe (Mgh)

5. see 1, in three places and see also an ex voce **صَرِي** in art. **صَوْرُو** and **صَرِي**.

6. **اطعموا** They (a party on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting, each one of them having his turn to supply the food of one day like **تساووا** and **تساووا** (ISh, TA in art **نَوْب**). — See also 3 — [Hence,] one says of two persons in conformity, **تَطَاعَمَا**, meaning † They acted as do the two [billing] pigeons (TA)

8. **اطعم البُسْرَ**, (K,) or **اطعمت البُسْرَةَ**, (S,) † The ripening dates, or the ripening date, acquired flavour, (S, K, TA,) and became ripe, so as to be eaten. (TA) — [Hence,] one says, **هُوَ رَجُلٌ لَا يَطْعِمُ** † He is a man who will not become well disciplined, in whom that which should improve him will not produce an effect, (K, TA,) and who will not become intelligent (TA.)

10. **استطعمه** He asked him to feed him (S, Mgh, Msb) — [Hence,] **اِسْتَطَعَمْتُهُ الْحَدِيثَ** † I asked him to relate to me the narrative, or tradition or to make me to taste the savour of his discourse. (TA.) — And **اِسْتَطَعَمْتُ الْإِمَامَ** إِذَا أَتَيْتُكَ إِذَا أَتَيْتُكَ † When the امام [or leader in prayer] desires you to tell him what he should say, (S, Mgh, K, TA,) being unable to proceed (Mgh, TA) in reciting the prayer, (TA,) do ye tell him what he should say, (S, Mgh, K, TA,) and prompt him, as though putting the recitation into his mouth like as food is put in (TA) a saying of 'Alee (K.) — And **اِسْتَطَعَمْتُ الْفَرَسَ** † I destined the horse's running (TA.) — See also 1, first sentence.

طَعْمٌ [as an inf. n.: see 1. — As a simple subst.,] Taste, flavour, or savour; (S, Msb, TA,) sweetness, and bitterness, and a quality [of any kind] between these two, in food and in beverage. pl. **طُعُومٌ**. (K.) One says, **طَعْمُهُ مَرٌّ**, [Its taste is bitter], (S, TA,) and **حَلْوٌ** [sweet], (Msb, TA,) and **حَامِضٌ** [acid]. and **طَعْمُهُ** **تَغَيَّرَ** Its taste became altered from its natural quality (Msb.) — And [Relsh, i. e.] a desired quality of food. (S, Msb, K.) One says, **لَيْسَ لَهُ طَعْمٌ**, [It has no relsh]: (S:) and **لَيْسَ لِلْغَتِّ طَعْمٌ** [What is lean has no relsh]: and **طَعْمٌ** signifies the same in the dial. of Kīlāb. (Msb.) — [Hence, † An approvable quality in a man.] One says **رَجُلٌ ذُو طَعْمٍ** † A man possessing intelligence, and prudence, or discretion. and **مَا لَيْسَ لَهُ طَعْمٌ وَلَا نَوِيصٌ** † There is not in such a one intelligence nor activity: and **لَيْسَ لَهُ طَعْمٌ وَلَا نَوِيصٌ** † There appertains not to what such

a one does any pleasing quality, nor any place of honour in the heart, or mind and it is said in a trad, **مَا قَتَلْنَا أَحَدًا بِهِ طَعْمٌ إِلَّا عَجَائِزَ صُلَعًا**, † We slew not any one of account, any known person, or any one of rank, or station, [we slew not any but bald-headed old women,] and one may also say in this case **طَعْمٌ**, with damm. (TA) — Also A thing that is swallowed easily or agreeably, whether solid, as grains [S], or liquid, as expressed juice and oil and vinegar [S]; differing from **طَعْمٌ**, which does not apply to liquids (Msb)

طَعْمٌ [as an inf. n.: see 1 —] as a subst see **طَعَامٌ** — Also Grain that is thrown to birds (T, Msb, TA) And A bait that is thrown to fish. (TA) — **طَعَامٌ طَعْمٌ** means Food that satisfies the stomach of its eater (ISh, K, TA) and is said by MF to be for **طَعْمٌ شَيْءٌ طَعْمٌ** (TA) The Prophet said of the well Zemzem, **إِنَّمَا طَعَامُ طَعْمٍ**, meaning Verily it is a satisfier of the stomach of man, (ISh, Msb, TA,) like as is food. (TA.) — See also **طَعْمٌ**.

طَعْمٌ; see **طَعْمٌ**.

طَاعِمٌ: see **طَعْمٌ**.

طَعْمَةٌ i. q. **مَأْكَلَةٌ**, (S, Msb, K, TA,) or **رِزْقٌ**, (Mgh,) i. e. † An assigned, or appointed, means of subsistence, such as a grant of a tract of land, [an allodium so granted,] and a tax, or a portion of a tax or of taxes, and the like (Mgh, TA) pl. **طَعْمٌ** (Mgh, K.) One says, **جَعَلْتُ هَذِهِ طَعْمًا** † [I have assigned this estate as a means of subsistence to such a one]. (S) [For other exs., see 4] And it is said in a trad respecting the inheritance of the grandfather, **إِنَّ الشَّدْسَ الْآخَرَ طَعْمَةٌ لَهُ** i. e. † The other sixth is a surplus for him beyond his [regular] due (TA.) — Also An invitation to food (K.) — And † A mode, or manner, of gain; (S, K, TA;) as also **طَعْمَةٌ**: (TA:) it is like **حِرَّةٌ**. (A, TA) One says, **فُلَانٌ عَفِيفُ الطَّعْمَةِ** † [Such a one is uncorrupt in respect of the mode of gain] and **خَبِيثُ الطَّعْمَةِ** i. e. corrupt in respect of the means of gain. (S, TA.)

طَعْمَةٌ A way, mode, or manner, of eating. (K, TA.) Lh explains it as meaning a way, mode, or manner, of acting or conduct, without saying in eating or in any other thing (TA.) One says, **فُلَانٌ حَسَنُ الطَّعْمَةِ وَالشَّرْبَةِ** [Such a one is good, or comely, in respect of the way, mode, or manner, of eating and of drinking]. (A'Obeyd, S, TA.) And **فُلَانٌ طَيِّبُ الطَّعْمَةِ** † [Such a one is accustomed to eat nothing but what is lawful], and **خَبِيثُ الطَّعْمَةِ** accustomed to eat nothing but what is unlawful. (TA.) See also **طَعْمَةٌ**.

طَعَامٌ [as an inf. n.: see 1. — As a subst.,] Food, (S, Nh, Mgh, Msb, K,) of any kind, (Nh, TA;) like as **شَرَابٌ** signifies beverage [of

any kind]: (Mgh, Msb) and especially wheat, (S, Nh, Mgh, Msb, K,) to which it is applied by the people of El-Hijāz, (Msb, TA,) and barley; (Nh, TA,) [and corn in general, thus applied to millet in the present day in some parts of Arabia, as, for instance, in El-Yemen; (see **مِيرَةٌ**)] and dates, (Nh, Mgh, TA,) when said not to mean wheat; (Mgh, TA,) S. (Nh, TA) and in the Expos. of the "Shifā," it is said to be applied to † other than food tropically. (TA) and **طَعْمٌ** signifies the same; (S, Mgh, Msb, K,) as also **مَطْعَمٌ**, (Ham p. 166, and K,) of which the pl is **مَطَاعِمٌ** (Ham ubi suprā) one says, **هُوَ يَحْتَكِرُ الْمَطَاعِمَ**, meaning [He collects and withholds] wheat [waiting for a time of scarcity and dearth] (A, TA) the pl. of **طَعَامٌ** is **أَطْعَمَةٌ**, (Mgh, Msb, K,) and pl pl **أَطْعِمَاتٌ**. (K) [It often means 1 meal, or repast.] **طَعَامُ الْبَحْرِ** means That from which the water [of the sea, or of the great river,] has receded, leaving it, so that it is taken without fishing or, as some say, anything that is irrigated by the water of the بحر [i. e. great river], and consequently vegetates. so says Zj. (TA. [See the K. v. 97.])

طَعِيمٌ and **طَعِيمٌ**, applied to a slaughtered camel or she-camel, † Such as is between the lean and the fat (F1, S, K) or the former, so applied, signifies fat and each, applied to a sheep or goat (سَاه), having somewhat of fat (TA) and the former, as also **مُطْعِمٌ** and **مُطْعِمٌ** [in the CK **مُطْعِمٌ**], signifies † thus, applied to a he-camel and to a she-camel, (K, TA,) as also **طَعِيمٌ**: or a she-camel having in her a little marrow. or in the flesh of which is found the flavour of fat, by reason of her fatness (TA.) Accord. to Abou-Sa'eed, one says, **لَكَ عَشْتُ هَذَا وَطَعُومُهُ** i. e. † [Thine is, or shall be, the lean of this] and the fat thereof. (TA.) And **مُحُّ طَعُومٍ** means † Marrow in which is found the flavour of fatness. (TA.)

طَعِيمٌ: see the next preceding paragraph, in two places. — Also, applied to water, i. q. **شَرُوبٌ** [q. v.]. (TA in art. **شَرَبٌ**.)

طَعُومَةٌ A sheep, or goat (شَاة) that is confined to be eaten. (K.)

طَاعِمِيٌّ A seller of **طَعَامٌ** [app. as meaning wheat, or corn]. (TA.)

طَاعِمٌ Eating: and tasting. (S.) — And † A man having a good state, or condition, in respect of food; as also **طَعِيمٌ**; (K, TA;) [each] a possessive epithet in this sense; on the authority of Sb. (TA.) — **أَنَا طَاعِمٌ عَنْ طَعَامِكُمْ**, thus in the A and K, but in the L **طَاعِمٌ عَنْ طَعَامِكُمْ**, (TA,) means † I am in no need of your food. (K, TA.)

مَطْعَمٌ [as an inf. n.: see 1. — As a subst.,] A place of eating. (Har p. 345:) [and a time thereof:] syn. **مَأْكَلٌ**. (TA.) — See also **طَعَامٌ**. — And see also **مُسْتَطَعِمٌ**.

مُطْعِمٌ [Fed — And hence,] † Supplied with the means of subsistence. (S, K, TA) — [Hence,] one says, إِنَّكَ مُطْعِمٌ مَوَدَّتِي, meaning مَرُورِي مَوَدَّتِي [i. e. † Verily thou art gifted with my love, or affection]. (TA)

مُطْعِمٌ That eats vehemently (S, K:) fem with ة: (K) the former applied to a man, (S, TA,) and the latter, to a woman, and extr., [said to be] the only instance of the kind except مَصَّةٌ (TA)

مُطْعِمَةٌ or مُطْعِمَةٌ see the next paragraph, each in two places

مُطْعِمَةٌ (S, K,) like مُحَسَّةٌ (K,) [i. e.] with kesr to the ع, accord to IAAr, (S,) and like مُكْرَمَةٌ (K, [i. e. † مُطْعِمَةٌ, but I think it most probable that it is correctly † مُطْعِمَةٌ, like مَكْسَحَةٌ &c, as being the name of an instrument, agreeably with a remark respecting it in what follows,]) † A bow (S, K, TA) called by the former appellation because it feeds its owner with the game. (IAAr, S, TA) and by the latter appellation because one takes the game by means of it, and often shoots with it (TA) — And الْمُطْعِمَةُ (K, TA,) or, as written by Z, with fet-h, [i. e. † الْمُطْعِمَةُ, or, as I think more probable, † الْمُطْعِمَةُ,] † The عُلْصِمَةُ [or epiglottis, because it is said to throw the meat and drink into the gullet] (K, TA) And † [The place thereof, i. e.] the حَلْقُ [or fauces; or upper part of the throat] so in the saying, أَحَدٌ فَلَانٌ بِمُطْعِمَةٍ فَلَانٍ i. e. † Such a one seized the حَلْقُ of such a one, squeezing it, said only in a case of throttling and fighting (AZ, TA) — And الْمُطْعِمَتَانِ † The two corresponding anterior toes of a bird, (S, K, TA,) i. e. the two talons with which the bird seizes the flesh-meat. (TA)

مُطْعِمٌ see طَعُومٌ. — Also † Milk that has acquired in the skin a flavour and a pleasant odour (AHat, K, TA.) and مُطْعِمٌ signifies [the same, or] milk that has acquired the flavour of the skin. (TA)

مُطْعِمٌ see طَعُومٌ — and see also مُطْعِمٌ.

مُطْعِمٌ One who feeds others much, (S,) or who has many guests, (K,) and who entertains guests much, (S, K;) applied to a man, (S, TA,) and to a woman: (TA.) [and app. one who eats much. for] قَوْمٌ مُطْعِمٌ signifies a people, or party, that eat much: or that feed others much. (TA)

مُطَاعِمُ الْحَلْقِ i. q. مُتَابِعُ الْحَلْقِ [app. † Sound, or free from defect, in make]. (TA)

مُسْتَطْعِمٌ The lips of the horse. (S, K, TA:) As says that thinness of the مستطعم of the horse is approved. (S, TA:) but some say that it is the part beneath the مَرَسِن [or place of the halter] of the horse, extending to the extremities of his lips: and مطعمر [thus in my original, app. † مُطْعِمٌ, as being the “place of eating,”] signifies the same. (TA)

Bk. I.

طعن

1 طَعَنَهُ بِالرُّمْحِ, aor. ٢ and ٣, (S, Msb, K,) the latter allowed by Fr as aor. of the verb in all its senses, (S, Msb,) because of the fanciful letter, (Msb,) and heard by him as aor. of the verb in this phrase, but not by Ks in this case nor in relation to the grounds of pretension to respect or honour, (TA,) inf. n. طَعَنٌ (S, Msb, K,) and طَعْنٌ (Msb,) and Lth authorizes طَعْنَانٌ also in this case as well as in the case of طَعَنَ بِالْقَوْلِ, (TA,) He smote him and pierced him, or he smote him and he pierced him, [for it does not always signify the causing the weapon to enter,] with the spear, (K,) he pierced him, smote him, or wounded him, with the spear (MA) [sometimes طَعَنَهُ means he pierced, stabbed, stuck, or gored, him with a spear, &c; and sometimes, he thrust, goaded, or poked, him] you say, طَعَنَ الدَّابَّةَ يَغُودُ أَوْ نَحْوَهُ [He goaded the beast with a stick or the like] (Mgh and Msb in art. بَخَسَ) — [Hence,] طَعَنَ † He was smitten by the طَاعُونُ i. e. plague, or pestilence, (Z, Msb, K, TA,) said of a man, (Msb, TA,) and of a camel (TA) — And طَعَنَ فِيهِ بِالْقَوْلِ (S, Msb, K,) and طَعَنَهُ بِلِسَانِهِ (Msb, TA,) and طَعَنَ فِي عَرْصِهِ [and طَعَنَ فِي عَرْصِهِ] aor. ٢, (Lth, TA,) or, accord to some, in this case ٣, (TA,) or both, (Msb,) inf. n. طَعْنٌ and طَعْنَانٌ (S, Msb, K, TA, [the latter in the CK, erroneously, طَعْنَانٌ, but expressly said in the TA to be بِالتَّخْرِيكِ]) † [He wounded him, or attached him, with words, and with his tongue, and wounded, or attached, his reputation,] he blamed, censured, or reproached, him, attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; or spoke against him. (Msb, TA) A poet says, (S,) namely, Abou-Zubeyd, (TA,)

وَأَبَى طَاهِرُ الشَّأَةِ إِلَّا
طَعْنًا وَقَوْلٌ مَا لَا يُقَالُ

[And my father is one in whom hatred is manifest, (or, as in the TA, الْمُطْهَرُ الْعَدَاوَةُ, he who manifests enmity,) except in censuring, and saying what should not be said]. (S) طَعْنَانٌ is of a measure of inf. ns of verbs denoting that in which is prolongation and perseverance; and aptly applies to deviation from the right course (TA) — طَعَنَ إِلَى أُمِّهِ is said of a child, meaning He raised his head [or thrust with it] towards the breast of his mother (L) — And طَعَنَ فِي الدَّارِ, said of a branch of a tree, (L, Msb,) means It inclined into, or against, the house, rising. (L.) or it inclined towards the house, extending sideways. (Msb.) — طَعَنَتْ فِي الْحَدْرِ, said, in a trad., of any one of the Prophet's daughters, when demanded in marriage, as denoting her disapproval, means † She entered within the حَدْرُ [or curtain] or, as some say, she struck the حَدْرُ with her hand. (TA in art. حَدْرُ.) — And you say, طَعَنَ فِي الْمَقَارَةِ (S, Msb, K,) aor. ٢ and ٣, (S,) inf. n. طَعْنٌ (Msb,) † He went away in, or into, the desert, (S, Msb, K, TA,) penetrated into it,

(TA,) and traversed it (So in a copy of the S) — And طَعَنَ اللَّيْلَ † He journeyed throughout the whole of the night. (K, TA.) One says, حَرَجَ يَطْعُنُ اللَّيْلَ † He went forth journeying in the night (TA) And طَعَنَ بِالْقَوْمِ † He journeyed by night with the people, or party. (TA) — And طَعَنَ فِي السِّنِّ (S, Msb,) aor. ٢, (S,) † He became old, or advanced [or far-advanced] in age (Msb) or he rose (شَحَصَ) in age. (TA) — And طَعَنَ فِيهِ means also † He began it, or entered upon it, namely, a thing, (Msb, TA,) or an affair, of any kind (Msb) Hence one says of a woman, طَعَنَتْ فِي الْحَيْضَةِ, for طَعَنَتْ فِي أَيَّامِ الْحَيْضَةِ i. e. † She entered upon the days of the menstruation (Msb.) — طَعَنَ فِي الْعَبَانِ (K,) aor. ٢, (S,) said of a horse, means † He strained the rein [by thrusting forward his head], and hastened, or was quick, in going, or pace. (S, K, TA.) — And طَعَنَ فِي حَارِبِهِ means † He died, (Lth and Mgh and TA in art. حَزَزَ,) [lit. he was thrust into his bier] or he was at the point of death. and طَعَنَ فِي نَبْطِهِ signifies the same (TA in the present art)

3 see 6 — الطَّعْنُ is metonymically used as meaning الْمُحَامَعَةُ. (Har p. 601.)

6 تَطَاعَنُوا فِي الْحَرْبِ (S, K,) inf. n. تَطَاعُنٌ (K, TA,) and accord. to the طَعْنَانِ, app. طَعْنَانِ, [in the CK with the ع quiescent,] but correctly † طَعْنَانٌ, with two kesrehs and with a sheddeh to the ن, which is anomalous; and to this the K adds طَعْنَانٌ, with kesr, [in the CK written with fet-h,] but this is the inf. n. of † طَاعَنُوا, not of طَاعَنُوا, as also مُطَاعَنَةٌ (TA,) and † طَاعَنُوا (S, K,) of the measure اقْتَعَلُوا; (S;) [They pierced, or thrust, one another in war] Az says that التَّعَاعُلُ and التَّعَاعُلُ scarcely ever signify otherwise than the participation of two agents. (TA.)

8 see the next preceding paragraph.

طَعْنٌ see what next follows.

طَعْنَةٌ [as an inf. n. of un., A single act of piercing or thrusting; i. e. a piercing thrust or a stab, or simply a thrust; with a spear or the like. and a wound made by piercing or thrusting with a spear or the like; i. e.] the effect of الطَّعْنِ pl. [or rather coll. gen. n.] † طَعْنٌ, thus used by a Hudhalce poet in the phrase طَعْنُ جَوَائِفِ [spear-wounds penetrating into the interior of the body, or into a vital part]. (TA.) — [It is also an inf. n. of un. in other senses. — Gohus assigns also to this word and to طَعْنَةٌ and طَعْنَةٌ, as from the K, the meaning of A woman of evil disposition: but this is evidently a mistake, and taken from an art. (next after the present one) in the K, in which الطَّعْنَةُ, there said to be بِالْمُهْمَلَةِ وَالْمُهْمَلَةِ, is expl. as meaning “the woman evil in disposition.”]

طِعَانٌ an anomalous inf. n. of ط, q. v. (TA.)

طَعِنُ see مَطْعُونٌ, in two places.

طَعَانٌ (S, TA,) occurring in a trad, (S,) means *Wont [to wound, or attack, the reputations of men,] to attack men with blame, censure, or reproach, and with backbiting, and the like* (TA) it is for طَعَانٌ فِي أَغْرَاصِ النَّاسِ [a phrase mentioned in the Mṣb]. (S, TA.)*

طَعِينٌ *Skilled in piercing, or thrusting, [with the spear,] in war* (TA.)

طَاعُونٌ † *An epidemic disease; (TA,) [i. e.] plague, or pestilence, syn. وَبَاءٌ or وَتَاءٌ, (K, TA,) by reason of which the air is vitiated, and by it the constitutions and the bodies are vitiated. (TA) or the kind of وَتَاءٌ with which men are smitten by the jinn, or genu. (TA voce وَتَاءٌ, q. v.) or a mortality in consequence of وَتَاءٌ. (S, Mṣb) pl طَوَاعِينُ: (S, Mṣb, K:) it is a tropical term from الطَّعْنُ, because the طَوَاعِينُ are called by them رِمَاحُ الْحَبِّ [the spears of the jinn, or genu]. (Z, TA.)*

مَطْعَنٌ is a noun of place [signifying *A place of piercing or thrusting &c*]; as well as an inf. n. (Mṣb.) مَطْعَنٌ مَا فِيهِ means † *There is not in him anything [for which his reputation is to be wounded, or attached, or] for which he is to be blamed, censured, or spoken against* (TA in art. عَمِرَ) and you say, لَمْ يَجِدْ فِيهِ مَطْعَنًا [He has (meaning he finds) in him something for which his reputation may be wounded, &c.] pl. مَطَاعِنُ. (TA in the present art.)

مِطْعَنٌ see what next follows.

مِطْعَانٌ *One who pierces, or thrusts, the enemy much; (S, K;) as also مِطْعَنٌ: (K) pl. of the former مِطَاعِينُ; (S, K,) and of the latter مِطَاعِنُ. (K.)*

مَطْعُونٌ *Smitten and pierced [&c.; see I, first sentence]; as also طَعِينٌ: (K) AZ says, (TA,) the pl [of the latter] is طُعْنٌ, (K, TA,) and not طَعْنِي [like قَتَلْنِي]. (TA.) — Also † *Smitten by the طَاعُونُ [i. e. plague, or pestilence]; (Mṣb, TA;) and so طَعِينٌ. (TA.)**

طغم

5. تَطْعَمُ [in Freytag's Lex. تَطَاعَمَ] *He feigned ignorance (K, TA) عَلَيْهِ [to him]; as though he did as do the طَغَامُ. (TA.)*

طَعْمٌ *A sea. (K.) And Much water. (K.)*

طَعَامٌ *Low, ignoble, mean, or sordid, and weak, persons, such as serve for the food of their betters; or stupid, weak in intellect, low, ignoble, mean, or sordid. (S, K, TA:) and applied to a single person as well as to a pl. number. (S, TA.) — And The inferior, or meaner, sorts of birds, (S, K, TA,) [contr. of الطَّيْرِ], and some add,*

and of beasts, or birds, of prey (TA) n. un with ط; (S, K,) applied to the male and the female (Yanḡoob, S) It has no verb, and its derivation is not known. (S) — طَعَامُ الْأَحْلَامِ, said by 'Alee to the people of El-'Ilāk, is a phrase of the same class as أَشَقَى الْبَرَقِي, [i. e. an instance of a subst used as an epithet,] as though he said صَعَفَ الْأَحْلَامِ [O ye weak in respect of the qualities of forbearance] (TA) — طَعَامُ الْكَلَامِ means † *Low, or vile, speech* one says, كَلَامُ الطَّعَامِ طَعَامُ الْكَلَامِ † [The speech of the low, ignoble, &c., is low, or vile, speech] (TA)

طَعَامَةٌ *Foolish, stupid, or having little, or no, intellect or understanding, (Az, K,) as also دَعَامَةٌ. (Az, TA) — [See also طَعَامٌ, of which it is a n. un.]*

طُغُومَةٌ and طُغُومِيَّةٌ *Foolishness; stupidity; or paucity, or want, of intellect or understanding. and lowness, ignobleness, or meanness. (K.)*

طغى and طعو

1. طَعَى, aor. يَطْعَى, (S, M, Mṣb, TA, &c.) not mentioned in the K [in art. طغى, but in some copies thereof mentioned in art طغو], perhaps dropped by the copyist; (TA,) and طَعَا, aor. يَطْعُو; and طَغَى, aor. يَطْغَى, (S, Mṣb, K,) inf. n. طَعَى, which is of the first, though mentioned in the K as being of the last; (TA,) and طَغِيَانٌ, (S, K,) which is also of the first, and second, (S,) or of the last, as also طَغِيَانٌ, (K,) mentioned by Ks as from some of the tribe of Kelb; (TA,) or طَغِيَانٌ is a simple subst.; (Mṣb,) and طَغِيَا, mentioned by Az as an inf. n. [app of the first], (TA;) and the inf. n. of the second is طَعُو, (Mṣb,) or طُغُو, (K accord. to the TA,) like عَلُو, (TA,) or طُغُو, (so in some copies of the K,) and طُغُو, mentioned as an inf. n. by Az, (TA,) and طُغُوَانٌ; (K,) and mentioned in the S as syn. with طَغِيَانٌ; and the inf. n. of طَغِيَا is طَغَى; (Mṣb, TA.) *He exceeded the just, or common, limit or measure, was excessive, immoderate, inordinate, or exorbitant; (S, Mṣb, K, TA;) [and particularly] in disobedience: (S, *Mṣb, *TA:) he exalted himself, and was inordinate in infidelity: he was extravagant in acts of disobedience and in wrongdoing: (K:) accord. to El-Ḥarāllee, الطُّغْيَانُ signifies the acting wrongfully in respect of the limits of things and the measures thereof. (TA.) — [Hence,] طَغَى, in the K طَغَى, but the former is the right, (TA,) or طَغَا, (Mṣb,) said of a torrent, (Mṣb,) or of water, (K, TA,) † *It rose high, (Mṣb, K, TA,) so as to exceed the ordinary limit in copiousness: (Mṣb:) or طَغَى or طَعَا, (accord. to different copies of the S,) said of a torrent, † it brought much water: and, said of the sea, † its waves became raised, or in a state of commotion: and, said of the blood, † it became**

*roused, or excited. (S.) [Hence also the phrase طَعَا مَرْقَمُكَ † Thy pen has exceeded its due limit see art رَفَر.] — طَعَتِ الْبَقَرَةُ, (K,) aor. طَعَا, (TA,) means *The بَقَرَةُ [i. e. the bovine antelope called بَقَرَةُ الْوَحْشِ (see طَغَى)] uttered a cry or cries. (K.)**

4. اطْعَاهُ *It, (i. e. wealth, S,) or he, (a man, Mṣb,) made him to exceed the just, or common, limit or measure, to be excessive, immoderate, inordinate, or exorbitant. (S, Mṣb, K)*

6. تَطَاعَى الْمَوْجُ [app. *The waves conflicted, or dashed together, with excessive vehemence*] a phrase mentioned by Z (TA.)

طَعَا see what next follows.

طَغَى, accord. to the copies of the K طَعَا, but this is incorrect, *A sound, or voice, of the dial. of Hudheyl. one says, سَمِعْتُ طَغَى فُلَانٍ I heard the sound, or voice, of such a one and, as in the "Nawādu," سَمِعْتُ طَغَى الْقَوْمِ, and طَغَاهُمْ, and دَعَاهُمْ, I heard the sound, or voice, [or voices,] of the people, or party. (TA.)*

طُغُوَّةٌ: see what next follows.

طُغْيَةٌ *The top, or upper part, of a mountain: (S, TA) and any high, or elevated, place, as also طُغُوَّةٌ. (TA as from the S but only the latter word is mentioned in this sense in my copies of the S.) — And (S) A small quantity of anything. (S, K) so says AZ. (S. [In this sense, and in the two senses following, erroneously written in the CK طُغْيَةٌ.] — And A smooth stone or rock. (K.) — And, accord. to the copies of the K, الطُّغْيَةُ signifies الْمُسْتَضْعَبُ [as though meaning *What is deemed, or found, difficult, of the mountain*]. but [SM says, though I think this doubtful,] it is correctly مِنْ الْخَيْلِ [meaning *what is refractory, or untractable, of horses*], as in the M. (TA.)*

طُغُوٌّ a subst. from the verb طَعَا, (K, TA,) [and] so is طَغِيَانٌ, (Mṣb,) or the latter is an inf. n., (S, K,) and, accord. to Az, so is طُغُو, and so too is طُغْيَا, which latter is said by Zj to be the original of طُغُو: (TA:) it is like طُغُوَانٌ and طَغِيَانٌ. (S.) Hence, in the Kur [xci. 11], كَذَّبَتْ ثَمُودُ بِطُغَوَاهَا [Thamood disbelieved by reason of their exorbitance]; (K, *TA;) meaning that they did not believe when they were threatened with the punishment of their طَغِيَانٌ: or, as is said in the Expos. of Bkh, the meaning is, *by reason of their acts of disobedience. (TA.)*

طُغْيَا: see the next preceding paragraph. — It is also a proper name for [The bovine antelope called] بَقَرَةُ الْوَحْشِ; (K, TA;) from طَعَتِ الْبَقَرَةُ [expl. above: see I, last sentence]: (TA:) [or, as it appears from a citation in the TA, partly mistranscribed so as to be unintelligible, طُغْيَا or طُغْيَا signifies, accord. to IḤar, a بَقَرَةُ uttering a

'Abbād, O,) or brought forth, (K,) her young one in an imperfect state (Ibn-'Abbād, O, K.) = أَطَعَهُ He put it, or brought it, near 'Adee Ibn-Zeyd says, [using the verb in this sense,]

أَطَفَ لِأَبْنَيْهِ الْمَوْسَى قَصِيرٌ

[Kaseer put the razor near to his nose]: (Ham p. 436) or this means Kaseer put the razor near to his nose and cut it off. (TA.) — And ١ q. مَكْنَهُ. (TA.) [You say, مَكْنَهُ مِنَ الشَّيْءِ, and app., in like manner, أَطَعَهُ مِنَ الشَّيْءِ, i. e. He made him to have power over the thing; or to have the thing within his power or reach, and so, perhaps, أَطَفَهُ لِلشَّيْءِ] — And أَطَفَ لَهُ السَّيْفَ He held forth the sword towards him, and struck him with it. (TA.) — And أَطَفَ الْكَيْلَ He made the contents of the measure to reach to its uppermost parts (S, K) or, as some say, he took what was upon [or above] the measure (TA. [See also أَطَفَ الْإِنَاءَ.])

10 اسْتَطَفَّ said of a camel's hump, It rose, or became high (TA.) — And اسْتَطَفَّتْ حَاحَتُهُ The thing that he wanted became prepared, and easy of attainment. (TA.) See also 1, in two places

R. Q. 1 طَعَفَ He (a man, TA) became lax [or weak] (Ibn-'Abbād, O, K) in the hands of his adversary (Ibn-'Abbād, O) or in the hand of his adversary. (K)

طَفَّ The side (O, K) of a thing (O) [like دَفٌّ] and the bank, or shore, (O, K,) of a great river or a sea, (O;) as also طَعَفَاتُ (O, K) accord. to Lth, of the Euphrates. (O) or, as some say, the elevated part of the side of the Euphrates. (TA.) And الطَّفُّ is applied to The part of the land of the Arabs that overlooks the cultivated region of El-'Irāk (IDrd, O, K) said by As to be so called because it is near to the cultivated region (O) or it is a place in the district of El-Koofeh. (S, O, K.*) — And The exterior court or yard of a house (TA.) — See also طَعَفَ, in two places. — And see طَعَفَ.

طَعَفَ · see طَعَفَ

طَعَفَةٌ · see طَعَفَةٌ

طَعَفُ الْإِنَاءِ (S, O, Msb, K) and طَعَفُ الْبَيْتُوكِ (S, Mgh, O, Msb, K,) and طَعَفُهُ (S, Mgh, O, K,) The quantity sufficing for the filling (S, O, Msb, K) of the [measure called] مَكْنُوك (S, O, K) and of the vessel (K) to its uppermost parts. (S, O, Msb, K) or what remains in it after the wiping off of the head thereof (M, K: [the measure being generally in the form of a truncated cone, much smaller at the top than at the base, the quantity rising above the top is not much:]) or the جَمَام or حَمَام or جَمَام (accord. to different copies of the K [generally meaning the quantity that rises above the top after the filling]) thereof or the quantity sufficing for the filling thereof:

(K) or the quantity nearly sufficing for the filling thereof (TA [and the like explanation is given of the third word in the S & c, as will be shown by what follows]) or the quantity that falls short of the filling thereof (Mgh [See also طَعَفَةٌ.]) It is said in a trad (S, Mgh, O) of the Prophet, (Mgh, O,) كَلَّمَكُمْ أَبُو آدَمَ طَفَّ الصَّاعِ (S, O,) or طَفَّ الصَّاعِ (so in my copy of the Mgh,) All of you, sons of Adam, are like the quantity nearly sufficing for the filling of the صَاع (S, Mgh, O,) i. e. ye are all nearly alike, so says Az (Mgh) meaning, all of you, in being related to one father, are in one predicament in respect of defectiveness, like the thing measured that falls short of filling the measure (IAth, Mgh, O) the Prophet then proceeded to inform them that there is no excellence of one above another except by piety (O) = طَعَفَ signifies also The blackness of night; (O, K,) and so طَعَفَ (K.) — See also 2.

طَعَفَ see طَعَفَةٌ, in two places.

طَعَفَ see طَعَفَ, in two places. — and see 2.

طَفِيفٌ Little in quantity (S, O, Msb, K) and incomplete. (IDrd, O, K) applied to a thing in this sense, (IDrd, O,) and in the former sense (TA.) [See بَعْلٌ] — Also Low, base, vile, mean, paltry, or contemptible (TA.)

طَعَفَةٌ The quantity that is above the measure; (S, O, Msb, K,) as also طَعَفَ (S) or طَعَفَةٌ (O, K) or the quantity that falls short of filling the vessel, (IDrd, O, K,) of beverage or wine, &c. (IDrd, O. [See also طَعَفَ.]) And Somewhat, little in quantity, remaining in a vessel. (TA.) — And طَعَفَةُ الْإِنَاءِ and طَعَفُهُ The uppermost part of the vessel. (K.)

طَعَفَ (O, K) and طَفَّ (K) and حَفَّ and دَفَّ, as epithets applied to a horse, are alike (O, K) in meaning (K) [app. signifying Light, brisk, or quich. (see طَعَفَ بِهِ الْعَرَسُ) in the TK, and hence by Freytag, expl. as meaning thus, but as an epithet applied to a man].

طَعَفَانُ [in the CK طَعَفَانُ] A vessel in which the measuring [or thing measured] has reached its uppermost parts (S, O, K.) [or] a full vessel. (IAth, TA)

طَعَفَةُ الطَّائِفِ What is between mountains and plains. (Ibn-'Abbād, O, K.) — And طَعَفَةُ الْبُسْتَانِ What surrounds the garden: (Ibn-'Abbād, O, K:) pl. طَعَوَاتُ. (Ibn-'Abbād, O.)

طَعَفَةٌ (S, O, K) and طَعَفَةٌ (O, K,) the latter mentioned on the authority of AZ, (O,) The حَاصِرَةٌ [or flank]: (S, O, K:) or any quivering flesh. (Az, O, K: [see شَدَقٌ.]) or the flaccid flesh of the soft parts of the belly; (O, K;) thus the former word is expl. by IDrd. (O:) or the extremities of the side, adjoining the ribs: (K:)

and said to mean the soft part of the liver, the pl being used by Dhu-i-Rummeh in relation to the liver: (L, TA) the pl is طَعَفَاتُ. (O, K)

طَعَفَاتُ The extremities of trees (S, O, K) or the soft, or tender, and succulent, of plants, or herbage. or, accord. to El-Mufaddal, the leaves of the branches. (TA.) — See also طَفَّ.

مُطَفِّفٌ One who gives short measure, and short weight, (Zj, Msb, TA,) thus cheating his companion, but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency [or] accord. to Abou-Is-hāk [i. e. Zj], the مُطَفِّف is thus called because he seldom or never steals from the measure or balance save what is paltry, i. e. طَعِيف, for it is from طَفَّ الشَّيْءِ, meaning "the side of the thing" the pl occurs in the Kur lxxxiii. 1. (TA)

طفا

1. طَعَفَتِ النَّارُ, nor. ٤, inf. n طَعَفُوْهُ (S, Msb, K) and طَعَفَ (TA,) and انْطَعَفَتْ (S, K,) The fire became extinguished, or quenched. (Msb) or ceased to flame (K, TA.) [or rather, ceased to flame and its live coals became cool, for] when the flame of the fire has become allayed but its coals still burn, it is said to be حَامِدَةٌ, and when its flame is extinct and its coals have become cool, it is said to be هَامِدَةٌ and طَعَفَتْ. (TA)

4. اطْعَأُ النَّارَ He extinguished, or quenched, the fire. (S, Msb, K, TA.) Hence, اطْعَأُ الْحَرْبَ He extinguished the fire of the war. (TA.) And أَطْعَأْتُ الْعِصَّةَ † I allayed the sedition, or conflict and faction, or the like. (Msb.)

7. see the first paragraph.

نَارٌ طَاعَفَتْ [Fire becoming, or become, extinguished]. see 1.

مُطَفِّئُ الْحَمْرِ [The extinguisher of the live coals;] one of the [seven] days called أَيَّامُ الْعَجُوزِ (S, O,) the fifth of those days; (K,) so in the M & c: (TA:) or the fourth thereof. (O, K) or the last thereof. (Har p. 295.) [Accord. to modern Egyptian almanacs, it is the fourth of those days on which the last of the three جَمَرَات becomes extinct: see جَمْرَةٌ: and see also عَجُوزٌ.] — مُطَفِّئَةُ الرَّصْفِ (so in the M and O and L and in some copies of the K, in other copies of the K مُطَفِّئُ, TA) A piece of fat which, when it falls upon the رَصْف [or heated stones], melts, and quenches them. (Lth, O, K.) And in the M and L, it is said to signify A lean sheep or goat: the Arabs, as is related by Lh, used to say, حَدَسَ لَهْمٌ بِمُطَفِّئَةِ الرَّصْفِ (TA) i. e. He slaughtered for them a lean sheep or goat, which extinguished the fire and did not become thoroughly cooked: (M and L and K in art. حَدَسَ.) or a fat sheep or goat, (AO

and T, TA in that art,) which quenched the رَصْف by its fut. (T, TA ibid. [See also دَمَعَ.]) — Also A serpent, the poison of which, as it passes by the رَصْف, extinguishes their fire (O, K) in a verse of El-Kumeyt, [for the sake of the metre,] the former word is [altered to] مُطْفِئَةٌ. (O.) — And † A calamity, or misfortune. (O, K, TA) said by AO to mean originally such as has made one to forget that which was before it, and extinguished its heat (O, TA)

مُطْفِئَةُ الرَّصْفِ see the next preceding paragraph.

طمح

1. طَمَحَ, (S, A, K,) aor. ʾ, (TA,) inf. n. طُمُوحٌ (S, A, K) and طَمَحَ, (K,) It (a vessel, S, A, K, and a river, A, TA, and a watering-trough, or tank, A) was, or became, full, so as to overflow: (S, A) was, or became, full, and high [in its contents], (K, TA,) so as to overflow. (TA.) [See also مَرَفَرٌ.] — طَمَحَ said of one intoxicated, † He was full of wine. (T, S, TA.) — طَمَحَتْ بِالْأَوْلَادِ † She (a woman) brought forth children abundantly, brought forth many children. (A) [or] طَمَحَتْ بِالْوَلَدِ she brought forth the child at the full period of gestation, or fully formed. (K) — طَمَحَ عَقْلُهُ † His understanding, or intellect, became eminent [or, app, exuberant]. (TA.) — طَمَحَ, aor. as above, also signifies † He ran (As, TA) — And one says, اِطْمَحْ عَنِّي, meaning † Go thou away, or depart, from me. (S, K) = طَمَحَ as trans. see 4 — طَمَحَتِ الرِّيحُ الْبُقْطَةَ The wind raised, or carried up, the portion of cotton (S, K) and in like manner, a similar thing. (S.)

2. see the next paragraph.

4. اطْمَحَ, (S, A, K;) and طَمَحَهُ, (S, K,) inf. n. تَطْمِيحٌ; (S,) and طَمَحَهُ, (K,) inf. n. طَمَحَ; (TA,) He filled it so that it overflowed. (S, A:) or he filled it so that it became high [in its contents]. (K.) namely, a vessel, (S, A, K,) and a river, or rivulet, and a watering-trough, or tank. (A.)

8. اِطْمَحَ الْقِدْرَ (S, K, in the CK [erroneously]) He took off the طَفَاحَةَ (i. e. scum) of the cooking-pot. (S.)

طَفَحَ; fem. طَفَحَى: see طَافَحَ.

طِغَاحُ الْأَرْضِ What would fill the earth (T in art. طحف, and K,) so that it would overflow (T:) so in the saying, in a trad., وَإِنْ كَانَ عَلَيْهِ طِغَاحُ الْأَرْضِ دُنُوبًا [Though there be upon him, or imputable to him, what would fill the earth so that it would overflow, of sins, or crimes]. (T.)

طَفَاحَةُ What has come forth upon the surface of a thing, such as the scum of the cooking-pot, (S,) which is termed طَفَاحَةُ الْقِدْرِ. (A, K.)

طَفَاحُ الْقَوَائِرِ † A horse that runs much. (A) And طَفَاحَةُ الْقَوَائِرِ † A she-camel having swift legs. (K, TA.)

طَافِحٌ Full, so as to overflow; applied to [a vessel, and] a river, and a watering-trough, or tank (A, TA) or full and full and high. (A'Obeyd, T, TA.) And † طَفَحَانٌ, and قَصَعَهُ طَفَحَى A vessel, and a bowl, of which the contents flow over the sides. (K) — Applied to one intoxicated, † Full of wine. (T, S, A, K) — And † Running, or one that runs (As, TA) = And [the tem] طَافِحَةٌ signifies Dry, or tough, or rigid whence the phrase رُكْنَةُ طَافِحَةٍ meaning A knee which he to whom it belongs cannot grasp with his hand. (K.)

مُطْمَحَةٌ A skimmer, or ladle with which the scum of the cooking-pot is taken off, (K,) called in Pers. كَفِيرٌ. (TA.)

طفر

1. طَفَرَ, (S, A, Mgh, Msh,) aor. ʾ, (S, Mgh, Msh,) inf. n. طُفُورٌ (S, A, Mgh, Msh, K) and طَفَرٌ, (S, A, Mgh, Msh,) or طَفَرَهُ, (K,) [but] this has a more particular signification than طَفَرٌ, (Msh,) [being an inf. n. un.,] He leaped (S) or he leaped upwards, (Lth, T, A, Mgh, Msh, K,) as when one leaps over a wall to what is behind it (Lth, T, Mgh, Msh.) One says, طَفَرَ الْحَائِطَ, (TA,) or طَفَرَ الْحَائِطَ إِلَى مَا وَرَاءَهُ, (A,) He leaped over the wall to what was behind it (TA) And طَفَرَ الْعَرَسَ الشَّهْرَ [The horse leaped over the river, or rivulet]. (A, TA)

2. طَفَرَ الْعَرَسَ الشَّهْرَ He made the horse to leap over the river, or rivulet. (A, TA.)

8. اِطْفَرَّ قَوْسَهُ, inf. n. اِطْفَارٌ; (O, TA;) accord. to the K, اِطْفَرَّ, inf. n. اِطْفَارٌ, but the former is the right, (TA;) He thrust his feet into the groins of his horse the doing of which is a fault in the rider. (O, K, TA.) And in like manner one says of a man when he makes his camel to run (O, TA.) i. e. اِطْفَرَّ نَعِيرَهُ, inf. n. اِطْفَارٌ, He thrust his feet into the groins of his camel. (L.) [It seems to be tropical, from what here follows.] — اِطْفَرَّ الرَّجُلُ, meaning He stuck his nails [into a thing] is originally اِطْفَرَّ; (TA, [in which it is said to be tropical; but for this I see no reason;]) as also اِطْفَرَّهُ he stuck his nail into it. (TA in art. طفر.)

طَفَرَةٌ A leap. (S) or a leap upwards, (T, A, Mgh, Msh, K,) as when one leaps over a wall; (T, Mgh, Msh,) said to be thus distinguished from وَتْبَةٌ, which is downwards. (Mgh, Msh.) Hence النَّظَامُ طَفَرَةٌ [app. meaning An overleaping the right order, or method: I have not found any explanation of it]. (A.)

هُوَ طَفَارُ الْأَنْهَارِ [He is the leaper over rivers, or rivulets]. (A.)

طفس

طَفِيسَةٌ and its variations. see art طفس.

طقق

1. طَقَّقَ يَفْعَلُ كَذَا (S, Mgh, O, K,) aor. ʾ; (S, K,) and طَقَّقَ, aor. ʾ, (S, O, K,) mentioned by Akh, (S, ISd, O,) and by Zj, (ISd, TA,) as said by some, (S, O,) but pronounced by Lth to be bad, (TA,) inf. n. طَقْقٌ, (S, K, TA, [in some copies of the K, erroneously, طَقَّقُ]) of the former verb, (S, TA,) and طَقَّقُ, (S, O, K,) of the latter verb, (S, O,) He set about, began, commenced, took to, or betook himself to, doing such a thing (S, Mgh, O, TA) expl in the K as meaning he continued uninterruptedly the doing of such a thing (وَأَصَلَ الْعَمَلُ) [or in some copies (وَوَصَلَ الْعَمَلُ)], and by El-Háfídh Ibn-Hajar, in the "Fet-h el-Báir," as meaning he entered upon, began, or commenced, and went on continually, doing such a thing, but it denotes the entering upon the doing of a thing irrespective of the going on continually or not, and therefore it is not allowable to prefix أَنْ to its predicate (MF, TA) it is followed by a future [or an aor., as in the ex above] the saying مَسَحًا بِالسَّوْقِ طَقَّقَ, in the Kur [xxxviii. 32], (TA,) i. e. He took to severing with the sword [the thighs and the necks], or, as some say, to wiping [or stroking] with his hand [the thighs and the necks], (Bd,) is for طَقَّقَ يَمْسَحُ مَسَحًا. (Bd, TA) the verb is used only in an affirmative phrase. they do not say مَا طَقَّقَ. (IDrd, O, K) — طَقَّقَ فَلَانٌ (Aboo-Sa'eed, O, K,) a phrase of the Arabs of the desert, (Aboo-Sa'eed, O,) means Such a one attained that which he desired. (Aboo-Sa'eed, O, K.) — And one says طَقَّقَ الْمَوْصِعَ, aor. ʾ, He kept, or claved, to the place. (ISd, K.)

4. اِطْفَقَهُ اللَّهُ بِهِ God caused him to attain him, or it (Aboo-Sa'eed, O, K.) One says, لَتَنْ أَطْفَقَنِي اللَّهُ بِهِ لِأَفْعَلَنَّ بِهِ [Verily if God cause me to attain him, or it, I will assuredly do something with him, or it]. (TA.)

طفل

1. طَفَلَ, aor. ʾ, inf. n. طَفَالَةٌ and طُفُولَةٌ, It (anything) was, or became, soft, or tender, [as though resembling a طِفْل;] (K, TA;) syn. رَخَصَ. (TA.) = طَفَلَتْ said of a she-camel see 2. — طَفَلَ, (K, TA,) inf. n. طُفُولٌ, said of a man, (TA,) He entered upon the [time called] طِفْل, (K, TA,) which has two contr meanings, (TA;) as also اِطْفَلَ. (K.) — And طَفَلَتْ طَفَلَ الشَّمْسُ The sun rose. (O, K) so says Fr in his "Nawádir." (O.) — And, (O, K,) accord. to Zj, (O,) The sun became red on the occasion of setting; and so أَطْفَلَتْ: (O, K:) thus the former has two contr. meanings: (K.) and

طَفَلْتُ ۖ طَفَلْتُ (S, K,) or طَفَلْتُ لِلْعُرُوبِ (S,) inf. n. تَطْفِيلُ (S, O,) The sun inclined to setting (S, O) or approached the setting; as also طَفَلْتُ (K, TA,) aor. ۖ, inf. n. طَفُولٌ. (TA.) = طَفَلْتُ الْحُمُرَ الْعُشْبَ The asses depastured the herb so as to raise the dust upon them. (Ibn-'Abbād, O) = And طَفَلَ السُّتُ (Ibn-'Abbād, O, K,) and طَفَلَ (Ibn-'Abbād, O, TA,) or, accord. to the K, ۖ طَفَلَ, inf. n. تَطْفِيلُ (TA;) The herbage became soiled by dust, (Ibn-'Abbād, O, K, TA,) and thereby marred, or injured. (Ibn-'Abbād, O, TA.)

2. رَشَحَتْ طَعْلًا ۖ رَشَحَتْهُ or رَشَحَتْهُ ۖ طَفَلْتُ النَّاقَةَ ۖ [i. e. The she-camel rubbed the root of her young one's tail, and pushed him on with her head, and went before him, and waited for him until he overtook her, and sometimes gently urged him on, and followed him]; (K accord. to different copies; [but both of these verbs signify the same, as expl. in the L;]) and so ۖ طَفَلْتُ (K, TA,) aor. ۖ, inf. n. طَفُولٌ. (TA.) — طَفَلْتُ الشَّمْسَ see 1. — طَفَلَ اللَّيْلُ The night began to be dark (S, O) or drew near. (K.) = طَفَلَ الْإِبِلُ (S, O, K,) inf. n. تَطْفِيلُ (S, O,) He treated the camels gently, in journeying, in order that their young ones (أَطْعَالًا) might come up to them. (S, O, K) — And طَفَلَ الْكَلَامَ, † He considered, or forecast, the results of the speech, or saying, he looked to what would, or might, be its result; or he thought, or meditated, upon it, and endeavoured to understand it; syn تَدَبَّرَهُ (K, TA,) and (TA) so ۖ اطْفَلَهُ. (O, TA.) = See also 1, last sentence. = And see 5, in two places.

4. اطفلت, said of a woman, (S, O, TA,) and of a girl, or young woman, (صَبِيَّةٌ, [but this, I doubt not, is a mistranscription for طَنِيَّةٌ, i. e. a doe-gazelle,]) and of a she-camel, (TA,) or of any female, (Mṣb,) She had a طَفْلٌ [or young one of tender age]. (S, O, TA) or she brought forth. (Mṣb.) — See also 1, in two places. = And see 2.

5. تطفل He was, or became, an intruder at feasts, uninvited, (S, Mṣb, K,) as also ۖ طَفَلَ (K,) inf. n. تَطْفِيلُ: (TA) or he imitated Tufeyl: (Har p. 179. [see طَفَيْلِي]) and عليه ۖ طَفَلَ and تطفل عليه he intruded upon him at a feast, uninvited. (TA.) It is of the speech of the people of El-'Irāq. (Lth, Mṣb.)

طَفْلٌ Soft, or tender; (S, O, K;) applied to anything: (K) fem. with ة; (S, O, K;) applied to a girl, or young woman, (S,) or to a woman: (O) and pl. طِفَالٌ and طَفُولٌ. (K.) One says طَفْلٌ بَنَانٌ [Soft, or tender, fingers, or ends of fingers]; this being allowable, though بَنَانٌ is a [kind of] pl. and طَفْلٌ is a sing., because every pl. [of the kind] that differs not from its sing. save in the ة [affixed to the latter] is made sing. and masc. [as well as fem.]: and therefore Homey says,

فَلَمَّا كَشَفَ النَّسَّ عَنْهُ مَسَحَهُ بِأَطْرَافِ طَفْلٍ رَانَ عَيْلًا مُوشِمًا * [And when they (referring to females) removed from over him the clothing, they wiped him with the extremities of soft, or tender, fingers, that adorned a plump fore arm, tattooed]; meaning, بِأَطْرَافِ بَنَانِ طَفْلٍ (S, O) = Also [Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap,] a certain yellow [or rather yellowish, and sometimes white, or whitish,] earth, well known in Egypt, with which cloths are dyed [or rather scoured], (TA,) also called نَبْلُونُ. (Esh-Shihāb El-'Ajamee, TA in art. بَلَن)

طَفْلٌ A young one, or youngling, or the young, (Mṣb, K,) of anything, (K,) [or] of a human being and of a beast. (Mṣb) or (K) a new-born child, or young infant. and also a young one, or the young, of any wild animal. (S, O, K) or it is applied to a child until he discriminates, (Mṣb, TA,) after which he is called صَبِيٌّ; thus some say, (Mṣb,) [and] thus says El-Munāwee: (TA) or, accord. to Az, (Mṣb, TA,) on the authority of AHeyth, (TA,) a child from the time of his birth (Mgh, TA) until he attains to puberty (Mgh, Mṣb, TA) fem طِفْلَةٌ: (Zj, Mgh, Mṣb, TA) and pl. أَطْفَالٌ: (Zj, S, O, Mṣb, TA) but طَفْلٌ is also used as fem, (Zj, Mgh, O, Mṣb, TA,) and dual, (Zj, TA,) and pl, (Zj, S, O, Mṣb, TA,) occurring as pl in the Kur xxiv. 31, (S, O, Mṣb,) and [xxii. 5 and] xl. 69 (Zj, TA) and ۖ طَفِيلٌ signifies the same as طَفْلٌ; (K, TA;) used in this sense by a rájiz; but accord to some, by poetic license, for the dim. ۖ طَفِيلٌ. (TA) — [Hence,] † Any part or portion of anything, whether a substance or an accident (K, TA:) pl. أَطْفَالٌ: whence they say طَفْلُ الْهَمِّ and طَفْلُ الْحُبِّ † [The portion of anxiety and of love]. (TA) — † A falling spark or portion (سَقَطٌ [in the CK سَقَطٌ]) of fire: (M, K, TA.) or a live coal. (A, TA:) or fire when just struck, as also طِفْلَةٌ: (T, TA [but this latter is the n. un.]) and the pl. is أَطْفَالٌ. one says, تَطَايَرَتْ أَطْفَالٌ, meaning † The sparks of the fire [became scattered]. (TA.) — † Small clouds. so in a verse of Aboo-Dhu-eyb (TA.) — † An object of want: (K:) or a small object of want. (TA.) One says, هُوَ يَسْعَى فِي أَطْفَالِ الْحَوَائِجِ i. e. [† He labours in the accomplishment of] small objects of want (A, TA) = † Night. (K, TA) or the first part thereof. (A, TA) — And † The sun when near to the setting. (ISd, K, TA.)

طَفْلٌ: see طَفُولِيَّةٌ. — Also The period [next] after sunrise: from طَفْلٌ signifying “a young one” or “youngling.” (O:) or طَفْلُ الْغَدَاةِ signifies the period from that when the sun is about to rise, or appear, until its light has ascendancy over the earth: (T, TA:) or when the sun is about to rise, or appear, and has not yet ascendancy in, or upon, the earth: (Er-Rághib, TA:) or the period from the rising, or

* appearing, of the sun, until its having ascendancy [for إِلَى اسْتِكْمَالِهَا in a copy of the M, and اسْتِكْمَالِهَا and اسْتِكْمَالِهَا in different copies of the K, I read إِلَى اسْتِكْمَالِهَا, agreeably with the explanation in the the T and with that of Er-Rághib, in both of which the verb used is يَسْتَكْمِلُ, in, or upon, the earth. (M, K.) And (O) The period after [that called] the عَصْر [q. v] when the sun inclines to the setting (S, O) or طَفَلَ الْعَسِيّ signifies the last part of the afternoon, at sunset, (K, TA,) and at the time of the sun's becoming yellow, when it is about to set. (TA.) One says, أَتَيْتُهُ طَفْلًا [I came to him at one of the periods termed طَفْلٌ]. (S, O) — Also The coming of the night with its darkness. (TA.) — And The darkness itself. (O, K.) = Also Rain. so in the phrase طَفَلَ الشَّرْبَا [The rain of the auroral setting of the Pleiades] (S, O.) [Or A shower of rain. for] one says, وَقَعَتْ أَطْفَالُ الْوَسْبِيِّ The showers of the [rain called] وَسْبِيّ [q. v] fell: and حَادَهُ طَفْلٌ مِنْ مَطَرٍ [A shower of rain descended copiously upon him, or it]. (A, TA) — And رِيحٌ طَفْلٌ A wind that blows gently, or softly. (TA)

طَفْلٌ Herbage that does not become tall (TA)

طَفَالٌ and طَعَالٌ Dry clay. (K) of the dial. of El-Yemen. (TA)

طَفِيلٌ, like أَمِيرٌ, (K,) or, accord. to the L, ۖ طَفِيلٌ, mentioned in the L in art. طَعَالٌ, (TA,) Turbul water remaining in a watering-trough. (K, TA) n. un. with ة; (K,) accord. to the L, طَفِيلَةٌ; meaning a portion thereof. (TA.)

طَفِيلٌ dim. of طَفْلٌ, q. v.

طَفِيلٌ. see طَفِيلٌ.

طَفِيلٌ. see طَفِيلٌ.

طَفَالَةٌ.

طَفُولَةٌ. } see what next follows.

طَفُولِيَّةٌ, mentioned by ISd and the expositors of the Fṣ and others, as well as in the K, and also pronounced without teshdeed, [i. e. طَفُولِيَّةٌ,] which shows, as do several other reasons, that the ي therein is not that which is the characteristic of rel. ns., though it has been asserted to be so, (MF, TA,) The state, or condition, of the طَفْلٌ, [i. e. early infancy. or, in a larger sense, childhood;] as also ۖ طَفُولَةٌ and ۖ طَفَالَةٌ and ۖ طَفْلٌ; (K;) [inf. ns.] having no verb [corresponding to them]. (TA.)

طَفِيلِيٌّ One who intrudes at feasts, uninvited; (S, O, Mṣb, K;) as also ۖ طَفِيلِيٌّ: (K:) the former is a rel. n. from طَفِيلٌ, the name of a certain man of El-Koofeh, (ISk, S, O, Mṣb, K,) who used to intrude at feasts, uninvited, (ISk, S, O, Mṣb,) and who was called الْأَعْرَاسِ and طَفِيلُ الْعَرَّاسِ: (ISk, S, O: [two other deriva-

tions are mentioned in the TA; but they are too far-fetched to deserve notice] such the Arabs [in their proper language] called **وَارِش**. (ISK, S, O, Msh.)

طَعْل *One who sells طفل [or fullers' earth]* (TA)

طُعِيلِي see **طُعِيلِي**.

[**طَاعِلَة**, which Gohus explains as meaning "i. q. **قَائِدَة** et **حَيْر**, utilitas, bonum," referring to the KL as his authority, is evidently a mistake for **طَائِل**, expl. as meaning **قَائِدَة** and **حَيْر** in my copy of the KL, which does not mention **طَاعِلَة** in any sense]

أَطْعَل [*More, or most, like to the طُعِيلِي*. and hence, *more, and most, intrusive, uninvited*] **أَطْعَل** [*More intrusive, uninvited, than night upon day*], and **مِنْ شَيْبٍ عَلَى شَابٍ** [*than hoariness upon youthfulness*], and **مِنْ دَبَابٍ** [*than flies*], are proverbs. (Meyd)

مُطْعَلَة (A'Obeyd, S, O, Msh, K,) and **مُطْعَل** also, (TA,) applied to a female, of human beings and of wild animals, (K, TA,) and of camels, (A'Obeyd, TA,) i. q. **دَاتُ طُعْلٍ** [*Having a young one, or youngling, &c.*], (A'Obeyd, K, TA,) with her (A'Obeyd, TA.) or applied to a she-gazelle and camel, (S, O,) or to any female, (Msh,) *that has recently brought forth* (S, O, Msh) pl. **مُطَاعِل** and **مُطَاعِل**. (A'Obeyd, S, O, K.) [See also **عَائِد**, in art. **عَوْد**.] **سَارَتْ قُرَيْشٌ بِالْعَوْدِ الْمُطَاعِلِ** [*Kureysh journeyed with the camels that had recently brought forth having with them their young ones, occurring in a trad., means, + with their collective company, their old and their young.* (TA.) [See, again, **عَائِد**.] — [It is also said by Freytag to be applied in the Deewán of the Hudhalees to clouds followed by small ones] — And **نَيْلَة مُطْعَل** means *A night that hurls the young ones by its cold.* (K, TA)

طعى and طفو

1. **يَطْفُو**, **طَفَا** **فَوْقَ الْمَاءِ**, (S, Mgh, Msh, K,) aor. **يَطْفُو**, (S, Mgh, Msh,) inf. n. **طُفُو** (S, Mgh, Msh, K) and **طَفُو**, (S, Msh, K,) *It (a thing, S, Mgh, Msh) floated upon the water, (S, Mgh, Msh, K,) and did not sink.* (S, Msh.) — [Hence,] one says, **الظُّعُنُ تَطْفُو وَتَرْسُبُ فِي السَّرَابِ** [*The women's camel-vehicles appear, as though floating, and disappear, as though sinking, in the mirage.* (TA.)] — And **طَفَتِ الْخُوصَةُ فَوْقَ الشَّجَرِ** [*The leaf of the date-palm, or of the Theban palm, &c., appeared [above the trees].* (K, TA.)] — And **طَفَا** said of a bull, (K,) or of a wild bull, (TA,) *He mounted upon the hills* (K, TA) and *upon the sands.* (TA. [In the CK, **عَلَى الْأَكْمَرِ** is erroneously put for **عَلَى الْأَكْمَرِ**]) — And **طَفَوْتُ فَوْقَهُ** *I leaped upon it.* (TA.) The saying

عَبْدٌ إِذَا مَا رَسَبَ الْعَوْمُ طَفَا

is expl. by IAar as meaning [*A slave*] *who, when the people are grave, leaps by reason of his ignorance.* (TA) — And **طَفَا الْمَاءُ** [not a mistranscription for **طَعَا**] *The water rose, or became high* (TA voce **طُوفَان**, q. v.) — And **طَفَا** said of a gazelle, *He ran vehemently* (K) One says of a gazelle, **مَرَّ يَطْفُو**, meaning *He passed by, or along, or away, going lightly, or briskly, upon the ground, and running vehemently* (S, TA) — And, said of a man, (K, TA,) by way of comparison [to a floating fish], (TA,) *He died* (K, TA.) — And *He (i. e. a man) entered into [or upon] an affair* (K, TA) [or,] accord to the "Nawádir," one says, **طَفَا فِي الْأَرْضِ** *he entered into the earth, either وَعَلَا [app. as meaning penetrating, and becoming concealed], or رَاسَحَا [app. as meaning becoming firmly fixed therein].* (TA.) — **طَفَا** is made trans. by means of **ب** see an ex. voce **أَرَسَبَ**]

4 **اِطْعَى** *He kept continually, or constantly, to the eating of fish found floating upon the water.* (TA)

طُعِي see **طُعِيَة**.

طُفُوَة, (K,) thus it should app. be accord. to the K, but in copies of the M, **طُفُوَة**, with damm, (TA,) *A thin, or slender, plant* (K)

طُفُوَة. see what next precedes — and see also the paragraph next following.

طُفِيَة *The leaf of the مَقْل [or Theban palm],* (S, Mgh, Msh, K,) and so **طُفُوَة**. (As, TA) pl. **طُفِي** (S, TA) or [rather this is a coll. gen. n., and the pl. properly so termed is] **طُفِي**, (Msh,) which is [also] pl. of **طُفُوَة**. (As, TA.) [Accord. to Forskål (Flora Egypt. Arab., p. cxxvi.), the Theban palm itself, which he terms "borassus flabelliformis," is called **طُفِي**, as well as **دُوم**.] — And [hence] **الطُّفِيَة**, (K,) or **دُومُ الطُّفِيِّينَ**, (S, Mgh, Msh, TA,) is the name of *† A serpent* (S, Mgh, Msh, K) *of a foul, or malignant, sort, (K,) having upon its back two lines, or stripes, (S, Mgh, Msh, K,) which are black, (S, Mgh, Msh,) resembling two leaves such as are termed طُفِيَان: (S, Mgh, Msh, K) and sometimes it is termed **طُفِيَة**, meaning **دَاتُ طُفِيَة**: and **الطُّفِي** is used as the pl., meaning **ذَوَاتُ الطُّفِي**. (S)*

طُفَاوَة *The floating froth or scum* (K, TA) and *grease* (TA) *of the cooking-pot.* (K, TA.) — And *A halo around the sun, (S, K,) and also around the moon [like هَالَة]:* (K:) the former accord. to Fr. and the latter accord. to AHát (TA.) — And one says, **أَصْبَا طُفَاوَة مِنَ الرَّبِيعِ** [*i. e. We obtained somewhat of the herbage, or perhaps of the rain, of the season called رَبِيع*.] (S, TA.)

سَمَكَ طَاف *Fish floating upon the surface of the water, having died therein.* (Mgh, Msh, TA.)

— [Hence,] **فَرَسٌ طَاف** *† A horse elevating his head.* (TA.) — **كَانَ عَيْنُهُ عِبَةً طَافِيَةً** [*As though his eye were a floating grape*], in a trad. respecting Ed-Dejjál, is expl. by Th as meaning his eye's being prominent and conspicuous. (TA.)

طق

R Q. 1. **طَقَطَقَ** [*He caused a thing to make a sound such as is termed طَقَطَقَة*.] (K voce **كَرَبَ**.)

طَق a word imitative of a sound; and sometimes they said **طَقَطَقَة**. (IDrd, O, TA:) or the former is a word imitative of *The sound of stones*, and **طَق** the latter is its noun. (K:) one says, **سَمِعْتُ طَقَطَقَة الْحَجَارَةِ** *I heard [the sound of] the falling of the stones, one upon another, when they rolled down from a mountain.* (IDrd, O) or **طَق** is a word imitative of the sound of the stone and of the solid hoof, and **طَقَطَقَة** signifies the action thereof (M, TA) or this latter is a word imitative of the sound of the successive falling of stones, one upon another. (IDrd, O) or this word signifies the sound of the legs of horses upon the hard ground; (IAar, TA,) [or] sometimes it signifies also the sound of the solid hoofs upon the ground; (IDrd, O,) or the sounds of the hoofs of horses or similar beasts [with quick reiteration], like **دَقْدَقَة**; and sometimes they said **طَقَطَقَطَقَ**, of which El-Mázinec cites an ex; (S, O,) but [J says] I have not seen this except in his book (S:) another ex. of it, however, is cited by Lth. (TA.)

طَق *The sound of a frog leaping from the margin of a river or rivulet.* (M, K) One says, **لَا يَسَاوِي طَق** [*It is not, or will not be, equal to the sound of a frog &c.*] (M)

طَقَطَقَة: see **طَق**, in four places. — In the language of the common people, it means *Lightness, or promptness, in speech.* (TA) — And **† The death that results from the jinn's piercing or thrusting** [i. e. from the **طَاعُون**]. (TA.)

طَقَطَقَ and **مُطَقَطَقَ** in the language of the common people, *Light in person; and light, or prompt, in speech.* (TA.)

مُطَقَطَقَ. see what next precedes.

حَبِطَطَقَ: see **طَق**.

طل

1. **طَلَّ** **السَّمَاءُ الْأَرْضَ**, [aor. **طَلَّ**,] inf. n. **طَلَّ**, *The sky rained small rain upon the earth, or land.* (MA.) And **طَلَّتِ الْأَرْضُ**, (S, O, K,) inf. n. as above, (TA,) [meaning, as is implied in the S and O, *The earth, or land, was rained upon by the nearest of rain; or was rained upon, or bedewed, by the طَلَّ, q. v.; or*] *the طَلَّ descended upon the earth, or land:* (K:) and **طَلَّبَهَا الدُّنَى** [*The rain, or dew, moistened it*]: (S, O, TA:) and **طَلَّتْ**, with fet-h, signifies [accord. to some] *It became*

moist, or moistened. one says, **طَلَّتْ بِلَادُكَ**, and **طَلَّتْ**, the former meaning *May thy countries, or tracts of country, be rained upon*; and the latter, *become moist, or moistened*. or, accord to Aboo-Is-hák, [i. e. Z], **طَلَّتْ** only, with damm, [and he adds,] one says, **رَحَحْتُ بِلَادُكَ وَطَلَّتْ**, with damm, [i. e. *May thy tracts of country be spacious to thee, and be moistened by the* **طَلَّ** (or, as in art **رح** in the TA, **أَرْحَحْتُ عَلَيْكَ وَطَلَّتْ**), not **طَلَّتْ**, because the **طَلَّ** is not from them, [i. e. it is not from the tracts of country,] but they are the objects thereof. (TA) [Goliis mentions, among the significations of **طَلَّ**, as on the authority of Z, **رح**, said of land, or the earth, and followed by **على** relating to a person but I think it most probable that he inferred this signification from his finding, in a copy of the A, the phrase **رَحَحْتُ عَلَيْكَ الْأَرْضَ وَطَلَّتْ** (for **طَلَّتْ**), without any explanation. And Freytag mentions **طَلَّ** as meaning *It was watered by fine rain*, from the Deewán of the Hudhalees. And [it is said that] **اِشْتَدَّ وَقَعُهَا طَلَّتِ السَّمَاءُ** [i. e. *The rain fell vehemently*]. (TA) **طَلَّ دَمُهُ**, (AZ, S, O, Msh, K,) said of God, (S,) or of the ruling power, (Msh,) first pers. **طَلَّنَهُ**, (K,) aor. **طَلَّ**, (Msh,) inf. n. **طَلَّ** (Msh, K) and **طَلُّوْا**, (K,) *He made his blood to go for nought, unretaliated, and uncompensated by a mulct, made it to be of no account* (AZ, S, O, Msh, K, TA) or *held it to be of little account, as though it were but [the rain, or dew, termed]* **طَلَّ**, in its result, this, accord. to Er-Rághib, being the proper meaning. (TA) and **طَلَّه** signifies the same. (AZ, S, O, Msh, K.) And **طَلَّ دَمُهُ** *His blood was made to go for nought, &c.*; (AZ, S, Msh, O, Msh, K,) as also **طَلَّ دَمُهُ**: (AZ, S, O, Msh, K.) and **طَلَّ دَمُهُ**, (S, O, Msh, K,) with fet-h, accord. to Ks and AO, (S, O, Msh,) aor. **طَلَّ** [contr. to analogy], (Msh,) or **طَلَّ** [agreeably with analogy], (K,) and **طَلَّ**, originally **طَلَّلَ**, (Msh, K,*) aor. **طَلَّلَ**, (Msh, K,) [his blood went for nought, &c.;] but this is disallowed by AZ; (S, O, Msh,) and it is more commonly with damm. (K) — And **طَلَّه حَقُّهُ**, aor. **طَلَّلَ**, *He diminished, or impaired, to him his right, or due; or deprived, or defrauded him of it, partly, or wholly*. (K, TA;) or, accord. to Khálid Ibn-Jembeh, (TA,) *he denied him, or refused him, his right, or due*; (K, TA;) and *withheld it [from him]*: (TA) and *he annulled it; or made it to go for nought, as a thing of no account, or as a thing that had perished or become lost*. (K, TA.) You say, **طَلُّوا فَلَانًا**, *They demed, or refused, such a one his right, or due*: so says Khálid Ibn-Jembeh. (O.) — And **طَلَّ غَرِيمَهُ**, (K,) aor. **طَلَّلَ**, (TA,) inf. n. **طَلَّلَ**, (O, K,) *He delayed, or deferred, with his creditor, or put him off, by promising time after time to pay him*. (O, K.) — And **طَلَّ** signifies also *The driving of camels roughly, or rigorously*. (K.) You say, **طَلَّ الْإِبِلَ**, inf. n. **طَلَّ**,

He drove the camels roughly, or rigorously. (TK) **طَلَّ**, [sec. pers. **طَلَّلْتُ**, aor. **طَلَّلْتُ**] inf. n. **طَلَّلَ**; like **مَلَّ**, [sec. pers. **مَلَّلْتُ**, aor. **مَلَّلْتُ**] (K, TA,) inf. n. **مَلَّلَ**; (TA;) [accord. to Freytag, followed by **لَهُ**, and in the Deewán of the Hudhalees by **لَهُ**, and so, accord. to him, **طَلَّ**, followed by **لَهُ**] *He, or it, was, or became, pleasing, (K, TA,) and goodly* (TA) = **طَلَّه**, (K,) inf. n. **طَلَّلَ**, (TA,) is also *syn with طَلَّه* (K) so in the phrase **طَلَّه بِالْوَرَسِ** [*He smeared it, or rubbed it over, with ورس*, q. v], namely, a thing (Ibn-'Abbád, O)

4 see 1, former half = and the same, latter half, in two places = **اطَّلَ عَلَيْهِ** *He (a man, Msh) looked upon it, looked upon it from above, looked down upon it, got a view of it, or saw it*, syn. **أَشْرَفَ عَلَيْهِ**, (S, O, K,) [i. e.] **أَشْرَفَ**, (Msh,) or **أَوْقَى عَلَيْهِ**, (Ham p. 208,) properly **أَوْقَى عَلَيْهِ**, i. e. **بَسَّحَ بِهِ** [meaning *he looked upon it, &c., with his body; not in imagination*]; (Er-Rághib, TA,) and **اسْتَطَلَّ** signifies the same (K) and so **أَطَفَّ عَلَيْهِ**. (O in art. **طف**.) [See also 6.] Hence, in a trad., the saying of Safoeyeh the daughter of 'Abd-El-Muttalib, **فَاطِلٌ عَلَيْنَا بِهَوْدَى فَقَمْتُ قَصْرَتُ رَأْسَهُ بِالسَّيْفِ تَرَّ رَمِيَتْ بِهِ عَلَيْنَا** [*And a Jew looked upon us, and I arose, and smote off his head with the sword, then cast it upon them*] (O) — [Hence, perhaps,] **اطَّلَ** + **الزَّيْتَانُ** *The time drew near* (Msh) — And **اطَّلَ عَلَى حَقِّي فَدَهَمَ بِهِ** *He got possession of my right, or due, and took it away, or went away with it* (Ibn-'Abbád, O) [See also **أَطَفَّ**] — And **اطَّلَ عَلَيْهِ** *He importuned him*, (Ibn-'Abbád, O, TA,) **حَتَّى عَابَهُ** [so that, or until, he overcame him]. (TA.) And **اطَّلَ فَلَانٌ عَلَى** *Such a one kept continually, or constantly, to the annoying, or molesting, or hurting, of such a one*. (TA.) = An Arab woman of the desert is related to have said, **مَا أَطَّلَ شِعْرَ جَمِيلٍ وَأَحْلَاهُ** [*How pleasing is the poetry of Jemeel, and how sweet is it*]. (TA.)

5 **هَذِهِ الْأَرْضُ قَدْ تَطَلَّتْ** *This land has produced herbage, and become replete*, [for **تَحَبَّرَتْ** (to which I cannot assign any apposite meaning), in my original, I read **تَحَبَّرَتْ**,] and has not been trodden by any one so says AA. (O.)

6 **تَطَالَ** (S, O, in the K in art. **طول** written **طَوَّلَ**) **إِلَى الشَّيْءِ** (O) *He stretched out his neck, looking at the thing, it being far from him*: (S, O) or *he stretched out his neck to look*. (TA in art. **دمخ**) or **تَطَالَتْ** signifies *I stood upon my toes, and stretched my stature, to look at a thing*, **تَطَاوَلَتْ**, K, TA, both of these verbs meaning thus, TA in art. **طول**,) and *looked*. (K, TA) or, accord. to AA, **التَّطَالَ** signifies *the looking from above a place, or from a curtain or the like*. (TA.) [See an ex. in a verse cited in

art **شرف**, conj. 10. and see also 4 in the present art]

10 see 4. — **اسْتَطَلَّ الْعَرَسُ بِدَنْبِهِ** is expl by Ibn-'Abbád as signifying **إِذَا نَاصَبَهُ فِي السَّمَاءِ** [app meaning *The horse went along raising his tail toward the sky* for I think that **إِذَا نَاصَبَهُ** should be **أَيُّ نَاصَبَهُ**, or **إِذَا كَانَ نَاصَبَهُ** (O) = See also 1, last sentence but one.

R Q 1 **طَلَّطَلَهُ** *He moved him, agitated him, shook him, or put him into a state of motion or commotion*, (K, TA,) like **تَلَّطَلَهُ** (TA) [or,] accord to Ibn-'Abbád, **الطَّلْطَلُ** signifies *the moving about the arms in walking*. (O)

طَلَّ *Light*, (Msh,) or *weak*, (K,) [i. e. *drizzling*,] *rain* (Msh, K) or the *lightest*, (K,) or *weakest*, of *rain* (S, O, Msh, K) or *dew* (ندى, K, TA) *that descends from the sky in cloudless weather* (TA) or *above نَدَى* and less than **مَطَرٌ**. (K) or, accord. to Er-Rághib, *rain that has little effect*, and so in the Kur n 267 (TA) pl. **طَلَالٌ** (S, O, K) and **طِلْلٌ**, (O, K,) the latter mentioned by Fr, and said by him to be the only instance of the kind that has been heard except **حَرَقٌ** pl of **حَرَقٌ** as meaning the **حَرَقُ** of a mountain, (O,) [or] **طِلْلٌ** is a contraction of **طِلَالٌ** in a saying of a poet, cited by IAm, (TA,) **الطِّلُّ** occurs for **الطَّلَّ** [in the CK **الطِّلُّ** or in this instance, as some relate it, the word is **الطِّلُّ** (K, TA.) — And **مِلْكٌ** (K) or so **طَلَّ**, with damm, in the saying **مَا بِالنَّاقَةِ طَلٌّ** [*There is not in the she-camel any milk*], as Yaakoob says, and as is related on the authority of AA, (S,) and thus in the saying **طَلٌّ مَا بِالْدَّارِ طَلٌّ** [*There is not in the house any milk*]. (O) or **طَلٌّ** signifies thus or *blood*. (K. [But see this word below.]) — And **بَالِقَةِ طَلٌّ** of a camel, as also **طَلٌّ**. (K) — And **فَاتٌ**, or *fatness*, syn **طَرِقٌ** [in the CK **طَرِقٌ**, and in my MS. copy of the K **طَرِقٌ**]. thus in the saying **طَلٌّ مَا بِالنَّاقَةِ طَلٌّ** [*There is not in the she-camel any fat, or fatness*]. (M, K, TA. in the CK **طَلٌّ**) = [It is also used as an epithet.] You say **يَوْمٌ طَلٌّ**, meaning **طَلٌّ**, i. e. [A day having drizzling rain, or dew, or] moist, or humid. (TA) And **أَرْضٌ طَلَّةٌ** *Land moistened by dew [or by drizzling rain]*, (TA;) as also **مَطْلُونَةٌ** (S, TA) and [in like manner] **طَلَّةٌ** signifies a meadow (**رَوْصَةٌ**) *moistened by طَلٌّ* (K.) And **طَلٌّ** signifies Anything moist. (TA.) — [Hence, app.,] *Goodly, or good, or beautiful, and pleasing*. thus applied to a night, and to poetry (**شِعْرٌ** [in the CK **شِعْرٌ**]), and to water, &c. (K, TA) applied to these as meaning *good, or beautiful*; and so to discourse; (TA;) and thus **طَلِيلَةٌ** applied to a **خُطْبَةٌ**. (Ibn-'Abbád, O, TA.) And **طَلَّةٌ** means *A beautiful, elegant, or graceful, woman*. (TA.) And **حَمْرٌ طَلَّةٌ** *Pleasant, or delicious, wine*: (S, O, K,*) or, as

some say, such as descends easily [or pleasantly down the throat]. (TA.) And طَلَّةٌ applied to an odour (رَائِحَةٌ, K, TA, or رِيًّا, TA) likewise signifies *Pleasant*, or *delicious* (K, TA) = Also An *aged* man (Kr, K) and طَلَّةٌ signifies an *old* woman (K, TA) and a woman *foul*, *unseemly*, or *obscene*, in *tonque*; (K, TA,) *annoying*, or *molesting*. (TA.) — And A *serpent*, (K,) thus accord to IAar (O) and so طَلٌّ; (K,) thus accord. to AA, (O,) like طَلْعٌ (TA in art. طلع)

طَلٌّ. see طَلٌّ, in two places. [But the signification of "blood" there mentioned requires consideration; for Sgh adds immediately after explaining the saying مَا بِالْدَّارِ طَلٌّ what here follows.] — هَذَرًا طَلًّا and ذَهَبَ دَمُهُ طَلًّا [i. e. *His blood went for nought, unretaliated, and uncompensated by a mulct*]. (Ibn-'Abbād, O. [Then follows immediately in the O الطَّلَاءُ, expl. as below])

طَلٌّ. see طَلٌّ, last sentence: = and see also طَلٌّ.

طَلَّةٌ [fem. of طَلٌّ, q v. — And also used as a subst. signifying] A *wife* (S, O, K.) = And *Daintiness*, or *delicacy*, in *food* and *clothing* (K, TA. [In the CK, النِّعْمَةُ is erroneously put for النِّعْمَةُ])

طَلَّةٌ The *neck*. (K.) = And A *draught* of *milk*; (Az, K, TA;) as also طَلِّي: (Az, TA) pl. of the former طَلَّلٌ. (K)

طَلَّلٌ A *portion* still standing of the remains of a dwelling or house; (S, O, Mṣb, K,) as also طَلَّلَةٌ (K) pl. أَطْلَالٌ and طَلُولٌ, (S, O, Mṣb, K,) the latter pl. sometimes used (Mṣb:) what cleaves to the ground is termed رَسْمٌ: (TA) the people of the towns or villages apply the term أَطْلَالٌ to the remains of walls and of places of worship, and the people of the tents to [the remains of] places of eating and of drinking and of sleeping (Ham p. 541) [and] as pl. of طَلَّلٌ it signifies *elevated places*: one says, رَأَيْتُ طَلَّلًا الْقَرْيَةَ, meaning *I saw what was elevated of the land of the town, or village* (Har p. 139) — And The *شَخْصٌ* [or *body*, or *bodily* or *corporeal form* or *figure* or *substance*, such as one sees from a distance,] of a thing, (Mṣb, K,) whatever it be; as also طَلَّلَةٌ: pl. of the former as above (K.) the *شَخْصٌ* [as meaning *body*, or *person*,] of a man, as also طَلَّلَةٌ. (S, O:) or, of a man, the *erect* *شَخْصٌ* (Mṣb voce جَمَّةٌ.) And طَلَّلَةٌ, with ط, signifies the same. (O and K in art. ظل.) One says, حَيَّا اللَّهَ طَلَّلَكَ and طَلَّلَاتَكَ, meaning [May God preserve, or save,] thy *شَخْصٌ* [i. e. *body*, or *person*]. (S, O.) And حَيَّا اللَّهَ طَلَّلَكَ and أَطْلَلَكَ, meaning *مَا شَخْصٌ مِنْ جَسَدِكَ* [i. e. *May God preserve, or save, what has risen into view of thy body, or person*]. (TA.) — Also A *place* in the *صَحْنٌ* [or *court*] of a house, pre-

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pared for the household to sit upon ADk says that there was a place on which to eat and drink in the *مَاءَ* [or *yard*] of every house, called the طَلَّل (Az, TA) accord to ISd, (TA,) the طَلَّل of a house is, or was, like the [kind of wide bench, of stone or brick &c., generally built against a wall, called] دُكَّانَةٌ [or دُكَّان], upon which to sit. (K, TA.) — And The *حَلَالٌ* [or *deck*] of a ship or boat, (M, Mgh, O, K,) i. e. (Mgh) the covering thereof, which is like the roof (Mgh, Mṣb) of a house or chamber (Mgh) pl. أَطْلَالٌ. (Mgh, Mṣb, TA) [In the TA it is said to mean the *شِرَاع* of a ship or boat; which is a mistake, as is sufficiently shown by its being there immediately added, "hence the trad. of Abou-Bekr, that he used to pray upon the *اطلال* of the ship or boat." — [Hence, app.] one says, (of a man, Ibn-'Abbād, O,) عَلَى مَسَى عَلَى طَلَّلِ الْمَاءِ i. e. *على طَرَبِهِ*, (Ibn-'Abbād, O, K,) which, Z says, means عَلَى وَحْدِهِ [i. e. *He walked, or went along, upon the surface of the water* but whether this relates to a pretended miracle or to sliding upon ice, I know not] and he adds that it is a tropical phrase. (TA.) = Also Anything *fresh*, or *juicy*, or [like طَلٌّ] *moust*; syn. طَرِيٌّ. (K.) — See also طَلٌّ, first sentence.

طَلِيلٌ: see مَطْلُولٌ. = Also *Sweet*; syn. حَلْوٌ. (so accord to the O and some copies of the K. accord to other copies of the K, i. q. خَلْقِي; i. e., accord. to some of these copies, خَلْقِي; accord. to some, خَلْقِي; and accord. to some, خَلْقِي.) thus expl. by Ibn-'Abbād, and said by him to be of the dial. of Hudheyl. (O) [The explanation in the O is, I doubt not, the right and hence] — طَلِيلَةٌ applied to a *حُطْبَةٌ* see طَلٌّ, latter part. = Also A *mat*, syn. حَصِيرٌ. (IAar, O, K) or such as is woven of [the leaves of the] دَوْمَر [or *Theban palm-tree*]; or of the leaves of the *date-palm*; or of the *فُسُور* [app. meaning the peels of the branches] thereof (K, TA) so in the M: in the T it is said that طَلِيلَةٌ means, accord. to AA, a [mat of the kind called] بُورِيَّةٌ; and accord. to As, a *بَارِي* [which signifies the same as *بورِيَّة*]: (TA.) pl. أَطْلَّةٌ and طَلَّةٌ and طَلَّلٌ. (K.)

طَلَّلَةٌ [an inf. n.: see 1, last sentence but one. And, as a simple subst.,] A *good*, or *goodly*, *state* or *condition*; and a *beautiful aspect*, *appearance*, *mien*, or *guise*. (IAar, O, K.) And *Beauty*, or *beauty of colour*, or *brightness*: (O, K:) so in the saying, طَلَّلَةُ الْحُسْنِ عَلَى مَنْطِقِهِ طَلَّلَةُ الْحُسْنِ [Upon his diction is the glow of beauty]. (O.) Accord. to As, i. q. حُسْنٌ and مَاءٌ [i. e. *Goodness*, or *beauty*, and, app., *lustre*]. (TA.) — Also, (AA, O, K,) and some say طَلَّلَةٌ, (AA, O,) *Joy*, *gladness*, or *happiness*. (AA, O, K.) = See also طَلَّلٌ, in four places. — [Hence,] one says فَرَسٌ حَسَنُ الطَّلَّلَةِ, meaning [A horse goodly, or beautiful,] in what is high, or elevated, of his frame, or make. (TA.)

طَلَّلَةٌ: see the next preceding paragraph.

طَلِيلَةٌ see طَلِيلٌ.

طَلِّي. see طَلَّةٌ.

طَلَّاءٌ, (Ibn-'Abbād, O, K,) like سَلَّاءٌ, (K, TA,) [in the CK, طَلَّاءٌ, like سَلَّاءٌ, and] in some copies of the K, erroneously, طَلَّاءٌ, (TA,) *Blood*, itself and some say, a *pellicle* upon the surface thereof. (O) [and in like manner طَلَّاءٌ is expl. in the K in art. طَلَّاءٌ] or *blood* that has been made to go for nought, unretaliated, and uncompensated by a mulct (K [and from the context in the O, it seems that this is probably meant by Ibn-'Abbād. see طَلٌّ]) accord. to AAF, (TA,) the *ط* in this word is originally *ل*. (K, TA.)

طَلُّطُلٌ A *chronic*, or *permanent*, *disease*. (IAar, Az, K)

طَلَّاطِلٌ: see طَلَّاطِلَةٌ.

طَلَّاطِلَةٌ: } see طَلَّاطِلَةٌ. each in two places.
طَلَّاطِلٌ

طَلَّاطِلٌ. see the next paragraph, in three places.

طَلَّاطِلَةٌ A *calamity*, or *misfortune*; (S, O, K,) as also طَلَّاطِلَةٌ [in the CK طَلَّاطِلَةٌ] and طَلَّاطِلٌ [in the CK طَلَّاطِلٌ]. (K, TA.) — Also, (S, O,) or طَلَّاطِلٌ, (M, K,) A *disease* that wears the physicians, (S, M, O, K,) for which there is no remedy. (S, O:) and said in the M to be a pain in the back. (TA.) And the former, A *disease* that attacks a man in his belly, as also طَلَّاطِلَةٌ. (O) And A *disease* in the backs of asses, that breaks their backs; (K, TA;) so in the M; (TA,) as also طَلَّاطِلٌ with damm and fet-h [i. e. طَلَّاطِلٌ and طَلَّاطِلٌ]. (K.) — And *Death*; as also طَلَّاطِلٌ, (K, TA,) so in the M, with damm, and with fet-h [i. e. طَلَّاطِلٌ] (TA) — And A *certain piece of flesh* in the fauces. (ISd, K, TA) or the *piece of flesh* extending downwards upon [the upper extremity of] the *مُسْتَرْط* [or *مُسْرَط*, i. e. the *gullet*]; (As, Az, O, K, TA,) [meaning] the *لَبَاة* [or *uvula*]. (TA) or, (O, K,) accord. to AHeyth, (O,) the *falling* of the *لَبَاة* [or *uvula*], so that neither food nor beverage passes the fauces easily by reason of it. (O, K.)

أَطْلَالٌ is the name of a certain mare, (O, K,) or of a she-camel, (K,) which, in reply to her rider's commanding her to leap a river, on the day of El-Kádiseeyeh, is asserted to have spoken, saying, وَتَبَّ وَسُورَةُ الْبَقَرَةِ [A leap, by the Chapter of the Cow!]. (O, K.) [Freytag has erroneously said, as on the authority of the K, that it is a name of the chapter of the Kur-án otherwise called بَقَرَةٌ.]

مَطْلُولٌ: see مَطْلُولٌ.

أَمْرٌ مَطْلٌ An *affair* not settled, or not established. (So accord. to some copies of the S and K, expl. by the words نَيْسَ بِمُسْتَقَرٍّ in other copies of both,

and in the O, ليس يُسْعِر [to which I am unable to assign any probable meaning].)

مُطَلَّلٌ i. q. صَبَاتٌ [Mist; or moisture like clouds, or like dust, covering the earth in the early mornings; or thin clouds, like smoke, &c.. see art. صَب] (TA.)

مَطْلُولٌ. see its fem., with ط, voce طَلَّ. — Also Blood made to go for nought, unretaliated, and uncompensated by a mulct; (S, O, K,) and so مُطْلٌ and مُطْلٌ. (K.) — Also [or مَطْلُولٌ] Pure milk with froth upon it, upon which nater has been poured, and which one imagines to be good, or pleasant, whereas there is no goodness in it; and so مَطْلُولَةٌ or this latter, some say, signifies a piece of skin soaked and softened [for مَوْرُونَةٌ in my original, which I think a mistian-scription, I read مَوْدُونَةٌ] with pure milk, which they eat [app. in a time of scarcity].

مَطْلُولَةٌ see the next preceding paragraph.

طلب

1. طَلَبَةٌ (S, A, O, &c.,) aor. ٤, (Msb,) inf. n. مَطْلَبٌ (S, A, MA, O, Msb, K &c.) and طَلَبٌ (A, MA, Msb) and طَلَابٌ and طَلَابَةٌ (A, MA) and طَلَبَةٌ (MA) and تَطَلَّبٌ [which is of a measure denoting intensiveness], (TA,) and أَطْلَبَهُ; (S, A, O, Msb, K;) and تَطَلَّبَهُ, (A, K,) [but see this last below,] He sought it, desired it, demanded it, or asked for it, (MA;) [he pursued it, pursued after it, or prosecuted it,] he sought, desired, or endeavoured, to find it and to get or take it (A, K, TA.) and طَلَبٌ is also expl. as signifying التبع [i. e. أَنَبَعَ he followed in pursuit, &c.]. (TA.) One says, أَطْلُبْ لِي شَيْئًا Seek thou, &c., for me, a thing. (Lh, TA.) And طَلَبَهُ and أَطْلَبَهُ, inf. n. as above, He sought it, desired it, demanded it, or asked for it, of him. (MA) And طَلَبَ إِلَيَّ means رَعِبَ [i. e. He petitioned me, or made petition to me, &c.]. (K, TA) or طَلَبَ إِلَيْهِ means سَأَلَهُ [he asked him] or [it means] طَلَبَهُ رَاغِبًا إِلَيْهِ [he sought him, petitioning him]; for it is generally held that طَلَبٌ is not trans. by means of a prep., therefore they explain the like of this phrase as implicative (MF, TA.) See also 4, in two places and see 5. You say also, طَلَبَهُ بِحَقٍّ, meaning طَلَبَهُ, q. v. (K.) And طَلَبَ بَتَّارَهُ and بَذَحِلَهُ [He sought to obtain his blood-revenge, or retaliation; and in like manner, طَلَبَ بِدَمِهِ]. (S and Msb in art. ذَحَل.) — [Hence,] one says also, يَطْلُبُ السَّرَاجُ أَن يَنْطَفِئُ † [The lamp, or lighted wick, is near, or about, to become extinguished]; like as one says, جِدَارٌ يُرِيدُ أَنْ يَنْقُصَ. (A.) = طَلَبٌ, aor. ٤, (O, K,) inf. n. طَلَبٌ, (TK,) He, or it, [accord. to the TK said of a man,] was, or became, distant, or remote. (O, K. [See also 4.])

2: see 5.

3. طَالِبَةٌ, inf. n. مُطَانَّةٌ and طَلَابٌ, (Msb, K,) He sought or demanded of him a thing [as being due to him; i. e. he sued or prosecuted him for it], (Msb,) i. q. طَلَبَهُ بِحَقٍّ [he sought or demanded of him, &c., a right, or due]: (K) and you say, طَالِبُهُ بِحَقِّ لَهْ عَلَيْهِ [he sought or demanded of him, &c., a thing due to him on his part] (A) مُطَانَّةٌ is used in relation to a real thing [but it does not necessarily imply the justice of the act] one says, طَالِبٌ رُبْدٌ عَمْرًا طَالِبُ الدَّرَاهِمِ [Zeyd sought or demanded of Amr, or sued or prosecuted him for, the money]. (Kull p. 349.) And طَالِبُهُ بِالذِّينِ He sought or demanded of him [&c.] the debt. (MA.) And طَالِبُهُ بِكَذَا, (S, O,) inf. n. مُطَانَّةٌ, (S,) [He sought or demanded of him, &c., such a thing, or he prosecuted him for such a thing, as, for instance, blood, or mutilation, or a wound. see voce حَتْل]

4. اَطْلَبَهُ He performed, or accomplished, for him, (S, A, O, Msb, TA,) that which he sought, or demanded, (S, A, O, Msb,) or the object of his want (TA) or he gave him that which he sought, or demanded. (K) A man said to the Prophet, أَطْلُبُ إِلَيْكَ طَلِبَةً فَإِنِّي أَحِبُّ أَنْ أَطْلُبَكَ i. e. [Ask thou of me] an object of want, [for I love] to perform it, or accomplish it, for thee. (TA.) And one says, أَطْلُبُ إِلَيْكَ فَاطْلُبْنِي i. e. [He asked of me a thing] and I performed, or accomplished, for him that which he sought, or demanded. (TA) And اَطْلَبَهُ الشَّيْءَ He aided him, or helped him, to seek the thing (TA) And أَطْلُبْنِي And thou me to seek. (Lh, TA.) — Also He, or it, (said of a man, Msb, and of poverty, A,) necessitated his seeking, or demanding. (S, A, O, Msb, K.) Thus it has two contr. significations. (S, O, K.) — And hence, (S, O,) أَطْلَبُ said of water, and of pasture, or herbage, (S, A, O,) &c., (S, O,) It was distant, or remote, (S, A, O,) so as to be not attainable but by seeking, (S, O,) or so that it was sought. (A.)

5. تَطَلَّبَهُ He sought it, or demanded it, repeatedly, or time after time: (S, O) [he made repeated, or successive, endeavours to obtain it, or to attain it. he prosecuted a search after it] or he sought it diligently, studiously, sedulously, or earnestly; syn. اِئْتَمَّاهُ: (Msb) or he sought, desired, or endeavoured, leisurely, to find it and to get or take it; (O, TA;) and (TA) so طَلَبَهُ, inf. n. تَطَلُّبٌ; (K, TA;) and طَلَبَهُ; (TA;) from [various] places. (O, TA.) — See also 1, first sentence.

7. اِنْطَلَبَ لَهُ is quasi-pass. of طَلَبَهُ, and means It (an action [&c.]) was, or became, suitable to him; or fit, meet, or proper, for him: [as though it were sought, or desired, or desirable] but they have been content to use اِنْبَغَى in the place of this verb. (Zj, TA in art. بَغَى. [يَنْبَغِي, in the KUR XIX. 98, is expl. by يَنْطَلِبُ in the Ksh and in the Expos. of Bd.]

8: see 1, first sentence

طَلَبٌ: see طَلِبَةٌ, in two places — and طَالِبٌ.

طَلَبٌ an inf. n. of 1 [q. v.]. (S, A, &c.) — See also طَالِبٌ, in two places — And see طَلِبَةٌ.

طَلِبَةٌ A far-extending journey. (O, K) and so سَعَرَ طَلُوبٌ (A)

طَلِبَةٌ [A mode, or manner, of seeking &c. an inf. n. of modality, like حُلْسَةٌ &c. — And] a subst. from طَالِبَةٌ. (K) see طَلِبَةٌ, in three places. — أُمُّ طَلِبَةٍ The eagle. (O, K)

طَلِبَةٌ an inf. n. of طَلَبَةٌ [q. v.]. (MA.) — [It generally signifies] A thing that one seeks, desires, demands, or asks for, a thing that one seeks, desires, or endeavours, to find and to get or take; an object of quest, or desire, (S, O, Msb, K,) as also طَلَابٌ, which is originally an inf. n. of طَالِبَةٌ, (Msb,) and so طَلَبٌ; (Har p. 560,) and طَلِبَةٌ and طَلَبٌ are substs. from طَالِبَةٌ, (K,) signifying [the same, or] a right, or due, sought, or demanded: (TK.) and طَلِبَةٌ signifies also an object of want, or need; a needful thing (TA:) its pl. is طَلِبَاتٌ. (Msb.) One says, لِي عِنْدَهُ طَلِبَةٌ [or طَلِبَةٌ] I have an object of quest, or desire, or of want, or a right, or due, necessary to be sought, or demanded, of him. (A) And هِيَ طَلِبٌ فَلَانِ She is the object of love of such a one, as also طَلِبَتُهُ (A, K) or the former, (O,) or each, the latter mentioned by Lh, (TA,) means she is the object of quest, or desire, and the object of love, of such a one (O, TA.) — And it is said on the authority of Idris that طَلِبَةٌ [app., accord. to the context, طَلِبَةٌ] signifies A company, or an assembly, of men. (TA.)

طَلَابٌ: see the next preceding paragraph.

طَلُوبٌ, of which the pl. is طَلَبٌ, (K, TA,) and, as is said in the Msb, [but not in my copy of it,] طَلَبٌ; (TA;) and طَلَابٌ, of which the pl. is طَلَابٌ; and طَلِبٌ, of which the pl. is طَلِبَةٌ; Seeking, desiring, or demanding; or seeking, desiring, or endeavouring, to find and to get or take; (K, TA;) much, or often; all are intensive in signification. (TA.) — And يَطْرُ طَلُوبٌ (O, TA) [and] طَلِبٌ (thus in a copy of the A) A well of which the water is remote (A, O, TA) pl. of the former طَلَبٌ طَلِبٌ. (O, TA.) See also طَلِبَةٌ.

طَلِبٌ: see the next preceding paragraph, in two places.

طَلُوبٌ: see طَلُوبٌ.

طَالِبٌ Seeking, desiring, or demanding; or seeking, desiring, or endeavouring, to find and to get or take; or a seker, &c.: (Msb, K, TA:) [and used for طَالِبٌ علمٍ a student of science or knowledge.] pl. طَلَابٌ and طَلِبَةٌ (Msb, K, TA) and أَطْلَابٌ (K) and طَالِبُونَ (Msb) and أَطْلَابٌ [a

pl. of pauc, like أَصْحَابُ (A) and طَلَبْتُ (S, A, O, K,) or this last, as is said in the M, is [properly speaking] a quasi-pl n, (TA,) or, (Mgh, TA,) as IATH says, (TA,) it is either a pl of طَالِبٌ or an inf n used as such, (Mgh, TA,) for أَهْلُ الطَّلَبِ (TA) fem., applied to a woman, طَالِبَةٌ, of which the pl is طَالِبَاتٌ and طَوَالِبُ (Msb) You say, هُوَ طَالِبٌ لِبَيْتِي He is a seeker, &c, of the thing (TA) And هُوَ طَالِبٌ لِبَيْتِي and أَطْلَابُهُمْ These are the troops that are the seekers [or pursuers] of their enemies. (A) And هُوَ طَالِبٌ بِسَاءٍ (A, K,) with kesī, (K,) He is a seeker, or desuer, of women (A, K) pl أَطْلَابٌ and طَلَبَةٌ. (K.)

مَطْلَبٌ A place, (Msb, KL,) or time, (KL,) of seeking. (Msb, KL) [and so مَطْلَبٌ] pl. مَطْلَبَاتٌ. (KL.) [And particularly applied to A place in which treasure is buried and sought. And A place where anything remarkable is to be sought, or looked for, in a book] — [And hence, † A person from whom one seeks a thing.] † لَيْسَ لِي مَطْلَبٌ سِوَاكَ [I have none from whom to seek the accomplishment of my desires but Thee] occurs in a triad. respecting prayer. (TA) — See also مَطْلُوبٌ. — It is also an inf. n. of 1 [q v.] (A, MA, Msb.)

مُطْلَبٌ, applied to water, and to pasture, or herbage, Distant, or remote, (S, A, O,) so as not to be attainable but by seeking, (S, O,) or so that it is sought (A.) or, applied to pasture, or herbage, distant, or remote, and, applied to water, distant, or remote, from the pasture or herbage, or between which and the pasture, or herbage, is twice the space termed a مِيلٌ (K, TA,) or thrice that space, the مِيلٌ being the space from one عِلْمٌ [or sign of the way] to another; (TA;) or a day, or two days, (K, TA,) i. e. a day's journey, or two days' journey; in the latter case being termed مَطْلَبٌ إِبِلٌ [i. e. distant to be sought of camels]. (TA.) It is also applied to other things: a poet says,

* أَهَاحَكَ بَرَقَ آخِرُ اللَّيْلِ مُطْلَبٌ *

[Has distant lightning, in the latter part of the night, excited thee?]. (S, O.)

مَطْلُوبٌ Sought, desired, or demanded; and so مَطْلَبٌ [but app. as an epithet in which the quality of a subst. is predominant, and used in the sense of طَلَبَةٌ]. (KL.)

مَطْلَبٌ: see مَطْلَبٌ.

طلب

1. طَلَبْتُ (S, A,) [aor. †,] inf. n. طَلَبٌ, (TA,) The camels had a complaint (S, A) of their bellies (S) from eating of the trees called طَلْحٌ. (S, A. [But see طَلْحَةٌ.]) — And طَلْحٌ, aor. †, (K,) inf. n. as above, (TK,) He

(a man, TK,) was, or became, empty, or void of food, in his belly; as also طَلَحَ, like غَبِي. (K.) = طَلَحَ (S, M, A, K,) aor. †, inf. n. طَلْحٌ and طَلَحَةٌ (M, K,) said of a camel, (S, M, A, K,) He was, or became, lean, or emaciated, by reason of fatigue, or of disease: (A) or fatigued, or wearied. (ISK, S, K.) or injured, or hurt, by fatigue. (AZ, T, TA) or he was, or became, fatigued, and fell down by reason of travel (M, TA) or طَلَحَ, aor. †, inf. n. طَلْحٌ; and طَلَحَ, aor. †, inf. n. طَلْحٌ; he was, or became, fatigued or lean, by reason of fatigue, or of disease. (MA.) — And طَلَحَ, inf. n. طَلْحٌ, † He (a man) was, or became, bad, corrupt, or vicious (A, L. [See طَلَحَ below.]) = طَلَحَهُ, aor. †, [inf. n. طَلْحٌ] He, or it, (a man, MA, Msb, or journeying, A,) rendered him lean, or emaciated him, (A, MA, Msb;) namely, a camel (A, Msb) [or] he fatigued him, (MA, K;) i. e. a camel, (S, K,) and (K) so طَلَحَهُ; and طَلَحَهُ, (S, K,) inf. n. of the latter طَلَحَ. (TA.)

2. see the last sentence above. — [Hence, app.] طَلَحَ عَلَيْهِ (A, K,) inf. n. طَلَحَ, (K,) † He importuned him, (A, K,) i. e., his debtor, so that he wearied him. (A.)

4: see 1, last sentence.

طَلْحٌ [a coll. gen. n.,] (S, A, Msb, K, &c,) and طَلَحٌ (S, A, K;) the latter said to be pl. of طَلْحٌ, (TA,) which is the n. un of طَلْحٌ (S,) or, accord. to Sb, the pl. of طَلْحَةٌ is طَلْحُ, like as صُحُورٌ is pl. of صَحْرَةٌ; and طَلَحٌ also; and the pl. of طَلْحٌ is أَطْلَاحٌ (M,) [The acacia, or mimosa, gummifera, an appellation applicable also to the سَطُّ, which produces the gum-arabic. (see صَمْعٌ) the former tree is termed by Forskål (Flora Egypt. Arab p. cxxiv.) "mimosa gummifera;" but it is more commonly termed an "acacia:" its pods are termed عَلَقٌ, q v.:] a species of large trees, (S, K,) of the kind called عَصَا; (S, Msb;) growing in El-Hijáz [and Egypt and Nubia and other countries]; the fruit of which is like that of the سَمْرَةٌ; having curved thorns the places in which it grows are the interiors of valleys; and it is that species of the عَصَا which is the largest in its thorns, and the hardest in respect of its wood, and the best in respect of its gum: Lth describes it as above,

and says that it is the same as the أُمُّ غِيلَانَ [and the like is said in the A]: ISh says that it is a tall tree, affording a shade in which men and camels repose, with few leaves, long and large branches, with many thorns, [more] than the prickles of the palm-tree, and a great trunk, which a man's arm cannot embrace; the same as the أُمُّ غِيلَانَ; and grows in the mountains:

AHn says that it is, of the trees called عَصَا, the largest, and that which has most leaves, and the greenest, and has thick and long thorns, but these are of the least hurtful of thorns, producing no heat in the foot, it has a fruit (سَمْرَةٌ) of pleasant odour; and there is not among the trees called عَصَا any that produces more gum than it, nor any more bulky, and it grows only in rugged, hard, fertile ground. (TA.) By طَلْحٌ in the Kur lvi. 28 may be meant the trees called أُمُّ غِيلَانَ, because they have a blossom of a very pleasant odour. (Zj.) [But see below] — طَلْحٌ signifies also Banana-trees, syn. شَحَرُ الْمَوْرِ, and is said [by some] to have this meaning in the Kur lvi. 28 (Zj, T, TA) or مَوْرٌ [which some expl. as meaning the trees above-mentioned, but others as meaning the fruit of those trees]. (Msb, K) this, however, is said to be unknown in the [classical] language. (TA.) — And مَوْرٌ [generally meaning The spathe of the palm-tree, but sometimes the spathe thereof] (K) a dial var of the latter word (S) mentioned by ISk among words formed by the substitution of one letter for another and this meaning, also, it is said [by some] to have in the Kur lvi 28. (TA.) = And Remains of turbul water in a watering-trough or tank (K) = And Having the belly void of food (K.) — See also طَلَحَ.

طَلْحٌ The tick; syn. قُرَادٌ; (S, A, K,) sometimes applied thereto; (S,) as also طَلَحٌ (S, K:) or a large tick. (TA. [See حَمَانٌ.]) — [Hence,] طَلْحٌ مَالٌ † One who keeps to camels, or cattle, and to the care of them, like as cleaves the tick, i. e. tick. (A) a manager, tender, or superintendent, of camels, or cattle, or a good pastor thereof. (K.) — And طَلْحٌ نِسَاءٌ † One who follows, or goes after, women (K, TA) much, or often. (TA.) — And طَلْحٌ is also expl. as signifying A pastor fatigued, or wearied: (K, TA) and [its pl] طَلْحٌ, as signifying [simply] pastors, (L.) El-Hotai-ah says, after mentioning certain camels and their pastors,

* إِذَا نَامَ طَلْحٌ أَشَعَّتْ الرَّأْسَ حَلَمَهَا *
* هَدَاهُ نَهَا أَنْعَاسَهَا وَرَبِيرَهَا *

When a pastor, dusty and shaggy or matted in the hair of the head, sleeps behind them, [and they become lost to him,] their breathing and their vehement respiration occasioned by the fulness of their bellies guides him to them, so that he finds them, even if they be distant. (S, L.) — See also طَلَحَ, in four places.

طَلْحٌ (thus correctly written, not طَلْحٌ as in [some of the copies of] the S, TA) Enjoyment of a life of ease and plenty. (S, K.)

طَلْحٌ an epithet applied to a camel. (A.) You say إِبِلٌ طَلْحَةٌ and طَلَحَى [the latter being the pl.] Camels having a complaint (S, A, K) of

then bellies (S, K) from eating of the trees called **طَلَح** (S, A, K) but [the meaning seems to be, from eating thereof immoderately, for] Aboos-Sa'eed disapproves of the phrase **ابل طلاحى** as meaning *camels that have eaten of the طلع* [and become disordered thereby, though it appears from what is said in art **عضه** that camels are sometimes disordered by eating of any of the trees called **عضاه**], asserting it to signify *camels that are fatigued, or nearied*; for [he says that] the **طلع** do not disorder camels, but are wholesome food for them. (TA) See also **طَلِيح**, in two places. — And **أَرْضُ طَلْحَة** Land abounding with the trees called **طَلَح** (K)

أُمُّ طَلْحَة n. un. of **طَلَح** [q v.]. (S.) = **طَلْحَة** The louse. (TA.)

طَلْحَة meaning A piece of paper is a post-classical word. (K.)

طَلَح, as an attribute of a man, † *Badness, corruptness, or viciousness*: (A) contr. of **صَلَح**. (S, L, K)

طَلِيح, (A, Mgh, Mshb,) of the measure **فَعِيل** in the sense of the measure **مَفْعُول**, (Mgh, Mshb,) *Rendered lean, or emaciated*, (A, Mgh, Mshb,) applied to a camel, (A, Mshb;) as also **طَلَح**, (A,) or **طَلَح**, (K,) and **طَلَح**, so applied, by reason of fatigue, or of disease. (A) Also, (S, Mgh, K,) applied to a camel, and **طَلَح**, (S, K,) the latter, (S, MF,) and the former likewise, (MF,) applied to the male and to the female of camels and of other animals, (S, MF,) and **طَلَح**, (K,) and **طَلَح**, (L, TA,) *Fatigued*: (S, Mgh, K, TA.) and in like manner, applied to a she-camel, **طَلْحَة** and **طَلْحَة**, (K, in the CK **طَلْحَة**,) but the forms commonly known of these two epithets thus applied are without **ه**, because each has the signification of a pass. part. n., (MF,) and **طَلَح**. (IAar, K) the pls. are **طَلَح** and **طَلَح**, (S, K,) [both pls. of **طَلِيح**,] meaning *fatigued, or jaded, and rendered lean, by travel*, (S,) and **طَلَحِي**, which last is [said by SM to be] anomalous, because [he holds that] it has the meaning of an act. part. n., [app. on the ground that some expl. **طَلِيح** as syn. with **مَغِي** and **تَعَب**,] (TA,) and **طَلَح** is another pl., [app. of the second and third and fourth of the sings. mentioned above,] signifying *fatigued*; (L, TA,) and **أَطْلَح** is pl [of **طَلَح** pauc.] of **طَلَح**. (S.) One says **نَاقَة طَلِيح أَصْفَر** meaning *A she-camel jaded, and rendered lean, by journeys*: (T, S.) and **طَلِيح رَاكِب**, and **طَلَح رَاكِب**. (IAar, TA.) **طَلَح رَاكِب** means *The rider of the she-camel and the she-camel are both fatigued, or jaded*. (L, K:) for **رَاكِب النَاقَة وَالنَاقَة طَلِيحَان**: or for **رَاكِب النَاقَة أَحَدُ الطَلِيحَيْن**. (L.) = See also **طَلَح**.

طَلَحِي and **طَلَحِيَّة**, (S, K,) the latter anomalous, (S,) or the latter is a dial var of the former, which is not a rel. n. from the pl **طَلَح**, because, when a rel. n. is formed from a pl, the pl. is reduced to its sing. form, unless it is used as a name of a particular thing, (from a marginal note in copies of the S, [see also Ham pp 791-2,]) *Camels feeding upon the trees called طَلَح* [or **طَلَح**]. (S, K)

طَلَحِي: see **طَلِيح**, in two places — Also, as an epithet applied to a man, † *Bad, corrupt, or vicious*, (A, L;) *in whom is no good* (L) contr. of **صَالِح**. (S, L)

مُطَلِّح † One who acts wrongfully, unjustly, or injuriously, **فِي الْمَالِ** [with respect to property, or camels, or cattle]. (Az, L) — And, accord. to Az, One who breathes hard, or emits the voice with a moaning sound, **فِي الْكَلَامِ** [in speaking], syn. **تَهَات** [but the first letter in this word is written in the L without any diacritical point; so that the word may perhaps be **تَهَات**, meaning a great, or frequent, calumniator, slanderer, or false-accuser: see art. **بهت**]. (L, TA.)

طلس

1 **طَلَسَ**, (S, M, A, K,) aor. **طَلَسَ**, (K, MS, O, TA, but in a copy of the A, **طَلَسَ**) inf. n. **طَلَسَ**, (S, M, A, K,) and **طَلَسَ**, (M, A, K,) inf. n. **طَلَسَ**, (A,) *He obliterated it, or effaced it, namely, a writing*; (S, O, K;) **طَلَسَ**, (M,) or *he obliterated it, or effaced it, namely a writing, [so far as] to mar, or spoil, its characters*; thus differing from **طَرَسَ**, which signifies “*he obliterated it, or effaced it, well*.” (T, A.) — [Hence,] **طَلَسَ بَصَرَهُ** † *He took away, or destroyed, his sight*: (A, TA.) in the K [and O] **طَلَسَ بَصَرَهُ** *has sight went away, or became destroyed*; on the authority of Ibn-Abbād. (TA) = **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلَسَ**, *It (a garment, or piece of cloth,) was, or became, old and worn-out*. (IKtt) = **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلَسَ**; and **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلَسَ**; *He, or it, was, or became, of a dusty colour, inclining to black*. (IKtt. the inf. ns., only, are mentioned in the M.)

2. see above, first sentence.

5. **تَطَلَسَ** *It (a writing) became obliterated, or effaced*. (S.) [See also 7.] = **تَطَلَسَ بِطَلَسَان**, and **تَطَلَسَ**, *He clad, or attired, himself with a طَلَسَان*. (M, TA.) [The former verb is used by El-Hemedhānee transitively, as meaning, *He put on, or made use of, a napkin as a طَلَسَان*. (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

7. **انطلس أثره** *His trace, or track, or footsteps, became concealed, or unapparent*: said of a beast:

(Ibn-Abbād, TS, O, TA) **أَمْرُهُ**, in the copies of the K, is a mistake. (TA) [See also 5]

Q. Q 2. **نَطَيْتَس**. see 5.

طَلَسَ *Black*; as also **طَلَسَان** (IAar, Az, TA) accord. to the O and K, the former signifies a *black طَلَسَان*; but this is a mistake (TA)

طَلَسَ **طَرَسَ** q: (S in art. **طرس**, M, Mshb, TA) i e, (TA,) *A written paper or the like*; syn. **صَحِيفَة** (K, TA) or *one of which the writing has been obliterated, or effaced*, (A, K, TA,) but not well obliterated, thus differing from **طَلَسَ**, accord. to the T (TA) pl **طَلَسَات**. (Mshb, TA) See **طَلَسَ**. — Also *The skin of the thigh of the camel (T, M, K) when the hair has fallen off*. (T, K.) = See also **أَطَلَسَ**, in three places.

طَلَسَ, of the measure **فَعِيل** in the sense of the measure **مَفْعُول**, † *Having the eye blinded*: in the O and K erroneously said to be **طَلَسَ**, like **سَكَيْت**. but in the Tekmilah, correctly, **طَلَسَ**, like **أَمْر**. (TA.)

طَلَسَة A piece of rag with which one wipes a tablet (A, K, TA) upon which is writing, and with which the writing is obliterated, or effaced. (A, TA)

طَلَسَ } see **طَلَسَان**.
طَلَسَان

طَلَسَان (El-Fāuāhee, S, M, Mgh, O, Mshb, K) and **طَلَسَان** (M, O, K,) the latter form used by some, (El-Fāuāhee, Mshb,) or by the vulgar, (S,) and disallowed by As, (M, Mshb,) and **طَلَسَان**, all these three forms being mentioned by 'Iyād and others, (K,) [accord. to the TA, following Lth; but the words of Lth, as cited in the TA, and in the O, rather signify that, if, instead of **طَلَسَان**, with kesr to the ل, one said **طَلَسَان**, with damm to the ل, like **حَيْرَان** and **حَيْسَان**, it would be more agreeable with analogy, and the like is said in the Mshb, as on the authority of Az,] and **طَلَسَان** (M, Mgh, O, K) and **طَلَسَان**; (M, TA;) arabicized words, (S, Mgh, Mshb, K,) from the Pers., (S, Mshb,) originally **تَالَسَان**, (as in some copies of the K,) or **تَالَسَان**; (as in other copies of the K, and in some copies of the T, and thus written by El-Urmawec, as is said in the TA, and thus written also in the Mgh,) differently expl by different persons; (TA;) [app. accord. to the fashions of different times and countries,] accord. to some, (TA,) A certain kind of كَسَاء. (M, TA:) or a certain article of apparel worn by the عَجَم [Persians or other foreigners], (Mgh, Mshb,) of a round form, and black; accord. to the “*Jemā et-Tefāreeq*,” *having its woof and warp both of wool*: (Mgh) or a كَسَاء, of a dark, or an ashy, dust-colour, (أَخْضَر,) worn by persons of distinction: (Esh-Shereeshee, in Har, p. 238.) [see also **تَهَات**, and **سَاج**: El-Makreezee mentions a kind of **طَلَسَان**.

having a round piece cut out from the middle of it (مَقْوَر) worn by the Egyptian Wezeer, and called, in his time, (the 14th and 15th centuries of our era,) طَرَحَة (see this word and see De Sacy's Chrest. Arabe, sec. ed., 267—269, and Dozy's Dict des Noms des Vêtements chez les Arabes, 278—90) it seems to have resembled our academic hood, of which it was perhaps the original the term طيلسان is now commonly applied to an oblong piece of drapery, or a scarf, or an oblong shawl, worn in such a manner that one end hangs down upon the side of the bosom, the middle part being turned over the head and under the chin, and the other end being thrown over the shoulder, and hanging down upon the back this is worn by many of the professional learned men in winter, in Arabian countries it is also used in the sense of the word عَدَبَة, meaning an end of a turban, when made to hang down between the shoulders: see عَدَبَة the pl. (of طَيْسَان and طَيْسَان and طَيْسَان, M) is طَيْسَانَة (S, M, A, Mgh, Mṣb, K,) in which the ه is added because it is a foreign word, (S, M, K,) and طَيْسَان, (M, A,) or the latter is pl. of طَيْسَان (TA) I do not know (says ISd) any pl. of طَيْسَان. (M, TA.) it is not allowable to form an abbreviation of طَيْسَان, with kesr to the ل, as a compellation, because there is no instance of the measure فَعِيل, with kesr to the ع, except in infirm words such as سَيِّد and مَيِّت. (S.) Hence the expression, (Mgh,) يَا أَبْنَى الطَّيْسَانِ, [lit., O son of the teylesán,] meaning, O 'Ajamee, (A, Mgh,) or 'Ajamee, (K,) [i. e., Persian, or foreigner,] used in reviling another, (Mgh, K,) for the عَجَم are those who [most commonly] attire themselves with the طيلسان. (TA.) = See also طَلَس.

Old and worn-out; (S, M, K,) applied to a garment, or piece of cloth: (M, K,) as also طَلَسَ pl. أَطْلَسَ. (S.) You say, رَحُلٌ أَطْلَسَ. (S.) A man whose garment is old and worn-out (S) — A dirhem [of which the impression is obliterated,] having no impression. (Mṣb, voce مَسِيح.) — A wolf whose hair has fallen off by degrees, (Az, TA;) as also طَلَسَ: (IAar, A, K,) or a wolf of a dusty colour inclining to blackness; (S, M, A, K,) and anything of that colour; (S, K;) whether a garment or any other thing. (TA:) fem. طَلَسَاءَ: (M:) pl. طَلَسٌ. (A.) — A man having little hair upon the side of the cheek; pl. طَلَسٌ: or i. q. كَوَسَحَ [q. v.]. of the dial. of El-Yemen. (TA.) — Dirty, or filthy; as also طَلَسَ: (K) the latter applied to a garment, or piece of cloth, (K, TA,) in the colour of which is a dusty hue. (TA:) and طَلَسَاءَ a dirty rug. (O.) — A man † dirty, or filthy, in apparel. likened to a wolf in respect of the dusty hue of his clothes. (M:) or black and dirty. (O.) — [Hence,] † A man who is accused of foul, or evil, conduct; (Sh, O, K;) and so أَطْلَسَ التَّوْبِينِ, an expression used by Ows Ibn-Hajar. (Sh, O.) — † Black, as an Abyssinian

and the like. (O, K) as being likened in colour to a wolf (TA.) [See also طَلَسَ] — † A thief (O, K) because of his evil nature, (TA,) being likened to a wolf. (O, TA) = [Satin, so called in the present day,] a garment, or piece of cloth, of woven silk [app because of its smoothness] but this is not [of the classical] Arabic pl. طَلَسٌ. (TA) = فَكَّ الْأَطْلَسِ see أَتِير, last sentence.

طلس

Q 1 طَلَسَ IIe (a man) made his face to be displeasing, or odious, (M, L, TA,) he contracted it, or made it austere, or morose and so طَلَسَ, and طَلَسَ, (L, TA,) and طَلَسَ. (TA in art طلمس.) — And IIe (a man) bent down his head, or lowered his eyes, looking towards the ground; or was, or became, silent, syn. أَطْرَقَ and so طَلَسَ. (S in art. طوسر, and TA) — [And, accord to Golius, IIe receded, or drew back, from fight, followed by عَنْ:] (one of the significations assigned in the K to طَلَسَ) he mentions this as on the authority of J. perhaps he found it in a copy of the S in art. طلمس (in which طَلَسَ is expl as meaning الإِنْقِبَاضُ and (الْكَوْضُ), or in some other art of that work in which I do not remember to have seen it. = Also He sculptured, engraved, or inscribed, a thing with talismanic devices or characters. And He charmed, or guarded, or preserved, by means of a talisman. See what follows]

طَلَسَ, or, accord. to MF, طَلَسَ, [also written طَلَسَ, and طَلَسَ, and طَلَسَ, and طَلَسَ, and طَلَسَ, and طَلَسَ,] said by MF to be a Peis, or foreign word, [perhaps from a late usage of the Greek τέλεσμα,] but [SM says] in my opinion it is Arabic; a name for A concealed secret; [i. e. a mystery] hence our word talisman. accord. to common modern usage, it signifies mystical devices or characters, astrological or of some other magical kind. and a seal, an image, or some other thing, upon which such devices, or characters, are engraved or inscribed; contrived for the purpose of preserving from enchantment or from a particular accident or from a variety of evils, or to protect a treasure with which it is deposited, or (generally by its being rubbed) to procure the presence and services of a Jinnee, &c.: pl. طَلَسَات (TA) [and طَلَسَات or طَلَسَات &c.].

طلع

1. طَلَعَتِ الشَّمْسُ (S, O, Mṣb, K,) aor. 2 [notwithstanding the faucial letter], (Mṣb, JM, TA,) inf. n. طَلُوعٌ and مَطْلَعٌ and مَطْلَعٌ, (S, O, Mṣb, K,) the second and third both used as inf. ns., and also as ns. of place [and of time], (S, O, K,) but the former of them is preferable on the ground of analogy as an inf. n., and the latter as a n. of place (Fr, O) or of time, (Zj, O,) The sun rose, (MA,) or appeared; (K;) and in like manner

طَلَعٌ is said of the moon, (TA,) and of a star, or an asterism, (S, O, K,) and so أَطْلَعَ; (K,) [and أَطْلَعَ, for أَطْلَعَتِ الثَّرَيَا means طَلَعَتْ [i. e. The Pleiades rose], as in a verse of El-Kumeyt [in which, however, the verb may, consistently with the metre, be a mistranscription for أَطْلَعَت]; (IB, TA); and أَطْلَعَ is syn. with طَلَعٌ in the saying of Ru-beh,

* كَأَنَّهُ كَوَسَبُ عَيْبٍ أَطْلَعَا *

[As though it, or he, were a star in the midst of clouds, that had risen] (TA.) One says also, طَلَعَتْ فِيهِ آتِيكَ كُلَّ يَوْمٍ طَلَعَتِ الشَّمْسُ [i. e. I will come to thee every day in which the sun rises]. and it is said in a prayer, طَلَعَتِ الشَّمْسُ وَلَا تَطْلُعُ بِفَسٍّ أَحَدٌ مِنَّا [meaning The sun has risen, and may it not have risen with the soul of any one of us], i. e., may not any one of us have died with its rising. the future being put in the place of the preterite. (TA.) — And طَلَعٌ is said of anything that appears to one from the upper part [of a thing, or that comes up out of a thing and appears] (Mgh, Mṣb) It is said in the Ksh that الطَّلُوعُ signifies The appearing by rising, or by becoming elevated. (TA.) One says, طَلَعَتْ سِنَّ الصَّبِيِّ † The tooth of the child showed its point (K, TA.) And طَلَعَ الرَّزْغُ, [aor. 2,] inf. n. طَلُوعٌ, † The seed-produce began to come up, and showed its sprouting forth (T, TA) and طَلَعَ الرَّزْغُ † The seed-produce appeared (TA.) and طَلَعَ نَبْتُ الْأَرْضِ † The plants, or herbage, of the earth, or land, came forth. (Mgh) and طَلَعَ الشَّجَرُ † The trees put forth their leaves. (TA.) And طَلَعَ الشَّحْلُ (O, K,) aor. 2, inf. n. طَلُوعٌ; (TA,) and (O, K) أَطْلَعَتِ الشَّحْلَةُ, (Zj, S, Mgh, O, K;) or طَلَعَ الشَّحْلُ (Mṣb,) † The palm-trees, or -tree, put forth the leaves. [q. v.]; (Zj, S, Mgh, O, Mṣb, K,) as also طَلَعَ, (L, K, TA,) inf. n. تَطْلِيْعٌ. (L, TA. [These verbs, in this sense, are app. derived from the subst. طَلَعٌ; but this is obviously from طَلَعَ.] — One says also, مَلَأَتْ لَهُ الْعَدَحَ حَتَّى يَكَادَ يَطْلُعُ مِنْ نَوَاجِيهِ [I filled for him the drinking-vessel until it nearly overflowed from its sides]. (TA) And تَطْلَعُ الْمَاءُ فِي الْإِنَاءِ † The water in the vessel poured forth [or overflowed] from its sides. (TA.) — And طَلَعَ الْجَبَلُ (Mgh, Mṣb, K,) aor. 2, (TA,) inf. n. طَلُوعٌ, (Mṣb, TA,) † He ascended upon the mountain; (Mgh, Mṣb, K, TA;) the prep. [عَلَى] being suppressed; (Mgh;) as also طَلَعَ, with kesr; (K;) and طَلَعَ الْجَبَلُ signifies the same as طَلَعَهُ. (TA. [see also مَضْطَلَعٌ, in art. صِلَ.] accord. to ISk, one says, طَلَعْتُ الْجَبَلَ, with kesr, meaning † I ascended upon the mountain; (S, O,) but others

syn. أَشْرَفَتْ. (TA.) [Hence,] هَلْ أَنْتُمْ مُطْلِعُونَ (TA.) هَلْ أَنْتُمْ مُطْلِعُونَ, in the Kur [xxxvii. 52 and 53], means + Would ye [be of those who] look to see (تُحِبُّونَ) where is your place of abode among the people of Hell? and he (i. e. the Muslim) shall look (فَاطْلَعِ الْمُسْلِمُ) and see his [former] associate in the midst of Hell-fire. but some read هَلْ أَنْتُمْ مُطْلِعُونَ فَاطْلَعِ, but it is expressly said in the O that the hemzeh is with damm and the ط quiescent and the ل with kesr, the meaning being + Are ye of those who will make me to see? and he shall be made to see, as is indicated in the O and TA. (K, O) — And + He saw. (KL.) You say, اطلع عليه meaning + He saw it. (MA) [Hence,] it is said in a prov., بَعْدَ أَطْلَاعِ إِبَّاسُ (O, TA) i. e. + After appearance [or rather sight, or knowledge, or certain knowledge]. (Fr, TA in art. اس. [See Freytag's Arab. Prov. i. 181.]) — And اطلع اطلع عليه (Msb, TA,) and اطلعته, and اطلع عليه, inf. n. طُلُوعٌ (K, TA,) and اطلع عليه (TA,) + He got, or obtained, sight and knowledge of it. (Msb, TA *) or [simply] he knew it; namely, an affair, or a case, or an event. (K, TA) One says, اطلع على باطنه, (K,) or اطلع على باطن امره (S, O,) + He became acquainted with, or obtained knowledge of, or knew, his inward, or intrinsic, state or circumstances, or the unward, or intrinsic, state or circumstances of his affair or case. (K, TA.) And accord. to some, اطلع الحجاب means + The stretching out the head [and looking over the veil of Paradise or of Hell]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA voce حَجَابٌ, q v) [And one says also, اطلع فيه, meaning + He looked into it: see an ex. voce هَدَرَ] — اطلعته عيني means + My eye regarded him with contempt. (TA) — اطلع is used sometimes for اصطلع, as is shown in art. صلع see مَصْطَلَعٌ: and see an instance in the first paragraph of art. علو. — And accord. to Kr, الاطلاع signifies also التَّجَاةُ. (TA. [But I think that both words are mistranscribed, and that Kr explained الاطلاع as meaning التَّجَاةُ, i. e. The acquainting with a secret.])

10. طَلَبَتْ طُلُوعَهُ signifies استطلعه [He sought, or desired, its, or his, coming forth, or appearance]. (Har p. 47.) [And hence, + He sought, or desired, to elicit, or to discover, it: he sought, or desired, information respecting it, منه of him. and he asked him to tell him a thing. (See Har pp 134 and 82.)] You say, استطلع رأي فلان (S, O, K, TA) + He looked to see what was the opinion, or advice, of such a one, (O, K, TA,) and what would be shown to him [thereof] respecting his affair, or case. (O, K.) It is doubly trans. [as shown above]. you say,

استطلعت رأي ريد رأيه; استطلعت رندا رأيه (Har p. 322.) — And + He took it away, or went away with it. (Ibn-'Abbād, O, K.) You say, استطلع ماله + He took away, or went away with, his property. (TA.)

طَلَعَ + The طَلَعَ [i. e. spadix, or spathe in its spathe, and sometimes, the spathe alone,] of the palm-tree (S, O) the اِعْرِضُ [or spadix] of the palm-tree, from over which the كَافُور [or spathe] bursts open longitudinally; or the flowers of the palm-tree, while in the كَافُور; (TA,) a thing that comes forth from the palm-tree, as though it were two soles, or sandals, closed together, with the حَبْل [meaning flowers] compactly disposed between them, and having the extremity pointed, or the تَمَرَةُ [or produce] of the palm-tree, in the first stage of its appearance, the covering [or spathe] of which is called the كُفْرَى (K, TA) and the كَافُور, (TA,) and what is within this the اِعْرِضُ, because of its whiteness; (K, TA;) or the طَلَعَ is what comes forth from the palm-tree and becomes dates if the tree is female, and if the tree is male it does not become dates, but is eaten in its fresh state, or is left upon the palm-tree a certain number of days until there becomes produced in it a white substance like flour, [i. e. the pollen,] having a strong odour, and with this the female is fecundated; (Msb;) or a certain white thing that appears from the كَمَر [or spathe] of the palm-tree, to the colour of which [that of] the teeth are likened, and to the odour thereof [that of] the sperma. and also, [sometimes,] the كَمَر [or spathe] that comes forth from the palm-tree, before it bursts open longitudinally [and this is also called the كُفْرَى, for] the phrase طَلَعَ الْكُفْرَى is an instance of the prefixing of a noun to an explicative thereof (Mgh) [or this phrase may mean the spadix of the spathe of a palm-tree. طَلَعَ, it should be added, is sometimes used as a coll. gen. n. and its n. un. is with ة. thus in explanations of اِعْرِضُ &c] In the Kur xxxvii. 63, it is applied to + The fruit, or produce, of the tree called الرَّقُومُ, in the bottom of Hell, metaphorically, because partaking of the form of the طلع of dates, or because coming forth from the tree. (Bd.) — Also + ا. q. مَقْدَارٌ [as meaning Number, or quantity]: (K, TA:) so in the phrase الْجَيْشُ طَلَعَ أَلْفٍ [The army consists of the number of a thousand]. (K, TA.) — See also the next paragraph, in three places.

طَلَعَ + a subst. from الاطلاع: [meaning Knowledge.] whence the saying, اطلع طلع العدو [He learned the knowledge of the enemy; meaning he obtained knowledge of the state, or case, or tidings, or of the secret, or of the unward, or intrinsic, or secret, state or circumstances, of the enemy]; (S, O, K, TA;) [for] طلع العدو means خَبْرَهُ (Msb,) or بَاطِنُ امْرُؤِهِ (PS,) or بَاطِنُ امْرُؤِهِ (Har p. 82:) and [hence also] one says, اطلعته طلع امرى, meaning

+ I revealed, or showed, to him my secret. (O, K, TA) — Also + An elevated place, above what is around it, from which one looks down (يَطْلُعُ [in the CK erroneously يُطْلُعُ]), as also طَلَعَ. (K, TA.) You say, عَلَوْتُ طَلَعَ الْأَكْمَةِ, meaning + I ascended upon a part of the hill from which I overlooked what was around it (IDrd, O, TA.) — And + ا. q. نَاحِيَةٌ [A side, or an adjacent tract, or a region, &c], as also طَلَعَ (K.) One says, كُنْ بِطَلْعِ الْوَادِي and طَلَعَ الْوَادِي [i. e. الوادي also, meaning, as is indicated in the TA, + Be thou in the side, &c, of the valley]. (S, O.) and one says also, فَلَانُ طَلَعَ الْوَادِي, without ب [Such a one is in the side, &c., of the valley]. (O) — And + Any depressed piece of ground or such as has in it a hill (K) [i. e.,] as expl. by As, any depressed piece of ground having in it a hill from which, when you ascend upon it, you see what is in it. (O.) — Also the serpent: (AA, O, K) like طَلٌّ. (TA.)

طَلَعَ + [Desirous, eager, or vehemently eager]. طَلَعَ and تَفُوسٌ طَلَعَةٌ, like فَرِحَةٌ [in form], mean + A soul, and souls, desirous, eager, or vehemently eager (TA.) [See also طَلَعَةٌ.]

طَلَعَةٌ + The aspect, or countenance, syn. رُؤْيَا (S, O, K, TA:) or person and aspect. (L, TA) or face (K) so in the saying, حَيَّا اللَّهُ طَلَعَهُ, [May God preserve his aspect, &c.] (O, K)

طَلَعَةٌ means تَفُوسٌ تَطْلُعُ لِلشَّيْءِ (S, O,) or إِلَى الشَّيْءِ (K, TA,) i. e. + A soul that inclines much to the love of the thing [that it would obtain], and desires it so that the man perishes and طَلَعَةٌ is used also as applied to a pl., so that one says also تَفُوسٌ طَلَعَةٌ (TA,) or تَفُوسٌ طَلَعَةٌ, meaning souls eager, or vehemently eager, for the objects of their love and appetite. (O.) [See also طَلَعَ.] And in like manner one says امْرَأَةٌ طَلَعَةٌ (S,) or امْرَأَةٌ طَلَعَةٌ حُبَّاءَ (TA:) or this latter means + A woman that comes forth (تَطْلُعُ [in the CK erroneously تُطْلُعُ]) at one time (مَرَّةً [omitted in the CK]) and conceals herself at another (O, K, TA) and in like manner one says امْرَأَةٌ طَلَعَةٌ قُبَعَةً (TA.)

طَلَعَةٌ (S, O, K,) like عَلَوْتُ [in form], (S, O,) + Vomit. (S, O, K, TA,) as also طَوْنَعٌ: (IAar, O, K.) or the former signifies a little vomit. (K voce قَسَ.)

طَلَعٌ, like سَحَابٌ [in form], the subst. from الاطلاع [app. الاطلاع, i. e. a subst. syn. with اِطْلَاعٌ; like as اِصْلَاحٌ is with صِلَاحٌ and فُسَادٌ with اِفْسَادٌ] (TA.)

طَلَعٌ + A thing sufficient in quantity, or dimensions, for the filling of another thing, (S, O, K, TA,) accord. to A'Obeyd, so as to overflow [an addition not always agreeable with usage]. (TA:) pl. طَلْعٌ. (K.) طَلْعُ الْأَرْضِ ذَهَبًا means

4. **الْإِطْلَاقُ** signifies *The loosing, or setting loose or free, and letting go.* (TA.) You say, **اطْلُقْ مِنْ عِقَالِهَا**, (S, O, Mṣb, TA,) or **مِنْ الْعِقَالِ**, i. e. *He loosed the she-camel from the bond, or cord, by which her fore shank and arm were bound together;* (Mgh;) as also **طَلَّقَهَا**. (TA.) And **اطْلُقِ الْأَسِيرَ**, (S, Mgh, O, Mṣb, K, TA,) and **اطْلُقْ عَنْهُ**, (O, TA,) *He let go the captive;* (S, O, K, TA,) and *set him free;* (TA,) *he loosed the bond of the captive, and let him go.* (Mgh, Mṣb) and **أَطْلَقَ عَنْهُ إِسَارَهُ** [*His bond was loosed from him*], namely, the captive. (S.) And **اطْلُقْ خَيْلَهُ فِي الْحَبَةِ** [*in the race-ground*]. (TA.) And **اطْلُقِ النَّاقَةَ** *He drove the she-camel to the water:* (TA:) or **أَطْلَقْتُ النَّاقَةَ إِلَى الْمَاءِ** [*I loosed the she-camel from her bond to repair to the water*]: (Mṣb:) or **أَطْلَقْتُ الْإِبِلَ إِلَى الْمَاءِ** (AZ, S, O, TA) (AZ, S, O, TA) *I loosed the camels to repair to the water, it being distant two days' journeys, and left them to pasture while going thither.* (AZ, S, O, TA.) And **اطْلُقِ الْقَوْمَ** means *The people, or party, had their camels loosed to repair to the water, it being distant two days' journeys, and the camels being left to pasture while going thither.* (S, K, TA.) — **اطْلُقِ الدَّوَاءَ** see 2, third sentence. — **اطْلُقْ بَطْنَهُ** *The medicine loosened, or relaxed, his belly [or bowels];* (Mṣb,) or *moved his belly.* (TA.) — **اطْلُقْ عَنَانَهُ** *He let loose, or slackened, his (a horse's) rein;* and so **اطْلُقْ رَجُلَهُ** *He hastened him; or desired, or required, him to hasten, or be quick;* as also **اسْتَطْلَقْهُ**. (TA.) [Whether the pronoun relate to a beast or a man is not shown. By **اسْتَطْلَقْهُ** is not meant **اسْتَطْلَقَ** as **رَجُلَهُ**, as **رَجُلٌ** is fem.] — **اطْلُقْ يَدَهُ بِحَيْرٍ** (S, O,

ك, TA) and *في حَبِيرٍ*, and *بِمَالٍ* and *مَالٍ* (TA;) and *طَلَقَهَا* (S, O, K,) aor. 2, (S,) or 3, (K,) but expressly said in the § to be with damm, inf. n. *طَلَقَ*; (TA;) + *He opened his hand [freely] with good, (K, TA,) and with property. (TA.)* And *اطْلَقَ لَهُ مَالًا* + *He gave him property. (MA)* and *طَلَقَ* + *he gave (Ibn-'Abbād, O, K) a thing. (K.)* And *اطْلَقَ صَاحِبُ الدَّيْنِ كَدًا* + *[The creditor remitted so much of the debt; being asked, or desired, to do so: see 10]. (Msb.)* — *اطْلَقَهُ* also signifies + *He made it allowable, or free, to be done, or taken, &c.* You say, *اطْلَقَ لَهُ فَعْلٌ كَدًا* + *He permitted him, or gave him permission or leave, to do such a thing; 2 q. فِيهِ. (Msb in art. اذن)* — *And + He made it to be unrestricted. Hence the saying, اطلق بهم السيوف* + *He made the sword to have unrestricted scope with them; i. e. he slew them without restriction.* And *اطْلَقْتُ التَّيَمَّةَ* + *I made the evidence, proof, or voucher, to be without any mention of the date; contr. of اَرْخَيْتَهَا; (Msb in art. اَرخ)* or *I gave the evidence without restricting it by a date: from اُطْلَقْتُ السَّيْرَ. (Msb in the present art.)* And hence also *اطْلَقْتُ الْقَوْلَ* + *I made the saying to be unrestricted, and unconditional. (Msb.)* [And *اطْلَقَ* + *He uttered, or mentioned, or used, a word, or an expression, without restriction* and in like manner, *اطْلَقَ* alone is often employed. And + *He used, or applied, a word, or an expression, without restriction, عَلَى مَعْنَى* to signify a particular meaning: thus in the saying *اطْلَقَ الْبَصْدَرَ عَلَى الْفَاعِلِ* + *He used, or applied, the infinitive noun without restricting it by the prefix ذُو, or the like, to signify the active participial noun; as عَدْلًا to signify the active; and thus in the saying اطلق اسم الكلب على الحرة* + *He used, or applied, the name of the whole without restricting it by a prefix to signify the part; as القرآن to signify الآية and many similar exs. might be added: but this usage of the verb is conventional: see Kull p. 57. Hence also اَلْفُ الْاِطْلَاقِ: see art. 1, p. 1, col. 3.] — *اِطْلَاقُ فِي الْقَائِمَةِ* [in which *الاطلاق* is inf. n. of the pass. v., *اُطْلِقَ*,] + *The freedom from [the whiteness termed] وَصَح [meaning تَحْجِيل q. v.] in the leg [of a horse]: and some make اِطْلَاقُ to signify the having a fore leg and a hind leg in one side with تَحْجِيل; and اِلْمَسَاك [as inf. n. of اَمْسَكَ], the having a fore leg and a hind leg without تَحْجِيل. (TA.)* — *اطْلَقَ عَدُوَّهُ* + *He dosed his enemy with poison. (IAar, O, K.)* — *And اطلق نخله* + *He fecundated his palm-trees; (IAar, O, K, TA;) said when they are tall; (IAar, O, TA;) as also طلقه, (IAar, O, K,) inf. n. تَطْلِيْق. (K.)**

5. *تَطْلَقَ*, said of a gazelle, *He went along, (S, O, Msb, K,) or bounded in his running, or ran briskly in one direction, (استن في عدوه) and*

went along, (TA,) not pausing nor waiting for anything; (S, O, Msb, K, TA;) as also استطلق. (TA.) And *تَطْلَقَتِ الْحَيْلُ* *The horses went [or ran] a heat without restraining themselves, to the goal. (TA.)* — And, said of a horse, *He staled after running. (AO, O, K.)* — Said of the face: see 1, latter half.

7. *انطلق*, inf. n. *اِطْلَاقُ*, of which the dim. is *طَلِيْقٌ*, the conjunctive *ا* being rejected, so that it becomes *بَطْلَاقُ* (S, O,) [*He was, or became, loosed from his bond* whence,] *اِطْلَاقُ الْعَبَانِ* [*The rein's being let loose, or slackened,*] is a phrase metonymically used to denote quickness in going along. (Har pp. 355-6.) — [Hence,] + *He (a captive loosed from his bond) went his way. (Msb:) or [simply] he went away, or departed: (S, Mgh, O, K.) or he went removing from his place. (Er-Raghib, TA.)* Thus in the Kur [xxxvii. 29], *اِطْلِقُوا اِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ*, + *[Depart ye to that in which ye disbelieved], (TA;) meaning to the punishment: (Bd, Jel.) or, accord. to I Ath, [it seems to mean go ye away quickly into the lowest depth of misery or affliction; for he says, app. in explanation of this verse of the Kur, that] اِطْلَاقُ means سُرْعَةُ الدَّهَابِ فِي اَصْلِ الْبَحْثَةِ. (TA.)* And one says also, *انطلق يفعل كذا* + *He went away doing, or to do, such a thing. (TA.)* *وانطلق الابلأ منه* (TA.) [in the Kur xxxviii. 5 may be expl. in a similar manner, *اُن* being here used in the place of *بَقُولُونَ* or this] means [*And the chief persons of them] broke forth, or launched forth, with their tongues, [saying.] Go ye on, or continue ye, in your course of action &c. (Mughnee, voce اُن)* And one says, *انطلق به* (S, O, K,) meaning *He, or it, was taken away; (K;) like as one says, انقطع به. (S, O.)* — *انطلق لسانه* means + *His tongue was, or became, free from impediment; and hence, eloquent, or chaste in speech. See an ex. in the Kur xxvi. 12: and see also اطلق لسانه. (S, O.)* — *انطلق* said of the face: see 1, latter half, in two places.

8. *ما تَطْلُقُ نَفْسِي لِبَدَا الْأَمْرِ* (S, O, K,) of the measure *اِطْلَاقُ* (S, O, K,) inf. n. *اِطْلَاقُ*, of which the dim. is *طَلِيْقٌ*, the [latter] *ط* being changed [back] into *ت* because the former *ط* becomes movent, (S, O,) + *My mind does not become free from straitness [for, or with respect to, this thing, or affair]. (S, O, K.)**

10. *استطلق* [primarily signifies *The desiring to be loosed, unbound, set loose or free, and let go*: its dim. is *طَلِيْقٌ* (S, O.) — [Hence,] *استطلق بطنه* + *His belly [or bowels] became [unbound,] loosened, or relaxed; (Msb, TA;) or became moved; (S, O, K, TA;) and the contents thereof came forth. (TA.)* — Said of a gazelle, 2 q. *تَطْلَقَ*, q. v. (TA.) — [It is also trans., as such primarily signifying *The desiring a person or thing to be loosed, unbound, set loose or free, and let go. — Hence,] one says, استطلق الراعي ناقة لفسه (S, O) [meaning The pastor desired a*

she-camel to be left, or he left a she-camel, for himself, not walking her at the water; as is plainly indicated by what immediately precedes it in the § or the pastor took, (PS,) or retained, [which is virtually the same,] a she-camel for himself. (PS, TA.) — And استطلقت كذا + [I desired, or demanded, of the creditor, the remission of so much of the debt]. (Msb.) — See also 4, former half.

طَلَقَ [*Loosed from his bond, set loose or free, or, as expl. by IAar, let go; as also طليق and مُطْلَقٌ and a man not having anything upon him, as expl. by Ks: and طلق اليديْن a camel not having the fore legs bound. (TA.)* You say, *حَسَّ طَلَقًا*, (so in the CK,) or *طَلَقًا*, (K accord. to the TA, [and this is agreeable with the preceding context in the K, but it requires confirmation which I do not find,]) and with damm, [i. e. طَلَقًا,] accord. to the K, but correctly with two dammehs, [i. e. *طَلَقًا*,] (TA, and thus in the S,) *He was imprisoned without shackle and without bond. (K, TA)* See also *طَلَقٌ*, first sentence. — [Hence,] *طَلَقُ اللِّسَانِ*, and *طَلِيْقُ* (K,) *طَلَقُ اللِّسَانِ* (S, O, Msb, K,) and *طَلَقُ اللِّسَانِ* (TA,) + *Eloquent, or chaste, in speech, and sweet therein: (Msb.)* and *طَلَقُ اللِّسَانِ* and *مُتَطَلِّقٌ* + *[free from impediment of the tongue; or] eloquent, or chaste in speech. (TA.)* And *لِسَانٌ طَلَقٌ ذَلِيْقٌ*, and *طَلَقٌ ذَلِيْقٌ*, and *طَلَقٌ ذَلِيْقٌ* (S, O, K,) but the last two of these were unknown to Ag, and the latter of them was disallowed by IAar, (TA,) and *طَلَقٌ ذَلِيْقٌ* (O, K,) [expl. in the K as meaning *A tongue having sharpness; but correctly] meaning + a tongue free from impediment, or eloquent, or chaste in speech, (ذُو اِطْلَاقٍ) and sharp. (O, TA.)* — And *طَلَقُ الْيَدَيْنِ* (S, Mgh, O, Msb, K,) and *طَلَقُ الْيَدَيْنِ* (O, K,) and *طَلَقُ الْيَدَيْنِ* (L, TA,) + *Liberal, bountiful, munificent, or generous; (S, Mgh, O, Msb, K;) applied to a man: (S, Mgh, O, Msb.)* and in like manner, a woman: (TA:) [01] a woman is termed *طَلَقَةُ الْيَدَيْنِ* (S:) and so, accord. to AZ, *طَلَقُ الْوَجْهِ*, which [generally] has another meaning, expl. in what follows. (TA.) And *يَدُهُ طَلَقٌ* + *His hand is liberal; syn. بَسَطَ; (TA in art. بسط)* and so *مُطَلَّقَةٌ*: (S and K and TA in that art.) or the latter signifies *opened*; and so *مُطَلَّقَةٌ*. (TA in the present art.) — And *طَلَقُ الْوَجْهِ* (S, O, Msb, K,) and *طَلَقُ الْوَجْهِ* (IAar, O, K,) and *طَلَقُ الْوَجْهِ* (K,) and *طَلَقُ الْوَجْهِ* (S, O, K,) + *Laughing, or happy, or cheerful, and bright, in the face, or countenance: (K, TA:) or cheerful, or happy, displaying openness and pleasantness, in the face; and so طلق alone: (Msb:) and طلق الوجه open and pleasant, and goodly, in countenance: (AZ, TA:) and طليق alone, joyful, and open or cheer-*

ful, in countenance. (TA. [And it is there said that the pl. of طَلْقٌ is طَلَقَاتٌ : but this is app. a mistranscription for طَلَقَانٌ or طَلِقَانٌ.]) أَوْحُهُ ♪ طَوَائِفُ is not allowable, except in poetry. (IAqr, TA.) — And يَوْمٌ طَلْقٌ, (Lth, S, Mgh, O, K,) and لَيْلَةٌ طَلْقَةٌ (Lth, S, Mgh, O, Mṣb, K) and طَلْقٌ, (O, Mṣb, K,) † *A day, and a night, in which is neither heat nor cold.* (Lth, Mgh, O, Mṣb, K) or *in which is no cold nor anything hurtful* (S.) or *in which is no rain* : or *in which is no wind* or *in which the cold is mild.* (TA: [after which is added, من أيام طَلَقَاتٍ. but the last word seems, as in an instance before mentioned, to be mistranscribed, or أيام (i. e. أَيَّامٌ) may be a mistake for لَيَالٍ.]) or لَيْلَةٌ طَلْقٌ means *a night in which is no cold.* (AA, TA) or *in which the wind is still.* (O, TA.) and لَيْلَةٌ طَلْقَةٌ sometimes means *a moon-lit, or a light, or bright, night.* (IDrd, O, TA) and one says also ♪ لَيْلَةٌ طَاطِبَةٌ, (K, TA,) meaning *a still, or calm, and light, or bright, night.* (TA) and ♪ طَوَائِفُ لَيَالٍ, (K, TA,) meaning *pleasant nights in which is neither heat nor cold.* (TA.) Er-Rá'ee says,

* فَلَمَّا عَلَتْهُ الشَّمْسُ فِي يَوْمٍ طَلَقَتْ meaning *And when the sun came upon him, or it,] in a day of a night in which was neither cold nor wind, i. e., in a day after such a night; for the Arabs commence with the night, before the day: and the phrase فِي يَوْمٍ طَلَقَتْ occurs in like manner in a verse of Dhu-r-Rum-meh. (Az, TA.)—For the epithet طَلَقٌ اليمى (applied to a horse, accord. to the K,) see طَلَقٌ.—And for other meanings assigned in the K to طَلَقٌ, see طَلَقٌ, in two places. = طَلَقٌ signifies also *The pain of childbirth.* (S, O.) One says, ضَرَبَهَا الطَّلَقُ [*The pain of childbirth smote her*]. (O.) [See also طَلَقَتْ, of which it is the inf. n.] = And [it is said to signify] *A sort of medicine.* (S.) See طَلَقٌ, latter half, in two places.*

طُلُقُ الْوَحْهِ : — and طُلُقُ الْيَدَيْنِ : see the next preceding paragraph.

— طَلَّقَ الْوَجْهَ and : طَلَّقَ الْبَسَانَ — طَلَّقَ signifies also † *Lamful*, allowable, or free : (S, Mgh, O, Mṣb, K, TA :) or it signifies, (Mṣb, TA,) or signifies also, (Mgh,) † مُطَلَّقٌ (Mgh, Mṣb, TA,) [i. e.] a thing *unrestricted*, (TA,) i. e. any affair in which one has power, or authority, to act according to his own judgment or discretion or free will. (Mṣb.) One says, هَذَا حَلَالٌ طَلَّقَ † [This is *lawful*, &c., *unrestricted*; using the latter epithet as a corroborative]; and [in the contr. case] حَرَامٌ غَلَّقَ. (TA.) And هُوَ لَكَ طَلَقًا. (TA.) † [It is *thine lawful* &c.]. (S, O, K, TA.) And أَفْعَلْ هَذَا طَلَقًا لَكَ † Do thou thus as a thing *lawful* &c. to thee. (Mṣb.) And أَعْطَيْتَهُ مِنْ طَلَقِي مَا بِي † I gave him of what was *lawful* &c., i. e. *free to be disposed of by me, of my property* : (Mṣb :) or † of what was clear [from any claim

or the like], and good, or lawful, of my property.
(TA) And الْحَيْلُ طُنَى, occurring in a trad. as
meaning † *Horses are allowable to be betted upon*.
(TA.) And أَنتَ طُنَى مِنْ هَذَا الْأَمْرِ † *Thou art*
clear of this affair; (S, O, K, TA, +) *quit of it*,
or *irresponsible for it* (K, TA.) — [In conse-
quence of a misplacement in some copies of the
K, several meanings belonging to طُنَى are as-
signed to طُنَى.] = See also طُنَى, latter half.

طَلَّقَ. see طَلَّقَ, second sentence — Also the subst from طَلَّقَتِ الْإِبِلُ (AZ, S, TA: [see 1, second sentence ·]) and [as such] signifying The journeying [of camels] during the night to arrive at the water in the next night, there being two nights between them and the water; the first of which nights is termed لَيْلَةُ الطَّلَقِ [or لَيْلَةُ الطَّلَقِ (see حَوْر)]; the pastor loosing them to repair to the water, [in the CK يَحْلِبُهَا is put for يَحْلِبُهَا,] and leaving them to pasture while going thither: the camels after the driving, during the first night, are said to be طَوَائِلُ, and in the second night, قَوَائِبُ (S, O, K, TA ·) or الطَّلَقُ signifies the first of two days intervening between the camels and the water; and الْقَرَبُ, the second. and لَيْلَةُ الطَّلَقِ, the night in which the faces of the camels are turned towards the water and during which they are left to pasture; and لَيْلَةُ الْقَرَبِ, the second night (Aṣ, TA) but it has been said that لَيْلَةُ الطَّلَقِ means the second of the nights in which the camels repair to the water: Th says that الطَّلَقُ signifies the second of two days during which the camels seek the water when it is two days distant from them; and الْقَرَبُ, the first of those days: and it is said that لَيْلَةُ الطَّلَقِ means [the night of] the turning of the faces of the camels towards the water · but this explanation was not pleasing to ISd. (TA.) [See an ex. voce حَوْر, in which it is used tropically.] — Also A heat; i. e. a single run, or a run at once, to a goal, or limit; syn شَوُطٌ (S, IATH, O, Mṣb, K, TA,) meaning a running, of a horse, without restraining himself, [or without stopping,] to a goal, or limit: (Mṣb ·) and the utmost extent to which a horse runs. (TA.) One says of a horse, طَلَّقَ عَدَا طَلْقًا [He ran a heat or two heats] (S, O, Mṣb, K. [In the CK, erroneously, طَلْقًا and طَلْقَيْنِ.]) — And (hence, TA) † A share, or portion, (Ibn-'Abbād, A, O, K, TA,) of property [&c.]. (A, TA.) = Also A shackle, or pair of shackles, (قَيْدٌ,) of skans: (S, M, O, K, TA:) or a rope strongly twisted, so that it will stand up. (TA.) — And sing. of أَطْلَقَ which signifies The [intestines into which the food passes from the stomach, termed the] أَمْعَاءُ, or the أَكْتَابُ of the belly; (IDrd, O, K; * [in some copies of the last of which, الْقَبْ is erroneously put for الْقَتَبُ as one of the words explaining الطَّلَقُ;]) so in one or more of the dialects: AO says, in the belly are أَطْلَاقُ, of which the sing. is طَلَقٌ (O, TA;) meaning the lines, or streaks, (طَرَائِقُ,) of the belly: and طَلَقُ الْبَطْنِ is also expl. [in like

manner] as meaning the *جَدَّة* of the belly; pl. as above. (TA.) = Also The [plant called] *شَبْرَم*: [but what plant is meant by this is doubtful] or a plant that is used in dyes. or this is a mistake (K:) [or] accord. to Ibn-'Abbád, *طَلْقُ* is what is used in dyes, and is said to be the *سُوم*: (O, TA. 1) and (K) accord. to As, (O,) *طَلْقُ* signifies a sort of medicament, (O, K,) which, when one is anointed therewith, (K,) 1 e. with the extract thereof, (TA,) prevents the burning of fire (K:) or a species of plant so says As. (O.) the appellation by which it is generally known is *طَلْقُ* with the *ل* quiescent; (O, K,) or this pronunciation is incorrect: (K) and AḤāt mentions, (K, TA,) on the authority of As, (TA,) its being termed *طَلْقُ*: (K, TA.) but it is not a plant. it is of the nature of stones, and of [what are termed] *لِحَاب* [thin white stones]; and probably he [referring to As] heard that it is called *كَوْكَبُ الْأَرْضِ*, and therefore supposed it to be a plant; for if it were a plant, fire would burn it; but fire does not burn it, unless by means of artful contrivances (O, TA.) the word is arabicized, from *تَلَكُ* (K, TA. in the O written *تلك*) [it is the well-known mineral termed talc:] the Ra-ees [Ibn-Scenā, whom we call "Avicenna,"] says, (TA,) it is a brightly-shining stone, that separates, when it is bruised, into several laminae and split pieces, of which are made *مَصَاوِي* [correctly *مَصَاوِي*, meaning small circular panes which are inserted in apertures to admit light,] for the [cupolas of] hot baths, instead of glass - the best is that of El-Yemen; then that of India; then that of El-Undulus [or El-Andalus]. the art employed in dissolving it consists in putting it into a piece of rag with some pebbles and immersing it in tepid water, then moving it about gently until it becomes dissolved and comes forth from the piece of rag into the water, whereupon the water is strained from it, and it is put in the sun to dry. (K, TA)

طَلِقَ الْوَحْهَ and : طَلِقَ ذَلْقِ } see طَلِقَ.
 لِسَانٌ طَلِقٌ ذُقْ and : طَلِقَ اللِّسَانِ

طَلَّقَ (Ṣ, O, Mṣb, TA,) with two dammehs, (Mṣb, TA,) or طَلَّقَ (K,) but this requires consideration, (TA,) *Not shackled*; applied to a she-camel, (Ṣ, O, Mṣb, TA,) and to a he-camel, (Ṣ, O, TA,) and to a person imprisoned; (Q, TA;) as also طَلَّقَ applied to a she-camel; but طَلَّقَ is more common: (Aboo-Naṣr, TA) the pl. of طَلَّقَ is أَطْلَقَ. (Ṣ, TA.) See also طَلَّقَ, second sentence. — [Hence,] لِسَانُ طَلَّقَ ذُلٌّ : — and طَلَّقَ الْيَدَيْنِ : see طَلَّقَ again. — And طَلَّقَ إِيَّاهُ + A horse having one of the legs without [the whiteness termed] التَّحْجِيلُ. (Ṣ.) And طَلَّقَ الْيَدَ الْيُمْنَى (O,) or طَلَّقَ الْيَدَ الْيُمْنَى (K, [in this case again deviating from other authorities,]) † A horse without تحجيل in the right fore leg; (TA;) i. q. طَلَّقَ الْيَدَ الْيُمْنَى. (O, K, TA.) And طَلَّقَ الْيَدَيْنِ + A horse having the fore legs free from تحجيل. (Mṣb.)

— [As an epithet in which the quality of a subst. is predominant,] طَلَقُ (Ibn-'Abbād, O,) or طَلَقٌ (K, [but this, as in the instances above, is questionable,]) signifies † *A gazelle*. (Ibn-'Abbād, O, K) so called because of the quickness of its running. (O, TA.) pl أَطْلَاقُ. (Ibn-'Abbād, O, K.) — And † *A dog of the chase*. (K.) because he is let loose, or because of the quickness of his running at the chase (TA) أَطْلَاقُ is mentioned by Ibn-'Abbād as signifying *dogs of the chase* (O.)

طَلَقَةٌ [A single divorce: used in this sense in law-books]. (T and Mṣb in art بت, &c.)

طَلَقَةٌ: see مَطْلَقٌ.

طَلَقٌ is the inf. n. of طَلَّقْتُ said of a woman: (Th, S, Mgh, O, K) or the subst. therefrom: (Mṣb) or [rather] it is also a subst. in the sense of تَطْلِيْقٌ; (Mgh,) [whence,] طَلَاقُ الْمَرْأَةِ signifies † *The letting the wife go her way*. (Lth, O) and it has two meanings: one is [the divorcing of the woman; i. e.] the dissolving of the wife's marriage-tie and the other is the leaving, and dismissing, of the wife [either in an absolute sense or as is done by a single sentence of divorce] (O, TA) Some of the lawyers hold that the free woman whose husband is a slave is not separated but by three [sentences, as is the case when both husband and wife are free]; and the female slave whose husband is free, by two: some, that the wife in the former case is separated by two [sentences]; and in the latter case, by not less than three and some, that when the husband is a slave and the wife is free, or the reverse, or when both are slaves, the wife is separated by two [sentences]. (TA.)

طَلِيْقٌ A captive *having his bond loosed from him*, (S, O, K, TA,) and let go (TA) See also طَلَقٌ, first sentence. — And † *A man freed from slavery; emancipated*; v. q. عَتَقٌ; i. e. *who has become free*: pl. طَلَقَاءُ. (TA.) — It is said in a trad, طَلَقَاءُ مِنْ قُرَيْشٍ وَالْعَقَاءُ مِنْ تَقِيفٍ, [The طَلَقَاءُ are of Kureysh; and the عَقَاءُ, of Thakeef]. طَلَقَاءُ being app applied to Kureysh as it has a more special signification than العَقَاءُ: but accord. to Th, طَلَقَاءُ signifies *those who have been brought within the pale of El-Islām against their will* (TA) — طَلِيْقُ اللِّسَانِ: and طَلِيْقُ الدِّينِ: and طَلِيْقُ ذِيْقٍ: see طَلَقٌ again, the last in two places. — طَلِيْقُ الْوَجْهِ means † *The wind*. (O, K, TA.)

طَلَقٌ } see مَطْلَقٌ.
طَلِيْقٌ }

طَلَقٌ A she-camel *not having having her fore shank and her arm bound together*: (TA:) or *not having upon her a خَطَامٌ* [or halter]. (IDrd, O, K:) or *repairing to the water*; and so مَطْلَقٌ; (Aboo-Nagr, K, TA;) of which latter the pl. is مَطَالِقٌ: (TA) or *that is left a day and a night and then milked*: (K.) pl. طَوَالِقُ

and طَلَقَةٌ and أَطْلَاقُ; which last is expl. by AA as meaning *she-camels that are milked in the place of pasturing*. (TA) See also طَلَقٌ, first sentence. and for an explanation of the pl. طَوَالِقُ applied to camels, see طَلَقٌ, second sentence. Also (O) طَلَقٌ, (S, O,) or طَلَقَةٌ, (K,) signifies A she-camel *which the pastor leaves for himself, not milking her at the water*. (S, O, K) the former is expl. by Esh-Sheybānee as meaning *one which the pastor leaves [with her udder bound] with her صِرَارٌ, not milking her in the place where she lies down to rest*: (TA) or the latter signifies, (Lth, O, K,) and the former also, (Lth, O,) a she-camel *that is set loose among the tribe to pasture where she will in any part of the tract adjacent to their place of alighting or abode*, (Lth, O, K, [من جَانِبِهِ in the CK being erroneously put for مِنْ جَانِبِهِ,]) *that has not her fore shank and her arm bound together when she returns in the afternoon or evening, nor is turned away [from the others] in the place of pasturage* (Lth, O) or طَلَقٌ signifies a she-camel, (S, Mṣb,) and a ewe, (S,) *that is set loose, or dismissed, to pasture where she will* (S, Mṣb) and also as first expl. in this sentence. (S) it is mentioned by El-Fāiābee as signifying a ewe *left to pasture by herself, alone*. (Mṣb) — [Hence,] طَلَقٌ and طَلَقَةٌ, (S, Mgh, O, Mṣb, K,) the former, without ة, used by all, (Mṣb,) the latter occurring in a verse of El-Aashā, (S, Mgh, O, Mṣb,) ending a hemistich, and pronounced طَلَقَةٌ, (S, O, Mṣb, [which cite the verse somewhat differently,]) † *A woman [divorced, or] left to go her way*, (S, Mgh, O, Mṣb,*) or *separated from her husband [by a sentence of divorce]*. (S, Mgh, Mṣb, K, TA.) both mentioned by Akh (O, TA) accord. to IAMB, one says طَلَقٌ only, because it applies only to a female: accord. to Lth and IF, طَلَقَةٌ means طَلَقَةٌ عَدَا [divorced, &c., to-morrow]; and Lth adds that it is thus to accord with its verb, طَلَقْتُ. some, however, say that the ة is affixed in the verse of El-Aashā by poetic license, to complete the hemistich; but an Arab of the desert, in reciting this verse to As, is related to have said طَلَقٌ [which equally completes the hemistich]. and the Bagrees hold that the sign of the fem. gender is elided in طَلَقٌ because it is a possessive epithet, meaning ذَاتُ طَلَقٍ [having divorce]. (Mṣb.) — أَوْجَهُ طَوَالِقُ: and نَيْلَةٌ: see طَلَقٌ, latter half.

طَلَقٌ dim. of أَطْلَاقُ. (S, O.) See 8.

طَلَقٌ dim. of إِسْتِطْلَاقُ. (S, O.) See 10.

مَطْلَقٌ: see طَلَقٌ, first sentence. — [Hence,] يَدُهُ مَطْلَقَةٌ: see طَلَقٌ again, former half. — See also طَلَقٌ. مَطْلَقٌ مَاءٌ means † *Water that is unrestricted*. (TA.) And حُكْمٌ مَطْلَقٌ means † *A judicial decision, or an ordinance or the like, or a rule, that is unrestricted, or absolute, or in which is no exception*. (TA.) — مَطْلَقٌ

مَطْلَقٌ: and أَلَيْدُ الْيَمَنِ: each applied to a horse: see طَلَقٌ. — [Golius, as on the authority of Meyd, explains it as signifying also *A place where horses meet to be sent forth to run, or race*: but what here next follows inclines me to think that it may be correctly مَطْلَقٌ.]

مَطْلَقٌ One *desiring to outstrip with his horse in a race*. (K.)

مَطْلَقٌ. see طَلَقٌ. — Also, (S, O, Mṣb, K,) and مَطْلَقٌ, (O, Mṣb, K,) and طَلَقَةٌ, (S, O, K,) and طَلَقٌ, (K,) and طَلَقٌ, this last mentioned by Z, (TA,) † *One who oftentimes divorces, or dismisses, wives*. (S, O, Mṣb, K, TA.)

مَطْلَقٌ. see what next precedes.

مَطْلُوقَةٌ: see طَلَقٌ. — اِمْرَأَةٌ مَطْلُوقَةٌ † *A woman taken with the pains of parturition*. (Mgh, Mṣb.)

مَطْلَقٌ and مَطْلَقٌ dims. of مَطْلَقٌ. (S)

مَطْلَقٌ اللِّسَانِ } see طَلَقٌ, former half.
مَطْلَقٌ اللِّسَانِ }

مَطْلَقٌ. dim. of إِسْتِطْلَاقُ. (S, O.) See 7.

طلم

1. طَلَمَ الْحَبْرَةَ, (K,) aor. طَلَمَ, (TK,) inf. n. طَلْمٌ, (TA,) *He made the cake of bread even, or equable*. (K)

2. طَلَمَ, inf. n. تَطْلِيمٌ, *He beat a cake of bread baked in hot ashes with his hand*, (K, TA) *in order that it might become cool*. (TA.) Hence the saying of Hassán.

* تَطْلُ جِيَادًا مُتَمِطِرَاتِ *
* يُطْلِمُهُنَّ بِالْحُمْرِ السَّاءِ *

(K, TA.) or, as some relate it, يُطْلِمُهُنَّ; but this is weak, or repudiated: (K:) or this is the correct reading, and the more obviously appropriate in meaning, accord. to MF, and accord. to IATH, it is the reading commonly known, and the same as the former in meaning: (TA:) the meaning is, [Our coursers passing the day running like the pouring of rain,] the women wiping the sweat from them with the mufflers: (K, TA.) or, as some say, [the women with the mufflers] beating them with the hands in removing the dust that was upon them. (TA.)

طَلْمٌ A table upon which the bread is expanded [previously to the baking]. (K.)

طَلْمٌ Dirt of the teeth in consequence of neglect [of the use] of the سَوَاكُ [or tooth-stick]. (K.)

طَلْمَةٌ A خُبْزَةٌ, (S, K, TA,) [i. e. a cake of bread, or lump of dough,] baked in hot ashes in a hollow in the ground; what people [now] call a مَلَّةٌ; but this is the name of the hollow itself: what is baked in this is [properly called] the-

طَلْمٌ and حُمَزَةٌ and مَلِيلٌ (S, TA) pl. طَلْمٌ. (L, TA.) It is said in a prov., إِنَّ دُونَ الطَّلْمَةِ حَرَطٌ قَنَادٌ هَوْتَرٌ (Meyd, TA) [i. e. Before the attainment of the cake of bread baked in hot ashes is the stripping of the leaves, by grasping each branch and drawing the hand down it, of the tragacanth of Howbar] the طَلْمَةُ is the cake of bread that is put in hot ashes, and Howbar is a place abounding with the tragacanth the prov. is applied in relation to a thing that is unattainable. (Meyd)

طَلْمٌ The [tree called] تَوْمَرٌ [q. v.]; which is [erroneously said to be] hemp-seed (حَبُّ الشَّهْدَايَح). (K.)

مُطَلِّمَةٌ The implement with which bread is expanded. (KL.)

طلى and طلو

1. أَطْلُو، الطَّلَى (S, TA,) or أَطْلُو، aor. طَلَى; (TA,) and طَلَيْتُهُ (S, K, TA,) aor. أَطْلَى، inf. n. طَلَى، (TA,) I tied the young lamb or kid, (S, K, TA,) by its leg, (S, TA,) to a peg, or stake, (TA,) and confined, restrained, or withheld, it. (S) And طَلَيْتُ الشَّيْءَ I confined, restrained, or withheld, the thing. (S, K, TA.) = طَلَيْتُهُ بِهِ (S, Mgh, Msh,) aor. أَطْلَى، (Msh,) inf. n. طَلَى، (S, Msh,) I daubed, bedaubed, smeared, or besmeared, it, (Mgh;) [rubbed, or did, it over, anointed, painted, varnished, plastered, coated, overspread, or overlaid, it; with it; i. e. with any fluid, semifluid, liniment, unguent, or the like, as, for instance,] with oil, (S,) or tar, (Mgh,) or clay, or mud, (Msh,) &c. (S, Mgh, Msh) You say, طَلَى الْبَعِيرَ الْهَيْئَةَ، and بِالْهَيْئَةِ [the latter of which is the more common,] aor. يَطْلَى، (K,) inf. n. as above, (TA,) He daubed, bedaubed, smeared, or besmeared, the camel with tar; as also طَلَاهُ، [but app. in an intensive sense, or relating to several objects,] (K, TA,) inf. n. تَطْلِيَةٌ. (TA.) [And طَلَاهُ بِاللَّحْمِ He gilded it. And طَلَاهُ بِالْعَصَا He silvered it.] — Hence, طَلَى اللَّيْلَ الْإِمَّا قُطُطٌ † The night covered [with its darkness] the adjacent regions, or the tracts of the horizon; like as when a camel is daubed with tar. (TA.) — And طَلَى، aor. يَطْلَى، † He reviled [another], or vilified [him]; (TA;) as also طَلَى، (K, TA,) inf. n. تَطْلِيَةٌ; (K,) or تَطْلِيَةٌ signifies the reviling, or vilifying, in a foul manner. (IAar, TA.) — And طَلَى الْبَقْلُ † The herbs, or leguminous plants, appeared upon the surface of the earth [as though they overspread it with a coating of colour]. (TA.) = طَلَى فَمُهُ، aor. يَطْلَى، inf. n. طَلَا، His mouth had a yellowness in the teeth. (S, TA.) طَلَا [in relation to the mouth but in a somewhat different sense] is mentioned in the K in art. طلو and not in art. طلى; but it belongs to both of these. (TA.)

2: see the preceding paragraph, in two places.

طَلَيْتُ فَلَانًا — (S,) inf. n. تَطْلِيَةٌ (S, K,) signifies also I tended, or took care of, such a one in his sickness; undertook, or managed, or superintended, the treatment of him therein. (S, K, TA.) = And تَطْلِيَةٌ also signifies The act of singing. (AA, K)

4 اطلت She (a wild animal) had with her a young one, which is termed طَلًا. (IKtt, TA) = اطلى (said of a man, S, TA, and of a camel, TA) He had an inclining of the neck (S, K, TA) towards one side when said of a man, (TA,) on the occasion of death, (S, K, TA,) or on some other occasion. (S, TA.) — Hence, (IAth, TA,) طَلَا، (K, TA,) occurring in a trad., (TA,) means مَا مَالَ إِلَى هَوَاهُ [i. e. † No prophet ever inclined to his natural desire] (K, TA.) as some relate it, مَا أَطْلَى، but this is a mistake. (TA.)

5 تَطْلَى: see 8 — Also, (said of a man, TA,) He kept to diversion, sport, or play, and mirth. (K, TA)

8 اَطْلَى (S, Mgh, Msh, K,) of the measure أَفْعَلَ، (S, Mgh, Msh,) and تَطْلَى، (S, K,) [He, or it, was, or became, daubed, bedaubed, smeared, or besmeared; rubbed, or done, over, anointed, painted, varnished, plastered, coated, overspread, or overlaid, or] he daubed, &c., himself (S, Mgh, Msh, K) به [with it], (S, K,) i. e. [with any fluid, semifluid, liniment, unguent, or the like; as, for instance,] with oil, (S,) or tar, (Mgh, K,) or clay, or mud, (Msh,) &c. (S, Mgh, Msh)

12. اَطْلُوْنِي He was good in speech = and He was defeated, or put to flight. (IAar, TA in art. خلى.)

طَلَا The young one of any of the cloven-hoofed animals. (S, TA [in the latter of which is added, as from the S, وَالْحَبِّ, but this is app. a mistake]) or the young one of the gazelle, when just born. (M, Msh, K. [see نَصْرٌ]) and the youngling, of any kind; as also طَلُوْ؛ (K, TA;) which latter is mentioned by IDrd; but expl. by him as meaning the young one of a wild animal. (TA.) and طَلُوْةٌ has this last meaning (K, TA) likewise accord. to IDrd: (TA) the pl. [of pauc.] of طَلَا is أَطْلَاةٌ (S, Msh, K) and [of mult.] طَلَاةٌ (K) and طَلَى (K, TA, but omitted in the CK) and طَلَى (Lth, TA) and طَلَى (K) and طَلِيَانٌ (Lth, K.) [See also طَلَى.] — [And, accord. to Freytag (in art. طلى), An infant until a month old or more: but for this he has named no authority.] = And The person; syn. شَخْصٌ. (S, K.) So in the saying, إِنَّهُ لَكَيْفٌ طَلَى [Verily he is goodly, or comely, in person]. (S.) = Also Daubed, or smeared, with tar. (S, K.) [See also طَلَى.] — And A man having a severe disease: (K, TA;) having no dual nor pl., or, as some say,

(TA,) the pl. is أَطْلَاةٌ, and the dual is طَلِيَانٌ. (K, TA) [See also مُطَلَّى.] = And Desire; syn. هَوَى. (K, TA) So in the saying, قَصَى طَلَاهُ مِنْ حَاحِنِهِ [He accomplished his desire of that which he wanted] (K, TA.) [Or, as Freytag says, on the authority of the Deewán of the Hudhalees, accord. to some it signifies Pleasure (voluptas) and accord to others, thirst. But see طَلَا] — See also طَلَاوَةٌ, in two places = And see also طَلَاةٌ, last sentence.

طَلَا Pleasure, or delight (K.) = See also طَلَاةٌ.

طَلُوْ see طَلَا, first sentence.

طَلُوْ The wolf. (K) — And A hunter, or pursuer of wild animals or the like, slender in body. (Aboo-Sa'eed, K, TA: [in the CK, الْقَابِضُ is erroneously put for الْقَابِضُ]) said to be [so called as being] likened to the wolf. (Aboo-Sa'eed, TA) Et-Tuimmah says,

صَادَقَتْ طَلُوًّا طَوِيلَ الطَّوَى +
حَامِطَ الْعَيْنِ قَلِيلَ السَّامِ *

[She, or they, (app. referring to one or more of the objects of the chase,) encountered a hunter slender in body, a long endurer of hunger, one whom sleep did not overcome, little, or seldom, subject to disgust]. (Aboo-Sa'eed, TA.) = See also طَلَاةٌ, last sentence.

طَلَاةٌ (S, K, TA) accord. to AA and Fr, (S, TA,) and so says Sb on the authority of Abu-l-Khattab, (TA,) or طَلِيَّةٌ (S, K, TA) accord. to Ag, (S, TA,) each with damm, (TA,) is sing. of طَلَا or طَلَى; which signifies Necks: (S, K) or the bases of the necks. (M, K) or the broad part [or parts] beneath the protuberant bone behind the ear: or, accord. to ISk, the sides of the neck. Sb says that طَلَاةٌ and طَلَا are of the class of رُطْبَةٌ and رُطْبٌ, not of the class of تَمْرَةٌ and تَمْرٌ. (TA) [but see art. رطب, in which it is said, as on the authority of Sb, that رُطْبٌ is not a broken pl. of رُطْبَةٌ, being masc. like تَمْرٌ:] طَلُوْةٌ, also, signifies the side of the neck, as a dial. var. of طَلَاةٌ or of طَلِيَّةٌ. (TA.)

طَلُوْةٌ The whiteness of the dawn, (K, TA,) and of blossoms, or flowers. (TA) = See also طَلَاةٌ.

طَلُوْةٌ: see طَلَا: = and see also طَلَاةٌ, last sentence.

طَلِيَّةٌ A single act of daubing or smearing or the like. pl. طَلِيَّاتٌ. (Mgh.) = See also طَلَاةٌ, last sentence.

طَلِيَّةٌ: see طَلَاةٌ. = Also A portion, tuft, or wisp, of wool, with which many camels are daubed [with tar]; also called رِبْدَةٌ: whence the saying, مَا يُسَاوِي طَلِيَّةً [It is not worth a طَلِيَّة]. (TA.) — See also طَلَاةٌ. — And see طَلَاةٌ, last sentence.

طَلِيَّةٌ A she-camel daubed, or smeared, (طَلِيَّةٌ, K, TA,) with tar. (TA.) [See also طَلَا.] — And A mangy she-camel: (K:) app. so called because the she-camel is not daubed, or smeared, [with tar] unless mangy. (TA.) — And The rag of a menstruous woman. (K, TA) whence the prov., أَهْوَنُ مِنَ الطَّلِيَّةِ [More despicable than the طَلِيَّة] or, accord. to IAAr, this is called طَلِيَّةٌ. (TA.) — [In some copies of the K, this word is erroneously put for طَلِيَّةٌ, q. v.]

طَلَوَةٌ: see طَلَوَانٌ. — Also [The green substance that overspreads stale water, called] طَحْلَبٌ; and so طَلَاوَةٌ. (Sgh, TA.)

طَلَوَانٌ see طَلَاوَةٌ.

طَلَوَانٌ and طَلَوَانٌ [or app. the last only accord. to some copies of the K] Expectation: and slowness, or tardiness; as also طَلَاوَةٌ, (K, TA,) with fet-h. (TA.) See also طَلَاوَةٌ.

طَلَوَانٌ: see the next preceding paragraph: and see also طَلَاوَةٌ.

طَلِيَّانٌ: see طَلِيٌّ.

طَلِيَّانٌ: see طَلَاوَةٌ.

طَلَاٌ The coat upon the surface of blood. (K) [See also طَلَاوَةٌ. And see طَلَاَةٌ.]

طَلَاٌ Tar: and anything (S, Mgh, Msh, K) of the like kind (Mgh, Msh) with which one daubs or smears or the like; [i. e. any fluid, semifluid, liniment, unguent, oil, varnish, plaster, or the like, with which a thing is daubed, smeared, rubbed or done over, anointed, painted, varnished, plastered, coated, overspread, or overlaid,] (S, Mgh, Msh, K;) as also طَلَاوَةٌ, which by rule should be طَلَايَةٌ, for it is from طَلَبْتُ. (TA, in which طَلَايَةٌ is afterwards mentioned as having the same meaning.) — And, as being likened thereto, † Any thick beverage or wine: (Mgh) expressed juice of grapes cooked until the quantity of two thirds has gone by evaporation; (S, A, Mgh,) called by the Persians مَيْسَخْتَج [or مَيْ] [يُسَخْتَه]; called by the Arabs طَلَا as being likened to tar: (A, Mgh*) or thick expressed juice, or wine, cooked until half of it has gone: (K) in a verse of Ibn-Sukkarah, shortened to طَلَاٌ, for the sake of the metre. (Har p. 302.) — And † Wine [in an absolute sense] (S, K) is thus called by some of the Arabs, for the purpose of euphemism. (S.) 'Obeyd Ibn-El-Abras said to El-Mundhir when he [the latter] desired to slay him, هِيَ الْخَمْرُ تُكْنَى بِالطَّلَا كَمَا الدِّبُّ يُكْنَى أَبَا جَعْدَةَ [It is wine: it is surnamed الطَّلَا like as the wolf is surnamed جَعْدَةُ]: i. e. thou pretendest to show honour to me while desiring to slay me; like the wolf, whose acting is not good though

his surname is good: (S:) or, as cited by IKt, هِيَ الْخَمْرُ تُكْنَى بِالطَّلَا: and in the M,

هِيَ الْخَمْرُ يُكُونُهَا بِالطَّلَا

[forming a hemistich; the words كَمَا الدِّبُّ الدَّخْلُ, cited above, completing the verse]. (TA.) — And † The ashes between the three stones upon which the cooking-pot is placed: so called by way of comparison [to tar]. (TA.) — And Pure silver. (TA.) — And † Revilement, or reproach (K.) — Also The cord with which the leg of the lamb, or kid, is tied (S, K) to a peg, or stake; (S;) and so طَلَوٌ and طَلَوَةٌ: (TA.) or the string with which the leg of the kid is tied as long as he is little; (Lh, TA,) and so طَلِيَّةٌ and طَلِيَّةٌ and طَلِيٌّ [or طَلَا]. (TA.)

طَلِيٌّ Confined, restrained, or withheld; [and particularly tied by the leg, as is shown by what follows;] as also مَطْلِيٌّ. (S.) — And A young lamb or kid. (ISK, S, K:) so called because it is tied by the leg for some days to a peg, or stake: (ISK, S:) pl. طَلِيَّانٌ; like رَعْنَانٌ, (ISK, S, K,) pl. of رَغِيْفٌ: (ISK, S:) it is thus pluralized like a subst. because it is an epithet in which the quality of a subst. is predominant. (AAF, TA.) [See also طَلَا.] — [Hence الطَّلِيٌّ meaning † The sign of Aries: see an ex. voce حَبَلٌ.] — Also A yellowness in the teeth; and so طَلِيَّانٌ: like صَبِيٌّ and صَبِيَّانٌ [in form]. (S.) [See also طَلَاوَةٌ.]

طَلَاوَةٌ: see the next paragraph, in two places: — and see also طَلَوَانٌ.

طَلَاوَةٌ, and طَلَاوَةٌ, (Az, S, ISd, Msh, K,) the former preferred by Az, (TA, and this, only, mentioned in the Mgh,) and طَلَاوَةٌ, (K,) Beauty, goodness, grace, comeliness, or pleasantness: (Az, ISd, S, Mgh, Msh, K.) ISd says, it is in that which has growth and that which has not growth. (TA.) One says, عَلَيْهِ طَلَاوَةٌ [Upon him, or it, is an appearance of beauty, &c.]. (Msh.) And مَا عَلَيْهِ طَلَاوَةٌ [There is not upon him, or it, &c.]. (S.) And إِنَّ لِلْقُرْآنِ لَطَلَاوَةً [Verily to the Qur'an pertains beauty, &c.]. (Mgh, from a trad.) And مَا عَلَى وَجْهِهِ حَلَاوَةٌ وَلَا طَلَاوَةٌ [There is not upon his face an appearance of sweetness nor an appearance of beauty, &c.]. (TA.) — Also, (K,) or the first, with damm, (TA,) Enchantment, or fascination: (K) a meaning mentioned by ISd. (TA.) — And (the first, TA) The thin skin that overspreads the surface of milk, (T, ISd, K, TA,) as also طَلَايَةٌ, (Kr, TA,) or of blood. (ISd, K, TA.) [See also طَلَاَةٌ.] — And Remains of food in the mouth. (Lh, K, TA.) — And Salwa becoming dry (K, TA) and thick (TA) in the mouth, by reason of some accident, (K, TA,) or, as in the M, from thirst, (TA,) or disease; (K, TA;) the first and † second have this meaning; (TA;) as also طَلَاٌ (K) [and app. طَلَوَانٌ and طَلَوَانٌ also accord. to the copies of the K followed in the TA; but see طَلَوَانٌ above]: it is

also said that طَلَوَانٌ, with fet-h, signifies salwa becoming dry upon the teeth from hunger; and has no pl.: طَلَاٌ is the inf. n. of طَلِيٌّ فَوْهٌ: and signifies also a whiteness that comes upon the teeth from disease or thirst; and so طَلِيَّانٌ. (TA.) [See also طَلِيٌّ.] — For other meanings of طَلَاوَةٌ, see طَلَوَانٌ, — and طَلَاَةٌ. — It signifies also A small quantity of herbage or pasture. (TA.)

طَلَاوَةٌ: see طَلَاوَةٌ, first sentence.

طَلَايَةٌ: see طَلَاَةٌ: — and see also طَلَاوَةٌ.

طَلِيَّا, thus correctly, as written by Sgh in the TS, not, as in the copies of the K, طَلِيَّا [or طَلِيَّةٌ], (TA,) The mange, or scab (K, TA.) And A certain purulent pustule, [or eruption,] resembling the قُوْنَاءُ [or ringworm], (K, TA,) that comes forth in a man's side; whereupon one says to him, "It is only قُوْنَاءُ, and not طَلِيَّا;" thus making light of it to him. (TA.)

طَلِيٌّ A draught of milk: (K:) but this is of the measure فَعْنَى, belonging to art. طَل. (TA.) [See طَلَّةٌ in that art.]

طَلَاٌ A seller of the thickened juice called طَلَا. (MA.)

طَلَاٌ Blood, (A'Obeyd, S, K, TA,) itself; applied to that of a slain person: or, accord. to Abou-Sa'eed, a thing [or fluid] that comes forth after the flow of the blood, differing from blood in colour, on the occasion of the exit of the soul of the slaughtered animal: and the blood with which one daubs, or smears. (TA.) [See also طَلَاَةٌ.]

طَلَالٌ A water to which camels come to drink overspread with [the green substance called] طَحْلَبٌ [and طَلَوَةٌ]. (K, TA.) — And † A dark night: (AA, K, TA:) as though it smeared [with tar] the forms, or persons, of men, and obscured them. (AA, TA.)

مِطْلِيٌّ: see what next follows.

مِطْلَاَةٌ (S, K) and مِطْلِيٌّ (K) A narrow tract of ground in which water flows: (K:) or soft ground that gives growth to the trees called عَضَاهُ, (as in the S and in some copies of the K,) or عَضَا: (so in other copies of the K and in copies of the T and M:) and المِطْلَايُ, which is the pl. [of the latter, or المِطْلَايُ pl. of the former], signifies the soft places: (TA:) or the places in which the wild animals feed their younglings. (S, K, TA:) so it is said. (S.)

مِطْلِيٌّ: see طَلِيٌّ: — see also طَلَاٌ; and see the fem., with ة, voce طَلِيَّةٌ. — [Hence,] أَمْرٌ مِطْلِيٌّ † A dubious and obscure affair, or case, as though it were smeared over with that which involved it. (TA.) — And عَوْدٌ مِطْلِيٌّ † A stick, or rod, or branch, not stripped of the peel or bark. (TA.)

مُطْلِيٌّ Having a constant, or chronic, disease, (K, TA,) and bent thereby. (TA.) [See also

طَلًا.] — And *Imprisoned without hope of liberation.* (K.)

طمر

1. طَمَّرَ, (MA, K, TA,) aor. طَمَّرَ , (TA, [by rule it should be طَمَّرَ ,]) inf. n. طُمُورٌ (MA, K, TA) and طَمَّرَ , (K, TA,) said of water, *It was, or became, abundant, (MA, K, TA,) and rose high, or to a high pitch.* (TA.) [See also طَمَّى .] And طَمَّرَ means [$\text{طَمَّرَ سَيْلَ الْوَادِي}$ i. e. *The torrent of the valley or water-course*] rose high, or to a high pitch, and predominated. whence the prov., $\text{جَرَى الْوَادِي فَطَمَّرَ عَلَى الْقَرْيِ}$; in explanation of which Meyd says, i. e., [*The torrent of the valley or water-course (سَيْلَ الْوَادِي) flowed, (so in the Provs. of Meyd,) and filled up, or choked up, meaning destroyed by filling up, or choking up, the channel by which the water ran into the meadow: and he says that the prov. is applied to the case in which evil exceeds the ordinary limit.* (Har p. 127.) [or, accord. to Z, it means a man's overcoming his adversary: (Freytag's Arab. Prov. i. 278.) but it should be observed that طَمَّرَ in this sense is trans. without a prep.:] one says of a torrent, (S, Meyd, and Har ubi suprâ,) $\text{طَمَّرَ الرَّكْبَةَ}$, (S, Meyd, K, Har,) aor. طَمَّرَ and طَمَّرَ , (K, TA,) the latter on the authority of IAar, inf. n. طَمَّرَ , (TA,) *It filled up, or choked up, the well,* syn. دَفَنَهَا , (S, Meyd, K, Har,) or كَبَسَهَا , (IAar, TA,) and made it even or level (سَوَّاهَا) [*with the ground around it*] (S, K:) and $\text{طَمَّرَ الشَّيْءَ بِالتُّرَابِ}$, inf. n. طَمَّرَ , *He covered over the thing with earth, or dust;* syn. كَبَسَهُ : (TA) and $\text{طَمَّرَ الْإِنَاءَ}$, (K, TA,) inf. n. طَمَّرَ , (TA,) *He filled the vessel (K, TA) so that the contents overflowed its edges:* (TA.) and $\text{طَمَّرَ الْبَيْتَ وَعَيْرَهَا بِالتُّرَابِ}$, aor. طَمَّرَ , inf. n. طَمَّرَ , *He filled the well &c. with earth, or dust, so that it became even with the ground.* (Mgh, Mṣb:) and $\text{طَمَّرَ التُّرَابَ}$ *The earth, or dust, so filled it.* (Mṣb.) — [Hence, i. e. from طَمَّرَ الْوَادِي meaning as expl. in the beginning of the next preceding sentence,] one says, طَمَّرَ الشَّيْءَ , (S, K,) aor. طَمَّرَ , (S, TA,) [inf. n. طَمَّرَ and طُمُورٌ] + *The thing abounded so that it rose to a high pitch, or had ascendancy, and overcame.* (S, K.) And طَمَّرَ الْأَمْرَ , inf. n. طَمَّرَ , + *The affair, or event, rose to a high pitch, or had ascendancy, and overcame:* (Mṣb:) or *was, or became, great, or formidable.* (Har p. 127.) And $\text{أَمْرٌ يَطْمَرُ وَلَا يَتَمَرُ}$ [app. يَطْمَرُ agreeably with analogy, in order to assimilate the former verb with the latter, as is often done; meaning + *An affair that is great, or formidable, and that will not become accomplished.* (TA.) And $\text{طَمَّتِ الْفِتْنَةُ}$ + *The sedition, or conflict and faction, or the like, was, or became, vehement, or severe.* (TA.) And $\text{دَاهِيَةٌ تَطْمَرُ عَلَى الدَّوَاهِي}$ [i. e. تَطْمَرُ or تَطْمَرُ], meaning + [*A calamity that predominates over [the other calamities].*

(Har p. 127.) — طَمَّرَ عَنَيْهَا and طَمَّرَ الْقَرَسَ (the stallion) *leaped the mare.* (TA.) And $\text{طَمَّرَ الشَّجَرَةَ}$, (K,) inf. n. طَمَّرَ , (JM,) *He (a bird) mounted upon the top of the tree.* (K.) — طَمَّرَ said of a man and of a horse, aor. طَمَّرَ and طَمَّرَ , inf. n. طَمِيرٌ and طَمِيرٌ , *He was, or became, light, or active, (K, TA,) and quick* (TA) or *he went away upon the face of the earth* (K, TA) or *he went away in any way* (TA.) And *He ran in an easy manner* (K.) or so طَمَّرَ , aor. طَمَّرَ , inf. n. طَمِيرٌ : (TA) and طَمَّرَ , with kesr, inf. n. طَمِيرٌ , *He passed along running in an easy manner* (S.) and so, accord. to As, طَمَّرَ , inf. n. طُمُورٌ . (TA) [See also طَمَّى .] — طَمَّرَ رَأْسَهُ , (K,) aor. طَمَّرَ , inf. n. طَمَّرَ , (TA,) *He took somewhat from [the hair of] his head;* عَصَ مِنْهُ . (K.) [So in my MS. copy. in the CK and TA, erroneously, عَصَ , with the unpointed ع; and thus in the TK, in which, however, the phrase is well expl. on the authority of the A, as meaning *he shaved a portion of his head* see also the pass. part. n.] And طَمَّرَ شَعْرَهُ , (S, K,) aor. طَمَّرَ , inf. n. طَمَّرَ , (TA,) *He cut his hair, (S, K, TA;) and he cut it off entirely.* (TA.) And طَمَّرَ سَعْرَهُ , (S, K,) inf. n. طُمُورٌ , (S,) عَقَصَهُ ق. ٤ , [i. e. *He plaited his hair. or twisted it &c.*] (S, K.)

2. طَمَّرَ , inf. n. تَطْمِيرٌ , *He (a bird) alighted upon a branch.* (Aboo-Naṣr, S, K.)

4. طَمَّرَ شَعْرَهُ *His hair attained, or drew near, to the time for its being cut; as also* اسْتَطَمَّرَ . (S, K.)

7. اِطْمَرَّ , said of a rivulet, [and in like manner of a well, &c.,] *It became filled up with earth, or dust, so as to be even with the ground [around it].* (Mgh)

10: see 4.

R. Q. 1. طَمَّرَ *He swam in the midst of the sea.* (IAar, K.) — And *It (the sea) became full.* (TA.) — *He had a barbarousness, or viciousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly.* (TA.)

طَمَّرَ [as an inf. n.: see 1. — As a subst.,] see the next paragraph.

طَمَّرَ The sea: (S, K, TA:) said to be so called because of its overwhelming what is in it (لَأَنَّهُ $\text{طَمَّرَ عَلَى مَا فِيهِ}$): but in this sense the word is said to be طَمَّرَ , and to be pronounced with kesr for the purpose of assimilating it to طَمَّرَ . (TA.) One says, $\text{جَاءَ بِالْطَمَرِ وَالزَّيْتِ}$, meaning *He brought much wealth:* (S, TA:) or the meaning in this instance is $\text{الْأَمْرُ الْكَبِيرُ}$ [app. a mistranscription for $\text{الْأَمْرُ الْكَبِيرُ}$ i. e. *that which was a great event*]: so says As: or *much of everything: or much and little: thus accord. to Aboo-Tālib: or what was moist and what was dry: or the leaves of trees, and what had fallen off from them.* (TA. [See

more voce طَمَّرَ and see also what here follows.]) — And *Water*. (K, TA) or *much water*; as also طَامَرٌ [or طَامَرٌ] (TA:) or the *rubbish and scum, and the like, that is upon its surface, or that is driven along by it*. (K, TA) and thus expl. as used in the saying above-mentioned. (TA.) — And *A large number* (K) and this also is said to be meant in the phrase above. (TA.) — And *A wonderful thing*; syn. عَجَبٌ and عَجِيبٌ [which here, as in many other instances, evidently signify the same] (K) and this too is said to be meant in the phrase above. (TA.) — And *A male ostrich*: (K:) because of the lightness of his pace. (TA.) — And *A courser, or swift horse*; as also طَمِيرٌ : (K, TA: [see also طُمُورٌ]) called طَمِيرٌ because of his light and quick, or easy, running (لَطِيمٌ); or as being likened to the sea, as a horse is termed بَحْرٌ and سَكْبٌ and عَرَبٌ . (TA.) — And *A large ذكر*. (K.) because its head is مَطْمُورٌ [as though this epithet meant "bare"]. (TA.) — الطَّمَرُ is also said in the K to signify النَّكْسُ , but [SM says] I think that this is a mistranscription for الطَّمَرُ meaning النَّكْسُ [see $\text{طَمَّرَ الرُّكْبَةَ}$ in the first paragraph]. (TA.)

طَمَّةٌ A company, or congregated body, of men: and the middle of them: one says, $\text{لَقِيتُهُ فِي طَمَّةٍ}$ [*I met him, or found him, in the company of people, or in the midst of the people*]. (TA.) — Also *Error*; or *deviation from the right course*: and *confusion, or perplexity, and inability to see the right course.* (TA.) — And *Dirt, or filth*; syn. قَذَرٌ . (TA.) — And *Human dung* (K.) AZ says, When thou givest good advice to a man and he refuses to do aught but follow his own opinion alone, $\text{دَعُهُ يَتَرَمَّعُ فِي طَمَّتِهِ}$ [*Leave him wallowing in his dung*]. (TA.) — And *A portion (K, TA) of herbage, mostly (TA) of what is dry, or dried up.* (K, TA.)

طَمِيرٌ Hardy, strong, or sturdy: occurring thus, without idghâm, in a verse of 'Adee Ibn-Zeyd; applied to a beast such as is termed قَارِخٌ . (TA.)

تَوَسَّطَ طُمُورٌ A swift horse. (TA. [See also طَمَّرَ].)

طَمِيرٌ : see طَمِيرٌ . — Also *A medley of men, or people: and a multitude thereof.* (TA.)

طَامَرٌ [part. n. of 1]: see طَمَّرَ : — and see the paragraph here following.

طَامَاةٌ A calamity that predominates over others: (K, and Har p. 127) or simply a calamity. (TA.) It is said in a trad. of Aboo-Bekr En-Nessâbeh, $\text{مَا مِنْ طَامَاةٍ إِلَّا وَفَوْقَهَا طَامَاةٌ}$ (S, TA) i. e. *There is no calamity but above it is a calamity.* (TA.) — And *A great, or formidable, thing*; as also طَامَرٌ . (TA.) — And *A cry, or vehement cry, that overcomes everything.* (TA.) — And الطَّامَاةُ signifies

The resurrection: (S, Msb, K:) so called because it surpasses, or predominates over, everything: (S, Msb, TA) and also called الطَّامَّةُ الْكُبْرَى. (Har p 346)

طَمْرُطِي and طَمْرُطَانِي (S, K) and طَمْرُطِي (K) and طَمْرُطِي (TA) A man having a barbarousness, or vitiousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly (S, K, TA.) and Aboo-Turab explains [the pl. of the first] طَمْرُطِي as meaning foreigners (عَجَم). (TA) Hence the saying of the poet, (S,) Antarah, (TA,)

* نَأْوِي لَهُ قُلُوصَ السَّعَامِ كَمَا أَوْتُ *

* خَرَقَ يَمَانِيَةً لِأَعْجَمِ طَمْرُطِي *

(S, TA;) respecting which Fr relates his having heard El-Mufaddal say that one of the most learned of men explained to him الخَرَقُ الْيَمَانِيَّةُ as meaning the clouds [app. likened to rags of cloth of El-Yemen], and الأَعْجَمُ الطَّمْرُطِيُّ as meaning the sound of thunder: (TA) or the latter hemistich is thus:

* حَزَقَ يَمَانِيَةً لِأَعْجَمِ طَمْرُطِي *

and the verse means, *To whom* (referring to a male ostrich) *repair the young ostriches, like as herds of camels of El-Yemen repair to one who is impotent, and indistinct, or incorrect, in speech. he likens the male ostrich, in respect of blackness, and want of speech, to an Abyssinian pastor impotent, and indistinct, or incorrect, in speech.* (EM p. 231) — طَمْرُطِي signifies also *A sort of sheep, having small ears, and أعقاب* [or what resemble devlops], like the أعقاب of oxen: they are in the region of El-Yemen. (IDrd, TA.)

طَمْرُطِي A barbarousness, or vitiousness, or an impotence, or impediment, in speech, or utterance, so that the speech is not clear, or correct. (TA. [See R. Q. 1, of which it is the inf. n.])

طَمْرُطِي: } see طَمْرُطِي.
طَمْرُطَانِي

طَمْرُطَانِيَّةٌ حَيْرَ The disapproved phraseology [or pronunciation] of the dialect of Hemyer, (K, TA,) resembling the speech of the foreigners: thus expl. by Mbr and Eth-Tha'libee and others: or, as some say, their change of ل into م [in أم] for آل; of which see several exs. voce أم]. (TA)

طَمْرُطِي The middle of the sea. (K, TA.) — And hence, † Much fire: or the midst of fire. or the main part thereof: occurring in a trad. of Aboo-Talib. (TA.)

طَمْرُطِي: see طَمْرُطِي.

أَذَى أَطْمَرٌ Vehement, or severe, annoyance, molestation, harm, or hurt: in the TA carelessly written أَطْمَر; and there said to be from طَمْرُطِي

العَنْسَةُ, q. v. See also an ex. in the Ham p. 363; where أَطْمَرُ occurs at the end of a verse for أَطْمَرُ used in a like sense; i. e. as an epithet, not as a verb.]

أَطَامِيرُ is said in the K to signify The legs of a beast: but AA says, respecting the phrase مُسْتَعِدَّاتُ أَطَامِيرُ in a verse of Ibn-Mukbil describing a she-camel, that the former of these words is used as meaning legs, and اطامير means brisk, active, or quick and by another, or others, this latter word is said to mean السَّيْرُ فِي السَّيْرِ, i. e. that are quick in pace (TA.)

مَعْقُوصٌ سَعَرٌ مَطْمُومٌ [i. e. Hair plaited or twisted: &c.]. (S, TA) — And مَطْمُومٌ رَأْسٌ A head of which all the hair is cut off. (K* and TA in art. رَق.) And مَطْمُومُ الرَّأْسِ A man having all the hair of his head cut off. (TA in that art.)

طمت

1. طَمَتَتْ (S, Msb, K,) aor. ط, (S, K,) or ط, (Msb,) inf. n. طَمْتُ; (Msb, TA,) and طَمَّتْ (S, Msb, K,) aor. ط; (Msb, K; [accord. to the former of which, the inf. n. of the latter verb seems to be طَمْتُ; but accord. to the K, it seems to be طَمَّتْ,]) She menstruated; said of a woman (S, Msb, K) the primary signification, accord. to Th, that of "devirgination," i. e. "coition with the causing to bleed," being one subsequently given to طَمَّتْ: (TA:) or, as some say, for the first time (Msb, TA:) and accord. to Lh, used peculiarly in relation to a girl, or young woman. (TA.) = طَمَّتْ, aor. ط (S, Mgh, Msb, K) and ط, (S, Msb, K,) the former accord. to most of the readers in the Kur [lv. 56 and 74], (TA,) inf. n. طَمْتُ (S, Msb,) He devirginated her, (Fr, S, Mgh, Msb, K,) namely, a woman, (Mgh,) or his wife, (Msb,) causing her to bleed; (Fr, Mgh, Msb;) not otherwise: (Msb.) or, accord. to some, طَمَّتْ, in a general sense: (TA:) in this sense the verb is used in the Kur; (Msb;) or, as some say, in the sense expl. in the next sentence. (TA) and طَمَّتْ, aor. طَمَّتْ, she was caused to bleed by devirgination. (AHeyth, TA.) — طَمَّتْ (AA, S, TA,) inf. n. طَمْتُ (AA, S, K, TA,) signifies also † He, or it, touched a thing. (AA, S, K, TA:) said in relation to anything that is touched: one says, مَا طَمَّتْ ذَا الرِّتْعِ قَبْلَنَا أَحَدٌ, † No one touched this place of pasturing, or this pasture, before us: and طَمَّتْ هَذِهِ السَّاقَةُ حَبْلٌ, † A rope such as is called عَقَال never touched this she-camel: (AA, S, TA:) and هَذَا وَهَذَا جَمَلٌ مَا طَمَّتْهُ حَبْلٌ قَطُّ, † This is a camel which a rope has never touched. (TA.) — And طَمَّتْ, inf. n. طَمْتُ + He bound the camel's fore shank to his (the camel's) arm. (TA.)

طَمَّتْ Blood: (Fr, TA.) [the context in the TA seems to indicate that it means blood that

flows when a woman, or girl, is devirginated:] or the blood of the menses; (KL, and TA in art. طَمَّتْ;) as also طَمَّتْ. (KL) — And Dirt, filth, or pollution. (K.) — And A thing that induces suspicion, or evil opinion: one says, مَا يَغْلَانُ طَمَّتْ There is not, in such a one, anything that induces suspicion, or evil opinion. (TA.) — And Corruption (L, K; but not in the CK.)

طَمَّتْ see the next preceding paragraph.

طَامِتْ (S, Msb, K,) without ة, (Msb, TA,) A woman, (S, Msb, K,) or, accord. to Lh, peculiarly a girl, or young woman, (TA,) menstruating: (S, Msb, K, TA) or, as some say, for the first time. (Msb, TA)

طمح

1. طَمَحَ بَصَرُهُ إِلَيْهِ (S, L, K,) aor. ط, (K,) inf. n. طَمُوحٌ (K in art. مد, and TK) and طِمَاحٌ and طَمَحَ (TK,) His sight, or eye, became raised towards it, (S, K,) i. e. a thing: (S.) or became stretched and raised towards it. (L.) And طَمَحَ بَصَرُهُ, aor. ط, (L, Msb,) inf. n. طَمُوحٌ (L,) or طَمُوحٌ (Msb,) He raised his eyes; (L, Msb,) [and] so طَمَحَ بَصَرُهُ: (S, K) or cast his eyes (L) towards a thing (إِلَى شَيْءٍ, L, or نَحْوِ شَيْءٍ, Msb) [said to be] from the phrase جَبَلٌ طَامِحٌ. (Msb) And طَمَحَ بَعْيُهُ, said of a proud man, He raised his eye. (A.) And طَمَحَتْ بَعْيُهَا She (a woman) cast her eye at a man. (L) And طَمَحَتْ [alone], said of a woman, She raised her eyes. (L.) And تَطْمَحُ إِلَى الرِّجَالِ [She raises her eyes towards, or looks at, men]. (S.) — And طَمَحَ, inf. n. طِمَاحٌ and طَمُوحٌ (A, L, TA,) He (a horse) raised his head and his eyes in his running: (A, TA:) or he raised his fore legs; (L;) and so طَمَحَ, inf. n. تَطْمِيحٌ: (T, L, K.) [or the former, he was, or became, refractory, and overcame his rider, running away with him: for] طِمَاحٌ is syn. with جِمَاحٌ (K,) or like جِمَاحٌ (Yz, S:) one says, قَوْسٌ فِيهِ طِمَاحٌ [a horse in which is refractoriness, &c.]. (S.) — طَمَحَتْ, aor. ط, (L,) inf. n. طِمَاحٌ (L, K,) is also said of a woman, meaning † She was, or became, disobedient to her husband, resisting him, hating him, and deserting him: (L, K.) and, thus said of a woman, طَمَحَتْ (S, K,) or طَمَحَتْ عَلَى زَوْجِهَا (A,) is syn. with, (A, K,) or like, (S,) جَمَحَتْ † [she went forth from the place where she used to pass the night, in anger, without the permission of her husband]: (S, A, K:) and طَمَحَتْ مِنْ رَوْحِهَا and جَمَحَتْ † she went forth from the house, or tent, of her husband, to her own family, before he divorced her. (TA in art. جمع.) And طَمَحَ إِلَيْهِ, like جَمَحَ إِلَيْهِ, said of a man, † He hastened, or went

quackly, to him, or it, so that his course was not turned for anything. (TA in art. طمح.) — طمح, inf. n. طُمَح, also signifies † He was proud, and boastful, because he who is so exalts himself. (L.) — And طَمَحَ فِي السُّومِ † He went far beyond what was right, or just, in making a bargain for his merchandise. (Lh, L) And طَمَحَ (S,) or طَمَحَ فِي الطَّلَبِ (K,) † He went far in search; (S, K,) so accord. to some. (S) [طَمَحَ إِلَى كُلِّ شَيْءٍ, said of the heart, app. means † It aspired to everything. see its part n., طَامِحٌ.] — طَمَحَ الشَّحْبُ † The extended stream of milk from the udder fell upon the ground so as to be unprofitable. (Provs. of Meyd, section ش see شَحْبٌ.) — طَمَحَ بِهِ † He made, or caused, him, or it, to go, go away, or pass away, took away, carried off, or went away with, him, or it. (K.) — And طَمَحَتْ طَمَحَتْ بِالشَّيْءِ [if not a mistranscription for طَمَحَتْ بِالشَّيْءِ] † I cast the thing in the air. (A)

2. see 1. — طَمَحَ بِنُورِهِ (S, K, TA,) and طَمَحَ بِنُورِهِ (L, TA,) and طَمَحَ بِالشَّيْءِ, inf. n. طُمَح, (T, TA,) † He cast forth his urine, (S, L, K, TA,) and the thing, (T, TA,) in the air. (T, S, L, K, TA.) [See also 1, last sentence.]

4: see 1, second sentence.

طُمَح, or طَمَح, (accord. to different copies of the K,) expl. by Ibn-'Abbād, (K, TA,) in the Moheet, (TA,) as the name of a species of tree, is a mistake, being correctly with ط and ح; (K, TA;) or it is also called طُمَح as well طُمَح. (TA in art. طُمَح.)

طُمَحَ 2. g. بَعِيدَةٌ [app. meaning † A distant, or remote, thing, or place, that is the object of an action or a journey]; like طَرَحَ and صَرَحَ. (O in art. صَرَحَ.)

طُمَحَاتُ الدُّخْرِ (S, A, K,) and طُمَحَاتُهُ (K,) the latter used by poetic license, (TA,) † The hard, or distressing, events, or the calamities, or afflictions, of time, or fortune. (S, A, K.)

بَحْرٌ طُمُوحُ الْمَوْجِ — طَامِحٌ: see طُمُوحُ الْبَصْرِ (A, TA) † A sea of which the waves rise high. (TA.) And يَثْرُ طُمُوحُ الْمَاءِ † A well of which the water has collected and risen high. (TA.)

سَيْرٌ طُمُوحِي † A far, or distant, journey; like طَرَجِي. (As, O in art. طَرَجِي.)

طُمُوحَةٌ A long-sighted man. (L.) And طُمُوحَةٌ A woman who looks much to the right and left at strange men, or at a man who is not her husband. (L.) — Also † Vehemently desirous, or greedy; or very vehemently desirous, or very greedy: (S, K:) applied to a man. (S.)

طَامِحٌ [part. n. of 1: fem. with ة: pl. of the latter طَوَامِحٌ]. You say إِلَى الرِّجَالِ طَامِحٌ. Bk. I.

[Women who raise their eyes towards, or look at, men] (A.) And قَرَسَ طَامِحُ الطَّرْفِ (A, L,) and طَامِحُ النَّصْرِ, and طُمُوحُهُ (L,) A horse that raises, or elevates, his eye. (L.) — طَامِحٌ [without ة] is also an epithet applied to a woman, from طَمَحَتْ as syn. with, or similar to, حَمَحَتْ; [i. e. an epithet meaning That goes forth from the place where she has been accustomed to pass the night, in anger, without the permission of her husband; or that goes forth from the house, or tent, of her husband, to her own family, not having been divorced by him;] (S, K;) that raises her eyes towards, or looks at, men (تَطْمِحُ إِلَى الرِّجَالِ) (S) or that hates her husband, and looks towards other men. (Abou-ʿAmr Esh-Sheylānce, T) a woman disobedient to her husband, resisting him, hating him, and deserting him (L.) — Also A high, overlooking, mountain. (Msb) Anything high, lofty, or elevating itself. (S, K.) And † Anyone lofty, or elevating himself, in excessive pride. (T, TA.) And one says طَمَحَ قَلْبُ طَامِحٍ إِلَى كُلِّ شَيْءٍ [app. meaning † A heart aspiring to everything]. (Lth, O, K, TA, voce شَيْءٌ.)

طمر

1. طَمَر, (S, O, Msb, K,) aor. 2, (O, Msb,) or 2, (K,) inf. n. طُمِر, (A, O, Msb, K,) He buried (A, Msb, K) a corpse, in the earth: (Msb) he hid, or concealed, (S, A, O, Msb, K,) a thing, (Msb,) or wheat, in a مَطْمُورَةٌ (S, O,) or himself, or his goods, (A, TA,) in a place where he, or they, could not be known. (TA) — He filled a مَطْمُورَةٌ. (S, K.) And He filled up a well. (TA) — Az heard a man of 'Okeyl say of a stallion-camel that had covered a female, قَدَ طَمَرَهَا [meaning He inserted the whole of his veretrum into her; as is indicated by the context]: and إِنَّهُ لَكَثِيرُ الطَّمُورِ; and thus one says of a man, meaning Verily he is one who compresses much. (L, TA. [See also 4.]) — طَمَرَ signifies also He built. (O.) And [hence] one says, هُوَ يَطْمُرُ عَلَى مِطْمَارِ أَبِيهِ (A, K, in the latter of which the verb is omitted,) meaning † He imitates the actions of his father: (A, TA.) or he resembles his father in make and disposition (K.) — And طَمَرَ, aor. 2, (S, O, K,) and 2, (O,) inf. n. طُمِر, (S, A, O, K,) and طَمَرَ (K) and طَمَارَ (K, TA, in the CK طَمَارَ) and طَمَرَانٌ (A, K:) he leaped: (TA:) or he leaped downwards. (A, K:) or upwards (lit. in, or into, the sky): (A, K:) or he did what resembled leaping (S, O) upwards (lit. in, or into, the sky), (S;) thus does a horse; and the [bird called] أَحْوِيل, in flying. (S, O) And طَمَرَ, inf. n. طُمِر, and طَمَرٌ, He leaped into the well, from the top of it to the bottom. (Msb.) [It is said that] طَمَرَ signifies He, or it, became, or rose, high: and also, became, or descended, low. (TA. [But perhaps it is a mistranscription for طَمَرَ: see مَطْمُورٌ.] — And طَمَرَ فِي الْأَرْضِ (TA,) inf. n. طُمِر, (K,) He went away into, or in, the country, or land:

(K, TA) he became absent, or hidden, or concealed; or he absented, or hid, or concealed, himself. (TA.) — طَمَرَ said of a wound, It became inflated, or swollen. (O, K.) — And طَمَرَتْ يَدُهُ, the verb in this case being of the class of فَرِحَ, His arm, or hand, became swollen, (K,) and inflated. (TA.) — And طَمَرَ فِي ثَدْيِ الْمَرْأَةِ The woman's breast became swollen. (O) — And طَمَرَ فِي صَرْبِهِ Pavn became excited in his tooth, or his lateral, or molar, tooth. (O, K) the verb in this phrase [and in that next preceding] is like عَنَى. (K.)

2. طَمَرَ (O,) inf. n. تَطْمِيرٌ (O, K,) He made his building high. (O.) — And 2. g. طَوَى [meaning He folded a written paper &c., or rolled up a طَوَامِر, or scroll. and † He (the Creator) made the limbs, or shanks, of an animal, compact, or round; as though rolled up like scrolls]. (O, K, TA.) طَمَرَتْ, in a verse of Kaab Ibn-Zuheyr, [referring to a wild she-ass, or to her legs,] means † She was, or they were, rendered compact in make; or rounded, as though rolled up like as are طَوَامِير [or scrolls]. (TA) — And He let down a curtain. (K, TA.) One says, طَمَرُوا نَوَاتِيهِمْ They let down their curtains over their doors. (O, TA.)

4. طَمَرَ عَرْمُولَهُ فِي الْحَجَرِ He (a horse) inserted the whole of his veretrum into the mare. (K. [See also 1, fourth sentence.])

8. اِثْتَعَلَ طَمَرَ عَلَيْهِ, of the measure اِثْتَعَلَ, [originally اِثْتَعَلَ] He leaped upon him, namely, a horse, (K,) and a camel, (TA,) from behind, (K, TA,) and mounted him. (TA)

طَمَرٌ An old and worn-out garment: (S, A, O, Mgh, Msb, K:) this is the meaning commonly known. (TA) or an old and worn-out [garment of the kind called] كِسَاءٌ, not of wool (IAqr, A, K) and طَمُرٌ signifies the same: (Ibn-'Abbād, O, K.) pl. of the former أَطْمَارٌ (S, Mgh, O, Msb, K,) the only pl. form. (Sb, TA.) — See also the next paragraph. [Freytag has assigned to this word, as on the authority of the K, three meanings which the K assigns to طَمُرٌ.]

طَمِرٌ (S, O, K) and طَمِرٌ (O) and طَمِرٌ and طَمِرٌ (O, K) and طَمِرٌ (K) and طَمِرٌ (O, K) A horse in a state of excitement (مُسْتَفِزٌّ [so accord. to my copies of the S, as though for مُسْتَفِزٌّ نَعَسَهُ, or probably a mistranscription for مُسْتَفِزٌّ,]) to leap and run: (S, O: [accord. to my copies of the former, مُسْتَفِزٌّ لِلْوَتْبِ وَالْعَدُوِّ: in the O, مُسْتَفِزٌّ لِلْوَتْبِ وَالْعَدُوِّ:] or, accord. to AO, contracted [or compact] in make: (S, O:) and (O) a fleet, or swift, and excellent, horse: (O, K:) and the first, that leaps much; as also طَمِرٌ (O in art. ضَبِيرٌ) or طَمُرٌ signifies long-legged, and light, or active: or ready, or in a state of preparation, for running: (K:) the fem.

طَمْرَة is applied metaphorically by a poet to a she-ass as meaning *vehement in running*. (TA.) — And طَمْرٌ مَكَانٌ *A high place*. (O.)

طَمْرٌ : see طَمْرٌ.

طَمْرَةٌ : see طَمْرَةٌ.

طَمِيرٌ : see طَمِيرٌ.

طَمْرُورٌ : see طَمْرٌ : and see طَمِيرٌ, in two places. — Also A man (O) possessing nothing (O, K) accord. to IDrd, a low, vile, or mean, person, [so I render قَابِضٌ q. v.,] in evil condition : a dial. var. of طَمْلُولٌ. (O.) And A stranger. (O.) — And Dry wood. (O.) — And The [bird called] شِفْرَاقٌ. (O, K.)

طَمِيرٌ : see طَمِيرٌ.

طَمَارٌ, like قَطَامٌ, [indecl.,] (S, O, K,) a proper name, (IAar, O,) *The high place*; (IAar, S, O, K;) as also طَمَارٌ, with fet-h. (S, O, K.) One says, طَمَارٌ مِنْ طَمَارٍ [He, or it, descended upon him from the high place]: (Aq, S, O:) Ks said طَمَارٌ مِنْ طَمَارٍ. (S, O.) — وَقَعَ فِي بَنَاتٍ. (S, O.) — طَمَارٌ (A, K, TA) means † *He fell into calamities, and hardships, or difficulties*. (A) or *calamity* (K, TA) or *trial*. and *hardship, or difficulty*. (TA.)

طَمْرٌ i. q. أَصْلٌ; as also طَمْرُورٌ (O, K:) so the former signifies in the saying, لَأَرْدَنَّهُ إِلَى طَمْرِهِ [app. meaning *I will assuredly reduce him to the utmost point, or degree, to which he can be reduced* — see a similar phrase voce أَصْلٌ]. (O, TA.) — And one says, طَمْرٌ شَرٌّ فَلَانٌ *Such a one is evil in the utmost degree*. (IAar, T in art. دَرَن.) — And طَمْرٌكَ الَّذِي كُنْتَ فِيهِ (so in copies of the K and in the TA,) or طَمْرُكَ (so in the O,) i. e. *Thou art in thy state of inexperience and ignorance in which thou wast formerly*. (O, K.) but [SM says] the right reading is *فِي عَرَبِكَ* i. e. *in thy [state of] sharpness, and briskness, liveliness, or sprightliness*: in some copies of the K, *وَجَهْدِكَ*; and in some, *عُرْيِكَ*; which are both mistranscriptions. (TA.) a saying mentioned by Fr. (O.)

طَمْرَةٌ, (so in copies of the K and accord. to the TA,) with damm to the ط, and teshdeed and fet-h to the م; (TA;) or طَمْرَةٌ, with two dammehs, and teshdeed to the ر; (O, and so accord. to the TK; [and this I think most probably the right;]) *The first period of سَبَابٌ* [i. e. *youthfulness, or young manhood, &c.*]: (O, K:) so in the saying mentioned and expl. by Fr, *كَانَ ذَلِكَ فِي طَمْرَةِ شَبَابِهِ* [That was in the first period of his youthfulness, &c.]. (O.)

طَمْرٌ : see طَمْرٌ.

طَامِرٌ † *The flea*; (S, O;) [because of its

leaping;] and (O) so طَامِرٌ بَنٌ (A, O, K:) pl. طَوَامِرٌ. (TA.) One says, طَامِرٌ بَنٌ طَامِرٌ i. e. † [More commonly known] than the flea. (A, TA.) — And طَامِرٌ بَنٌ طَامِرٌ means also † *The remote, who, as well as his father, is unknown*. (K) or the man (S, O) who is unknown, (O,) or whose place whence he comes is unknown. (S)

طَامُورٌ : see what next follows.

طُومَارٌ (S, A, K) and طَامُورٌ (K) *A piece of paper, or skin, on which something is written*; syn. صَحِيفَةٌ (A, K) [generally, a roll, or scroll;] a paper folded or rolled up (MA, and Har p. 254, each in explanation of the former word,) and written upon. (Har ibid.) [a مَسْرَّةٌ (an instrument in which one speaks secretly) is described in the S and K as being like a طُومَارٌ: and this word is particularly applied, but perhaps as a post-classical term, to a roll of papyrus, or to paper made of papyrus; being syn. with قُرْطَاسٌ used in this sense: (see De Sacy's "Rel. de l'Égypte par Abd-Allatif," p. 109, where El-Kindee is cited to this effect:) see also سَحْلٌ:] طُومَارٌ is said to be a foreign word introduced into the Arabic language; but ISd thinks it to be genuine Arabic, because Sb reckons it among the words that are Arabic in form, and asserts it to be quasi-coordinate to قُسْطَاطٌ: (TA:) the pl. is طَوَامِيرٌ. (S, A, K, &c.) [قَلَمٌ طُومَارٌ is a modern term for *A sort of large handwriting*.]

طَمِيرٌ : see طَمِيرٌ.

طَمِيرٌ The builder's زَبِيجٌ (S, O,) also called طَمِيرٌ and تَمِيرٌ; (O;) [i. e.,] like these two words, it signifies the cord which the builder extends to make even, thereby, the row of stones or bricks of the building; (T in art. اَمْر,) the builder's cord, or line, with which he proportions (K, TA) the building; (TA;) as also طَمِيرٌ: (K, TA:) † the طَمِيرٌ in the dial. of the people of El-Hijaz is the شَأْقُولٌ, (O,) which is a wooden implement, used by the sowers of the land at El-Basrah, (Lth, K, TA, all in art. شَقْل,) two cubits long, (Lth and TA ibid,) or a staff a cubit long, (A and TA in art. بَقْل,) having upon its head [or rather end] a رَجٌّ [or pointed iron], (Lth and K and TA in art. شَقْل, and A and TA in art. بَقْل,) upon which one of them puts the end of a rope, and then he sticks it in the ground, and keeps it in its place firmly by stretching the rope [app. for the purpose of making even a row of seeds or the like]. (Lth and TA in art. شَقْل.) Hence, (O,) أَقْبِرِ الطَمِيرَ, said to one relating a trad., means † *Rectify thou the tradition, and correct its expressions*, (O, K, TA,) and trim it, and be veracious in it. (O, TA.) And هُوَ يَطْمِرُ عَلَى مِطْمَارٍ هُوَ يَطْمِرُ عَلَى مِطْمَارٍ, expl. in the first paragraph. (A, K.)*

المُطْمِرَاتُ : see المُطْمِرَاتُ.

مُطْمِرٌ † *Accumulated*; applied to household-

goods (مَتَاعٌ): and also applied to property (مَالٌ) [in the same sense]. (A, TA.) — And, with ة, applied to a she-ass, † *Long, and firm in make*, (A, O, K, TA,) as though rounded, or rolled up, like as is the طُومَارُ [or scroll]. (A, TA.) — العَطَائِرُ الْمُطْمِرَاتُ, occurring in a trad., (O, TA,) as some relate it, (TA,) means *The [great] sins that are hidden, or concealed* (O, TA.) or, as others relate it, the latter word is † *المُطْمِرَاتُ*, (TA,) which means *that destroy [the sinner]*. (K, TA.)

الْأُمُورُ الْمُطْمِرَاتُ (so in two copies of the S, in the PS † المُطْمِرَاتُ, in one of my copies of the S المُطْمِرَاتُ, and in the other of those copies omitted,) *The affairs, or events, that destroy, or cause destruction*. (S.) See also the next preceding paragraph.

مِطْمَارٌ : see مِطْمَارٌ, in three places. — Also A man (K) wearing أَطْمَارَ [i. e. *old and worn-out garments*]. (O, K.)

مَطْمُورٌ [pass. part. n. of طَمَرٌ, q. v. — Also] *High*: and *low*: thus having two contr. meanings. (TA.)

مُطْمُورَةٌ *A hollow, or cavity, dug in the ground*, (S, A, Mgh, Msh, K,) *widened in the lower part*, (TA,) in which wheat is hidden, (S, Mgh,) or grain: (TA:) a house, chamber, cell, or cellar, constructed in the ground (IDrd, Mgh, Msh) pl. مِطْمَارٌ. (A, Mgh.) — And A prison, or place of confinement. (TA.)

طمس

طَمَسَ, aor. ٢ and ٣, (S, M, Msh, K,) inf. n. طُمُوسٌ (S, M, A, Msh, K) and طَمَسَ, (Zj,) *It* (a thing, as, for instance, a road, or path, T, S, M, Msh, and a writing, T, or a relic, trace, or vestige, A) *became effaced, or obliterated*; (T, S, M, A, Msh, K;) *the trace, or mark, thereof* (i. e. of a road &c.) *became effaced, or obliterated*. (M:) or *it* (a thing) *quitted, or went from, its form, or shape*: (Zj:) and انطَمَسَ (said of a relic, or remain, or of a mark, or trace, and of a writing, TA, or other thing, S) has the first of the significations above; (S, A, K,) and so انطَمَسَ. (S, K.) — *It* († a star, T, M, and † the moon, and the sight, or eye, M) *lost, or became deprived of, its light*. (T, M.) [See also the pass. form in what follows.] — طُمُوسُ الْقَلْبِ means *The heart's becoming in a bad, or corrupt, state*. (O. [See also the last sentence of this paragraph.]) — طَمَسَ الرَّجُلُ *The man was, or became, distant, or remote; or went to a distance, or far away*. (T, M, O, K.) — And طَمَسَ بَعِينَهُ (M, O, K,) inf. n. طَمَسَ, (IDrd, O,) *He looked far*: (M, O, K:) or *he looked at a thing from afar*. (IDrd, O.) — طَمَسَهُ, (S, IKtt, Msh, K,) and طَمَسَ عَلَيْهِ (M, TA,) aor. ٣, (M, Msh,) inf. n. طَمَسَ, (S, Msh, K,) *He effaced it, or obliterated it*; (S, M, Msh, K;) *he effaced, or obliterated, (M,) or removed, (TA,) or extirpated,*

وَسَمَرٌ طَامِسٌ [A relic, or remain, or a mark, or trace, becoming, or become, effaced, or obliterated]; (A;) [and so, app., طَامِسٌ and مَطْمُونٌ:] and اَرْبَعٌ طَوَاسِثٌ [pl. of رُبْعٌ طَامِسٌ or طَامِسٌ dwellings

مَطْمُوسٌ . see طَامِسٌ, in two places. ∴

طمع

1. طَبِعَ بِهِ (S, O, Mṣb, K, &c.) and بِيْهِ (O, K,) aor. =, (O, K,) inf. n. طَبْعٌ (S, O, Mṣb, K) and طَمَاعَةٌ (S, O, TA,) accord. to all the copies of the K [and my copy of the Mṣb] طَمَاعٌ, but this is wrong, (TA,) and طَمَاعِيَّةٌ (S, O, Mṣb, K,) without teshdeed, (S, Mṣb,) and طَمَاعِيَّةٌ, with teshdeed, as in the L, but some disapprove this last, (TA,) *He coveted it; i. e. desired it vehemently, eagerly, greedily, very greedily, excessively, inordinately, or culpably; or he strove to acquire, obtain, or attain, it; syn. حَرَصَ عَلَيْهِ (K, TA.) طَبْعٌ signifying the longing, or yearning, for a thing; or lusting after it; mostly, for the gratification of animal appetite, without any lawful incitement: (Er-Rághib, TA:) and it is mostly used in relation to that of which the occurrence, or coming to pass, is [deemed] near: but sometimes طَبِعَ فِيْهِ signifies he hoped for it. (Mṣb.)* [See also طَبِعَ below. One says also, طَبِعَ فِيْ فَلَانٍ, meaning *He eagerly desired, or he hoped, to make himself master of, or to overcome, such a one: (see an ex. voce خَازِنٌ) and طَبِعَ فِيْ فُلَانَةٍ he eagerly desired, or he hoped, to gain possession of, or to win, such a woman; or he lusted after her.*] — طَبِعَ, said of a man, means *He became very covetous; (صَارَ كَثِيْرَ الطَّمْعِ) (S, O, K:)* [or rather *how covetous is he!* for] it is a verb of wonder; the verbs of wonder being of three forms, accord. to rule; as in the exs. مَا أَحْسَنَ and زَيْدًا and أُسْمِعَ بِهِ and كَبُرَتْ كَلِمَةٌ; from which نَعِمَ and بُشَى are anomalous exceptions. (S, O.)

تَطْيِيعُ inf. n. of 2. (TA.) — [Hence,] تَطْيِيعُ

القَطْرِ † *The first of rain, when it begins, and little thereof comes*. so called because it causes to covet more. (IAqr, TA.)

مَطْمَعٌ *A thing that is [or that is to be] coveted, or desired vehemently &c.* (O, K, [see also طَمَعَ]) pl. مَطَامِعُ. (O, TA.) One says, طَمِعَ فِي عَيْرٍ *طَمِعَ* [He coveted a thing not to be coveted; or] he hoped for a thing of which the attainment was remote, or improbable. (Msb.) — And [hence,] † *A bird that is put in the midst of the fowler's net in order to ensnare thereby other birds*. pl. as above. (TA.) — [And it is also used as an inf. n., agreeably with general analogy.] One says, لَا مَطْمَعَ فِي بَرِّهِ *[There is no hope for its cure]*. (K in art. سَرَطُ.)

مَطْمَعَةٌ *[A cause of coveting, or desiring vehemently &c.;] a thing on account of which one covets, &c.* (O, K.) En-Nábighah Edh-Dhubyanee says,

وَالْيَأْسُ مِمَّا قَاتَ يُعْقِبُ رَاحَةً

وَلَرَبُّ مَطْمَعَةٍ تَعُودُ ذُبَابَهَا

[And despair of what has become beyond reach occasions, as its result, rest and assuredly many a cause of coveting is, in its result, (like) a disease in the fauces, or a poisonous plant]. (O.)

امْرَأَةٌ مَطْمَعٌ *A woman that causes vehement desire (تَطْمِيعٌ) but does not grant attainment.* (S, O, K.)

طمين

3. طَامَنَ: see Q. Q. 1, in three places.

6. تَطَامَنَ: see Q. Q. 2: and also Q. Q. 4, in two places.

Q. Q. 1. طَامَنَ طَهْرَهُ (S, Msb, and so in some copies of the K,) with ء, (Msb,) or طَامَنَهُ (TA, and so in some copies of the K,) without ء, for the ء in اطمأن [q. v. infra] is [said to be] for the purpose of preventing the combination of two quiescent letters, (TA,) or طَامَنَهُ also, the former being the original, (Msb,) *He (a man, Msb) bent down his back; (Msb, TA;) he lowered it; (Msb;) and طَامَنَهُ signifies the same. (S, K.)* [And in like manner one says of other things.] — And طَامَنَ الشَّيْءُ *[or طَامَنَهُ, and طَامَنَهُ, He caused the thing to be, or become, still, in a state of rest, quiet, or calm. (TA.)]* — And طَامَنَ مِنْهُ *[or طَامَنَ, (S,) or طَامَنَ مِنْهُ, (K, TA,) He (a man, S) was, or became, at rest from it, (S, K,) namely, an affair, or event. (K.)* [The inf. n. of طَامَنَ is طَامِنَةٌ, said in the TA to be syn. with اطمئنان. See also Q. Q. 4.]

Q. Q. 2. تَطَامَنَ [more commonly written تَطَامَنَ, without ء, and اطمأن also (see رَضَعَ)] *He stooped, [bent himself down,] or lowered him-*

self; syn. تَطَاطَأَ. (S and TA in art. طَأ, &c.; and R and TA in the present art.) — And † *He was, or became, lonely, humble, or submissive; syn. خَضَعَ. (S and K in art. خَصَعَ, &c. in some copies of each written with, and in others without, ء.)* — See also the next paragraph, in two places.

Q. Q. 4. اطمأن is said by some to be originally [اِطْمَأَنَّ] like اِحْمَارٌ (Msb,) as Esh-Shiháb states in the Expos. of the Shifé, (TA,) and to be pronounced with ء for the purpose of avoiding [the combination of] the two quiescent letters, (Msb, TA,) anomalously. (Msb.) and some say that it is originally اِطْمَأَنَّ (Msb, TA,) because you say طَامَنَ الرَّجُلُ طَهْرَهُ with ء, (Msb,) or, as Suh says, in the R, because it is from تَطَامَنَ, the م being put before the ء in order to render the word more easy of pronunciation, (TA,) therefore it is anomalous; (Msb;) Sb [likewise] held it to be formed by transposition, and derived from تَطَامَنَ; but AA held the contrary to be the case. (TA.) — You say, اِطْمَأَنَّتِ الْأَرْضُ, and تَطَامَنَتْ [or تَطَامَنَتْ], meaning *The land, or ground, was, or became, low, or depressed. (TA.)* — See also Q. Q. 2. — اِطْمَأَنَّ (S, Mgh, K,) inf. n. اِطْمِئْنَانٌ and طُمَأْنِينَةٌ (S, K,) or the latter is a simple subst., (Mgh, Msb,) signifies [also] *He (a man, S) was, or became, still, in a state of rest or ease, quiet, or calm; syn. سَكَنَ (S, Mgh;) as also اِطْمَأَنَّ, which is formed by permutation. (S)* And thus it signifies as said of the heart, i. e. *It was, or became, still, in a state of rest or ease, quiet, calm, tranquil, unruffled, or free from disquietude. (Msb.)* Thus too in the saying, اِطْمَأَنَّ إِلَى كَذَا *i. e. † He trusted to such a thing, or relied upon it, so as to become at rest or ease, or quiet, in mind. (K, TA.)* And one says also, اِطْمَأَنَّ خَالِسًا *[He became still, or at rest, or at ease, sitting]. (TA;) and اِطْمَأَنَّ بِهَا اِسْتَقَرَّرْنَا وَسَكَنَّا فِي الْحُلُوسِ [lit. The sitting became still, or free from disquiet, with us; meaning we became settled, or at rest or ease, and still, in the sitting; or became seated at ease]. (Har p. 280) And اِطْمَأَنَّ بِالْمَوْضِعِ [He settled in the place; i. e.] he remained, stayed, abode, or dwelt, in the place, and took it as his home. (Msb.) And اِطْمَأَنَّ عَمَّا كَانَ يَفْعَلُهُ [He became at rest from that which he was doing;] i. e. he desisted from that which he was doing. (TA.) And † فِيهِ تَطَامَنٌ [or تَطَامِنٌ] *In him is quietness, calmness, or sedateness. (TA.)**

مُطْمِئِنٌّ: see طَمِنَ.

مُطْمِئِنٌّ dim. of مُطْمِئِنٌّ (S, K,) formed by rejecting the م at the beginning, and one of the two ن at the end, of the latter word. (S.)

اِطْمَأْنَنَ an [irreg.] inf. n. of اِطْمَأَنَّ (S, K,) or a subst. therefrom; as such signifying *[A depres-*

son in the ground; as, for instance, in the S and K voce رَزَنٌ (comp. مُطْمِئِنٌّ) — and also] *Stillness, a state of rest or ease, quietness, calmness, tranquillity, or freedom from disquietude. (Mgh, Msb.)*

مُطْمِئِنٌّ dim. of طُمَأْنِينَةٌ; formed by the rejection of one of the two ن in the latter word, because it is augmentative. (S.)

مُطْمِئِنٌّ *A place of depression or lowness in the land or ground. (Mgh. [See also the following paragraph.])* — مُطْمِئِنٌّ إِلَيْهِ † *A thing to which one trusts, or upon which one relies, so as to become at rest or ease, or quiet, in mind. (S, K, TA.)*

مُطْمِئِنٌّ *A place low, or depressed. (Mgh, Msb.)* — And *A man (S) still, in a state of rest or ease, quiet, or calm; (S, Mgh, K,) as also طَمِنَ (K,) but this is a word unused in the [genuine] language, (TA,) pl. طُمُونٌ. (K.)* Hence one says, هُوَ مُطْمِئِنٌّ إِلَى كَذَا † *He is trusting to such a thing, or relying upon it, so as to be at rest or ease, or quiet, in mind. (S, K, TA.)* And [it is said that] النَّفْسُ الْمُطْمِئِنَّةُ means † *The soul that has become at rest or ease, quiet, or calm, by belief; and lowly, humble, or submissive, to its Lord. (TA. [See the Kur lxxxix. 27.])* — Also *Taking for oneself a place in the earth, or in a country, as a home, or settled place of abode. (TA.)*

طمي and طمو

1. طَمَى, aor. يَطْمُو, inf. n. طُمُو; and طَمَى, aor. يَطْمِي, (S, K,) inf. n. طُمِي, (S,) thus in the M [as well as in the S], or طَمَى, thus in the K and in the book of ISk; (TA;) said of water, (S, K,) *It became high, (K,) or it rose high, and filled the channel in which it flowed. (S.)* [See also طَمَرٌ.] — And, both verbs, said of a plant, *It became tall. (K.)* — Also, (K, TA,) said of the sea, and of a river, and of a well, (TA,) *It became full: (K, TA;) so says Lth. (TA.)* — And طَمَتْ بِزَوْجِهَا † *She (a woman) exalted herself with her husband; syn. اِرْتَفَعَتْ بِهِ (S, TA;) from طَمَى or طَمَى said of water: (S;) or she grinned at her husband. (Z, TA.)* — طَمَتْ بِهِ † *His ambition elevated him. (K, TA.)* — And طَمَى بِهِ said of anxiety, and of grief, and of fear, † *It became vehement in him: the following verse by himself is quoted by Z:*

قَدْ طَمَى بِي خَوْفُ الْمَيِّتَةِ لَكِنْ

خَوْفٌ مَا يَعْقُبُ الْمَيِّتَةَ أَطْمَى

[† *The fear of death has become vehement in me, but the fear of what will follow death is more vehement.*] (TA.) — And طَمَى, aor. يَطْمِي.

like طَرَّ, aor. يَطِرُّ, signifies *He passed by, or along, hastening, or going quickly*: (S, TA) and hence, طَمَا [or طَمَى], said of a horse, *He hastened, or went quickly*. (TA.)

طَمَايَةٌ is said by Golius, as on the authority of Z, to signify *Solicitude, and fear* but probably, I think, from his having found طَمَايَةٌ هَمٌّ طَمَايَةٌ هَمٌّ وَخَوْفٌ erroneously written for وَخَوْفٌ وَخَوْفٌ, meaning "fear became vehement in him."

طَامَ Water rising high, and filling its channel. (S.) And بَحْرٌ طَامٌ [high or] copious sea. (TA.)

أَطْمَى [More, and most, vehement] see the verse cited above.

طن

1. طَنَّ, (MA, Mṣb, K, TA,) aor. ٤, (Mṣb, TA,) inf. n. طَنِينٌ [q v. infrā], (MA, Mṣb,) *It made a sound [of a continued or a reiterated kind, and either low or sharp]*; (MA, Mṣb, K, TA;) as also طَنَّ, and طَنَّ. (K) You say, طَنَّ الذَّنَابُ [and طَنَّ, as also دَنَ and دَنَنَ] *The flies made a [humming, or buzzing,] sound*. (MA, Mṣb) And in like manner طَنَّ is said of other things than flies. (Mṣb.) [Thus,] طَنَّ الطَّسْتُ, (MA,) or طَغَتِ الطَّسْتُ, (S,) *The basin of brass or other metal made a [ringing, or tinkling,] sound*. (S, MA.) And طَنَّ الدُّكَّ, or goose, *utters a sound or sounds* [i. e. quacks]. (S.) — [Hence,] one says also, طَنَّ ذِكْرُهُ فِي الْبِلَادِ + [His fame resounded through the countries]. (TA) — And طَنَّتِ الْإِبِلُ + *The camels thirsted* [app because thirst is often attended with a ringing, or tingling, in the ears]. (TA.) — And طَنَّتْ سَاقُهُ + *His shank was quickly cut off*: the verb being imitative of the sound of the shank in its falling. (TA.) — And طَنَّ + *He (a man, TA) died*: (S, K) so in the "Muṣannaf" [of Abū-Amr Esh-Sheybānee]. (S.) — And + *He licked his finger*. (TA.)

2: see the foregoing paragraph, first sentence.

4. طَنَّ الطَّسْتُ *He caused the basin of brass or other metal to make a [ringing, or tinkling,] sound*. (S, K.) — And طَنَّ سَاقَهُ (S, K) + *He cut off his shank* (S, K, TA) *quickly*; (TA,) or طَنَّ يَدَهُ *he made his arm, or hand, to fall off*; (so in a copy of the S;) by a stroke [of a sword or the like]; the verb being meant to imitate the sound of the cutting, (S,) or the sound of the limb in its falling; and in like manner one says طَنَّهَا [and أَطَرَهَا] and أَطَرَهَا, meaning the same. (TA.)

8. طَنَّ يَطْنُ بِكَذَا, meaning *He is suspected of such a thing*, is originally يُظَنَّ; as also يُظَنَّ. (TA.)

R. Q. 1. طَنَّ. see 1, first and second sentences.

طَنَّ [accord. to the CK طَنَّ, being there said to be with kesr, but not so in other copies of the K, nor in the TA,] *Fresh, ripe, red dates, very sweet*, (K, TA,) and *having much flowing juice*, as also طَنَّ, with damm. (TA) = Also, [if not a mistranscription for طَنَّ,] *A half-load, such as is borne on one side of a beast, of cotton that has been separated, or loosened, and cleared of its seeds* - from El-Hejeree. (TA.)

طَنَّ A bundle of reeds or canes, (S, M, K,) or (so accord. to the Mṣb, but in the TA "and") of firewood - (Mṣb, TA:) thought by IDrd to be not genuine Arabic - and pronounced by the vulgar طَنَّ, with kesr (TA) n. un. with ٤, (K,) [i. e.] طَنَّ signifies a single reed or cane [or piece of firewood] of a bundle - (S) and the pl. is أَطْنَانٌ - (Mṣb) [oi,] accord. to AHn, a طَنَّ of reeds or canes, and of fresh branches, is a وَرِيقَةٌ [app meaning a leafy bundle] put together and bound round, and having flowers, or blossoms, and plucked fruits put in the interior thereof. (TA.) — And A thing that is put between the two half-loads that are upon the sides of a beast. (AHeyth, K) — And The stature [of a man]: or, accord. to IApr, (TA,) the body of a man and of any animal: pl. أَطْنَانٌ and طَنَّ. (K, TA:) whence, he says, the saying, طَنَّ لَا فُلَانٌ لَا يَقُومُ بِطَنِّ نَفْسِهِ فَكَيْفَ بغيرِهِ [Such a one will not rise with his own body: how then with another?]. but accord. to IDrd, this is a saying of the vulgar; and he does not think it to be genuine Arabic. (TA.) = See also طَنَّ.

طَنَّ. see the next preceding paragraph.

طَنَّ: see طَنَّ.

طَنَّ A large-bodied man. (K, TA.)

طَنَّ an inf. n.: (MA, Mṣb: [see 1:]) [as a simple subst.] The sound of flies [i. e. a humming, or buzzing]: and of a basin of brass or other metal [i. e. a ringing, or tinkling] - (S, K, TA:) and of the ear [i. e. a ringing, or tingling] - and of a mountain - and of a hard thing [of any kind]: and طَنَّطَةٌ has a similar meaning. (TA.)

طَنَّ قَصِيدَةً [A sonorous ode.] (TA.)

طَنَّطَةٌ. see طَنَّ. It is an onomatopoeia, meaning The sound of the [kind of mandoline called] طَنَّوْر, and the like, (K, TA,) such as the lute. (TA.) And Low, faint, or soft, speech. (TA.) And Loquacity, and a sounding utterance of speech. (TA.)

طَنَّ رَجُلٌ ذُو طَنَّانٍ A clamorous man. (K.)

طنا

1. طَنَّ, aor. ٤, said of a camel, *He had his spleen adhering to his side*. (K.) And, said of a

man, *He had a tertian fever, and his spleen in consequence became enlarged*. (Lh, TA.) Thus pronounced by some with ٤ [for طَنَّ, q. v.] (TA.)

4. أَطَنَّ [He suffered not to retain the last remains of life]. One says, طَنَّ لَا تُطْنِي فُهِرَهُ حَيَّةٌ لَا تُطْنِي *This is a serpent that will not suffer one to survive*; (S, O, K, +) that kills instantly also without ٤, but originally with ٤; from طَنَّ in the first of the senses assigned to it below (S, O.)

طَنَّ The [last] remains of the vital spirit. (S, O, K.) One says, تَرَكْتُهُ بِطَنِّهِ *I left him with the [last] remains of life*. (S, O.) — And The remains of water in a watering-trough, or tank. (O, K, TA.) And it is said that رَوْضَةٌ, by which it is also expl in the K [and in the O], has this meaning [as well as that of A meadow, &c.], and therefore this explanation without the former is given in the L. (TA.) — And Ashes in a state of extinction - (O, K:) and so طَنَّ. (K and TA in art. طَنَّ.) — [And app. A bier; for this is a meaning assigned to طَنَّ; and] one says, طَنَّ فُلَانٌ فِي طَنِّهِ [and طَنَّ] and طَنَّ طَنَّهُ [Such a one was cast into his bier], meaning, when he died. (AZ, TA.) — And A disease, or malady. (K.) = And Doubt, or suspicion, or evil opinion; or a thing that occasions doubt or suspicion or evil opinion; syn. رَيْبَةٌ; (S, O, K, TA; in the CK رَيْبَةٌ;) and نَهْمَةٌ: (TA:) and so طَنَّ. (TA in art. طَنَّ.) Fr. cites,

كَانَ عَلَى ذِي الطَّنِّ عَيْنًا بَصِيرَةً *

meaning, *As though there were a discerning eye upon him in whom is that which occasions doubt, &c.*, (TA.)

طنب

1. طَنَّ, aor. ٤, inf. n. طَنَّ, *He (a horse) was long in the back*. (O, Mṣb, TK.) [See طَنَّ below: and see also 2] — [And app., in like manner said of a horse, *He was long and lax in the hind legs*. See, again, طَنَّ below.] — And It (a spear) was, or became, crooked. (TK.)

2. طَنَّ, inf. n. طَنَّ, *He extended it*, (K, TA,) namely, a tent, (A, TA,) by means of its أَطْنَاب [or tent-ropes], and tied it, or made it fast. (K, TA.) And طَنَّ [alone] *He stretched his tent-ropes and pitched his tent*. (TA voce رَافَضَ, q. v.) — [Hence,] طَنَّ بِالْمَكَانِ (S, K,) or بِالْبَيْتِ (A,) + *He remained, stayed, dwelt, or abode, in the place, or in the country or town*. (S, A, K.) — And طَنَّ الْقَوَسَ *He attached an أَطْنَابَةٌ [q. v.] to the bow*. (TA.) — And طَنَّ السَّقَا *The hanging the milk-skin to a pole of the tent, and then agitating it to produce the butter*. (AA, TA.) = طَنَّ said of a horse, *He was long in the مَنَن [i. e. the back, or the portion of flesh and sinew on either*

side of the back-bone] (§, O. [See also 1.]) = And, said of a wolf, *He howled*. (K.)

3. طَابَتْهُمْ فِي الْمَحَالِّ *I had my tent-ropes next to theirs in the places of alighting*. (A.)

4. اطابت الرِّيحُ, (inf. n. اِطْطَابٌ, Msb.) *The wind blew violently, and was accompanied with dust*. (§, O, Msb, K.) — And hence, اطب said of a man, (Msb.) inf. n. as above, (TA,) + *He exerted himself much, or beyond measure, or to the utmost, or was extravagant, or immoderate*, (Msb, TA,) and *profuse*, (TA,) in *praising or blaming*: (Msb, TA) or *اطب في الكلام* he so exerted himself, or was extravagant or immoderate, in speech (§, O, TA) or *he was eloquent in description, whether praising or blaming*, (K, TA,) and so *in speech* (TA) and *اطب في الوصف* he exerted himself much, or beyond measure, or to the utmost, in description (Iamb, TA.) And *اطب في عدوه* + *He exerted himself much, or beyond measure, or to the utmost, in his running*. (Iamb, TA.) — *اطبت الإبل* + *The camels followed one another in journeying* (§, O, K.) — And *اطب النهر* + *The river went [or flowed] far away*. (K.)

طُنْبُ: see طُنْبُ.

طُنْبُ inf. n. of 1 [q. v.]. (O, Msb, TK) *Length in the back of a horse*; (A, O, Msb, K,) which is a fault (A, O, Msb, K, TA) in the male, but not in the female. (TA:) one says, *فيه طُنْبٌ* (A) or *في ظهره طُنْبٌ* (TA) *In him is length in the back* (A) or *in his back is length*. (TA.) And *Length in the hind legs [of a horse], together with luxness* (K, TA) — And *Crookedness in a spear*. (§, O, K)

طُنْبُ (§, A, O, L, Msb, K) and طُنْبُ (L, TA) *A tent-rope*: (Ham p. 687.) *a rope with which the حَيْمَة and the like are tied, or made fast* (Msb.) *a rope of the خَبَاءُ* (§, O, L, TA) and of the سَرَادِقُ [q. v.] and the like. (L, TA.) *a long rope with which the سَرَادِقُ of the tent is tied, or made fast*; (A, K, TA;) or, as in the M, *with which the tent and the سَرَادِقُ are tied, or made fast, [extending] between the ground and the طَرَائِقُ* [pl. of طَرِيقَة, q. v.]: (TA:) and also *اَوْتِدَ* [app meaning a tent-peg]; thus in the K, and the like is said in the M; those who make اَوْتِدَ in the K to be conjoined with سَرَادِقُ [as though the author meant that طُنْبُ signifies a long rope with which the سَرَادِقُ of the tent, and the peg, are tied, or made fast,] being in error: (TA: [but in my opinion, this reading which is disallowed in the TA is more probably correct than the other: in the CK, and in my MS. copy of the K, instead of اَوْتِدَ, we find اَوْتِدَ: in a copy of the A, اَوْتِدَ, an obvious mistranscription:]) the pl. is اَطْنَابُ (§, O, Msb, K) and طَنْبَة; (K;) and some of the lexicologists assert that طُنْبُ is used as a sing. like عُنْبُ, and as a

pl. like كُنْبُ; (MF, TA;) and Ibn-es-Sarráj says, in one place of his book, that it has no other pl. than اَطْنَابُ; but in another place he says that it has this pl. accord. to those who give it a pl., thus giving to understand that there is a difference of opinion as to the plural's being allowable, and that it is used in one form as sing. and pl., which is the case. (Msb, TA.) the اَطْنَابُ are the اَوَاقِي [pl. of اَحْيَة], i. e. the long ropes of the اَحْيَة [pl. of خَبَاءُ]; the short ropes being called اَصْرُ, sing. اِصَارُ. the former are the ropes with which the tent is tied, or made fast, between the ground and the طَرَائِقُ. (TA.) As an instance of a tropical usage, (A, TA,) it is related that when El-Ash'ath contracted marriage with a woman, (A, Nh, O, Msb, L,) namely, Meleekah Bint-Zurarah, (Nh, Msb, L,) on the terms upon which she should decide, (A, Nh, O, &c.) and she decided upon a hundred thousand dirhems, (A, Nh, Msb, L,) اَطْنَابُ رَدَّهَا عَمْرٌ اِلَى اَطْنَابُ, meaning † *Omar reduced her to the dowry of the like of her among the women of her family*; (A, Nh, O, Msb, L;) [lit., to the ropes of her tent, or to the tent-ropes of her family;] i. e., to the ground whereon was built the condition of her family, and over which their tent-ropes extended. (Nh, L.) And another tropical usage occurs in the saying, مَا بَيْنَ طُنْبِي الْبَدِيَّةِ اَحْوَجُ, (TA,) a saying ascribed to the Prophet, (O,) meaning † *What is between the two extremities, (O, TA,) and the two sides, (TA,) of the city is more in need of it than I*. (O, TA.) — [Hence,] † *A sinew, or tendon*, (§, O, K,) or *ligament*, (M, A,) of the body, (§, M, O, K,) that ties the joints and bones: (M.) pl. اَطْنَابُ. (M, A.) اَطْنَابُ الْاَصَابِعِ means † *The tendons of the fingers, [or the interossei,] on the outer side of the hand, extended above the سَلَامِي, from the wrist to the lowest parts of the fingers*. (A, + and TA voce اَشْجَعُ, q. v.) — And † *A certain tendon in the uppermost part of the chest*. (K, TA.) [or,] accord. to the L, the طَنْبَانُ [or طَنْبَانٌ] are two tendons [or the sterno-mastoides] next the pit of the throat, that extend, or stretch, when a man turns his head aside. (TA.) — And † *The root of a tree*: (§, A, O, K:) pl. اَطْنَابُ: (A:) or this (the pl.) signifies the minor roots that branch off from the root-stock or main body of the root. (TA.) You say, تَقَبَّصَتْ اَطْنَابُهَا, meaning † *Its roots contracted*; meaning it was planted (A) — And اَطْنَابُ الشَّمْسِ † *The rays, or beams, of the sun, that extend like sinews, or tendons, at the time of its rising*. (TA) You say, مَدَّتْ اَطْنَابُهَا, meaning † *The sun extended its beams and its beams became extended*, meaning the sun rose. (A.) — See also اِطْنَابَة.

طَنْبُ: see مَطْنَابُ.

اَطْنَابُ Having the quality termed طَنْبُ; long in the back; [&c.] (A, O, Msb, K;) applied to a horse: (A, O, Msb:) fem. طَنْبَاءُ. (Msb, K.)

مَطْنَابَة A مطْلَة; (§, O, K, TA; [in one of my copies of the § مطْلَة, and in the CK مطْلَة, but, as is said in the TA, it is with kesr;]) meaning a large tent of [goats'] hair. (KL.) — And A thong at the head of the bow-string; (A, TA;) a thong that is bound to the end of the string of the Arabian bow. (§, O.) or the thong that is at the lower curved extremity of the bow and that binds the string to the notch: (TA.) or, as also طَنْبُ, a thong that is connected with the bow-string, and then wound round the كُظْرُ, (K, TA,) which is the notch of the bow, into which the ring of the bow-string goes. (TA.) — And A thong, or strap, that is bound to the end of the girth, as an aid to its [main] strap when it becomes loose, or unsteady. (TA) or a thong, or strap, of the girth, that is tied in a knot to the buckle. pl. اَطْنَابُ. (O, TA.) En-Nābighah [Edh-Dhub-yānee (O)] says, (O, TA,) describing horses, and the same words occur in a verse of Selāmeḥ, (TA.)

* يَرْكُضَنَّ قَدْ قَلَبْتُ عُقْدَ الْاَطْنَابِ *

which is said to mean, [*Striking the ground with their hoofs,*] the knots of the breast-girths (الْاَطْنَابُ) having become loose. (O, TA. [عُقْدُ is here put for عُقْدُ for the sake of the metre.]) — One says also حَبْلُ اَطْنَابِ, (O,) and عَارَاتُ اَطْنَابِ, (A, O,) meaning † [*Horses or horsemen, and horsemen making a raid,*] following one another (A, O) continuously, without [visible] end. (A.) And حَبْلٌ مِنْ اَطْنَابَةٍ مِنْ طَيْرٍ and رَأَيْتُ اَطْنَابَةً مِنْ حَبْلٍ † [*I saw a number following one another of horses or horsemen and of birds*]. (O.)

مَطْنَبُ The shoulder, syn. مَنَكِبُ; and the part between the shoulder-joint and the neck, syn. عَاتِقُ (§, O, K:) and accord. to a marginal note in a copy of the L, مَطْنَبُ signifies the same: (TA:) pl. مَطْنَابُ. (§, O.) — Also, with the article, i. q. حَبْلُ الْعَاتِقِ: [see حَبْلٌ and عَاتِقُ] pl. as above. (TA.)

مُطْنَبُ [part. n. of 4, q. v. As such signifying] † *A great praiser of every one*. (TA.) — And نَهْرٌ مُطْنَبٌ † *A river that goes [or flows] far away*. (A, O.) [See also مُطْنَبُ.]

مُطْنَبُ: see مَطْنَبُ.

مُطْنَبُ A tent, (بَيْتٌ, O, or خَبَاءٌ, §,) and a رَوَاقٌ, (§,) tied, or made fast, with اَطْنَابُ [or tent-ropes]. (§, O.) A man is related to have said to Ubeī Ibn-Kaḥb, in reply to the latter's advising him to buy a beast to convey him to the place of prayer of the Prophet, مَا أُحِبُّ أَنْ يَبْتِيَ مُطْنَبٌ بِبَيْتِ مُحَمَّدٍ i. e. [*I do not like*] that my tent should be tied with tent-ropes to the tent of Mohammad: as though he reckoned upon a reward for his many foot-steps to the mosque. (O.) — And قَوْسٌ مُطْنَبَةٌ A bow having an اِطْنَابَةٌ [q. v.] attached to it. (TA.)

عَسْكَرٌ مُطْنَبٌ [perhaps correctly مُطْنَبٌ, q. v.,]

† An army of which the remotest part is not seen, by reason of its multitude. (TA. [See also what next follows.])

حَيْشُ مُطْنَابٍ † A great army; (K;) an army of which the two extremities are far apart, that is not near to ending. (O, TA. [See also what next precedes.])

مُطْنَابٍ and طَنْبٍ, of which latter the pl. is طَنْبَاتٍ, signify the same, the latter having the meaning assigned to the former in what here follows. (TA.) One says, هُوَ حَارِي مُطْنَابِي He is my neighbour whose ropes (طَنْب) of his tent are next to those of my tent. (Sh, A, O, K.⁴)

حَيَّ مُطْنَابٍ [A tribe of which the ropes of the tents, and therefore the tents themselves, are near together: see the next preceding paragraph]. (A)

طنبر

طَنْبَارٌ: see the next paragraph.

طَنْبُورٌ (S, O, Msh, K) and طَنْبَارٌ (S, O, K) [the former vulgarly pronounced طَنْسُور] A certain musical instrument; (O, Mshb;) [a kind of mandoline with chords of brass wire, which is played with a plectrum;] arabicized, (S, O, Msh, K,) from the Pers., (S, O, Mshb,) originally دَنْبُورٌ, (K, TA,) [correctly دَنْبُورٌ, or دَنْبُورَةٌ, (O,) being likened to the tail (ذَيْلٌ) of a lamb: (O, K, TA:) so says As. (O) pl. طَنْبَائِرٌ. (MA) [Accord. to the Mshb, طَنْبُورٌ is of the measure مُعَوَّلٌ: but accord. to the derivation mentioned above, the ن is a radical letter.]

طَنْبُورِيٌّ [or, accord. to Golius, on the authority of Meyd, طَنْبُورَابِيٌّ] A player on the طَنْبُور. (MA.)

طنحر

طَنْجِرَةٌ: see the following paragraph.

طَنْجِيرٌ A certain vessel (O, Mshb) of copper or brass, (Mshb,) in which one cooks, (O, Mshb,) nearly resembling a طَبَقٌ, (Mshb,) without a cover; (O;) also called طَنْجِرَةٌ [vulgarly pronounced طَنْجَرَةٌ and تَنْجَرَةٌ, and now applied to a saucepan]. (TA:) خَبِيسٌ [q. v.] is made in it: (K in art. خَبِيسٌ:) an arabicized word; in Pers. بَاتِيلَه. (K:) [in some copies of the K, and in the O, بَاتِيلَه.] pl. of the former طَنْجَائِرٌ (Mshb) [and of the latter طَنْجَائِرٌ. Accord. to the Mshb, it is of the measure مُعَوَّلٌ. but accord. to the O and K, the ن is a radical letter] — It is also used by the Arabs of our time as a metonymical appellation of † A coward: or a low, vile, or mean, person: as though they meant thereby a townsman, or villager, who constantly eats in cooking-pots and bowls of copper; differing from the people of the desert. (TA.)

طسخ

1. طَسَخَ, (S, L, K,) aor. طَسَخَ, (K,) inf. n. طَسَخٌ, (S,) *His* (a man's, S) *heart* (قَلْب [meaning stomach, which is often thus termed in the present day,]) *became overpowered by grease* [or greasy food], and he suffered indigestion, (S, L, K,) in consequence thereof, (S, L;) as also طَسَخَ, aor. طَسَخَ, inf. n. طَسَخٌ (L) And طَسَخَتْ said of camels, *They suffered indigestion.* (TA in art. طسخ.) And طَسَخَتْ *His* [or stomach] *became heavy; or heaved, or became agitated by a tendency to vomit.* (L) — And *He became fat.* (L, K.)

2. طَسَحَ, (K,) inf. n. نَطِيطٌ; (TA;) and طَسَحَ, (K,) inf. n. طَسَاحٌ; (TA;) *It* (grease [or greasy food], TA) *caused him to suffer indigestion.* (K, TA.) — Sh says, I heard El-Fak'asee say, تَشْرَبُ هَذِهِ الْأَبْنَانُ فَطَسَحَا عَنِ الطَّعَامِ [i. e. فَطَسَحَا or فَطَسَحَا] meaning [We drink these milks and] they render us in no need, or serve us in stead, of [other] food. (L.) — And one says, طَسَخَتْ الدَّابَّةُ, and الدَّابَّةُ, meaning *The she-camel, and the beast, became* [or *was rendered*] *very fat.* (L.)

4: see 2, in two places.

طَسَخٌ [is said to signify] *A part, or portion, of the night: so in the saying, مَرَّ طَسَخٌ مِنَ اللَّيْلِ* [A part, or portion, of the night passed] (K:) but IDrd doubted its correctness. (TA.)

طَسَخَ A man whose heart [or stomach] is overpowered by grease [or greasy food], and who suffers indigestion in consequence thereof; as also طَسَخَ. (L.) [See also 1, of which each is a part. n.]

طَسَخَةٌ, expl. in the K [and in the JK, app. from the 'Eyn,] as syn. with أَهْوَقٌ, is a mistranscription, correctly طَسَخَةٌ [i. e. طَسَخَةٌ]. (TA.)

طَسَخٌ: see طَسَخٌ.

طنز

1. طَنَزَ بِهِ, (S, A, MA, K,) aor. طَنَزَ, (S, A, TA,) inf. n. طَنْزٌ, (S, MA, K,) *He mocked at, scoffed at, laughed at, derided, or ridiculed, him.* (S, A, MA, K.) [See also طَنْزٌ below.]

3. طَنْزَهُ, (A, TA,) inf. n. مُطَانَرَةٌ, (TA,) *He mocked at, scoffed at, laughed at, derided, or ridiculed, him, being mocked at, &c., by him.*

6. طَنْزُوا [They mocked at, scoffed at, laughed at, derided, or ridiculed, one another]. (A, TA.)

طَنْزٌ Mockery, scoff, derision, or ridicule: (S, K:) [J says,] I think it to be post-classical or arabicized. (S.) [Golius says, it is termed in Armenian "dnās." — Also A species of fish. (K.)

طَنْزٌ A mocker, scoffer, or derider. (S, K.)

هُمُ مَطْنَرَةٌ They are [such as occasion mockery, scoff, derision, or ridicule; or] persons in whom is no good; held in light, or mean, estimation [by others or] by themselves. (K)

طنف

1. طَنَفَ, aor. طَنَفَ, (K,) inf. n. طَنْفٌ, (TK,) the verb of الطَّنْفِ signifying التَّشَمُّعُ, (K,) [app. as such, meaning *He was suspicious*, agreeably with the rendering of Golius; or *he suspected*; as is indicated by its being said of طَنْفٍ meaning مُتَشَكِّكٌ, in the TA, that it is app. a possessive epithet, for if it were a part. n., طَنْفٌ would signify *he was suspected*; as it is said to do in the TK and by Freytag; in my opinion, erroneously, on the supposition that طَنْفٌ meaning مُتَشَكِّكٌ is its part. n.] — And طَنْفٌ, aor. طَنَفَ, inf. n. طَنْفَةٌ and طَنْفَةٌ, *He was, or became, intrinsically corrupt.* (K.)

2. طَنَفَهُ, inf. n. تَطْنِيفٌ, *He suspected him.* (O, K.) One says فَلَانٌ يُطَنَفُ بِهَيْدِهِ السَّرِقَةِ Such a one is suspected of this theft. (TA) — طَنْفٌ *He made his mind to approach a coveting of such a thing.* (IDrd, O, K.) — And طَنْفٌ لِلْأَمْرِ, inf. n. as above, *He was, or became, near to the affair.* (TA.) [See an ex. voce رَأَيْفٌ.] — طَنْفٌ حِدَارَةٌ *He put above his wall thorns or branches of trees, (O,) or thorns and sticks and branches, (K,) in order to make the climbing, or scaling, of it difficult* (O) so says Az. (TA) [And it probably signifies *He made a طَنْفٌ, or طَنْفٌ, of any kind to his wall*]

4. اَطْنَفَ *He ascended upon the طَنْفٌ* [or طَنْفٌ i. e. ledge, or projecting part, of a mountain]. (O.) — مَا أَطْنَعَهُ *How abstinent is he!* (O, K.)

5. مَا أَتَنَفْتُ إِلَى هَذَا مَا أَتَنَفْتُ نَفْسِي إِلَى هَذَا [app. meaning *My mind did not come to the point, or verge, of this*]. (O, K.) — وَهُوَ يَتَطَنَفُ النَّاسَ *He comes upon people overwhelmingly; syn. يَغْشَاهُمْ.* (Ibn-'Abbād, O, K.⁴)

طَنْفٌ: } see what next follows.
طَنْفٌ: }

طَنْفٌ and طَنْفٌ (S, O, K) and طَنْفٌ and طَنْفٌ (K) A حَيْدٌ [or ledge] of a mountain; (S, O, K;) a projecting portion thereof; (K;) a portion projecting therefrom, resembling a wing. (TA:) [all these are meanings assigned to the حَيْدٌ of a mountain:] and a head, of the heads of a mountain: (S, O, K;) pl. [of pauc.] أَطْنَائِفٌ and [of mult.] طَنْفٌ. (O, K.) — Also, (K,) or the first and second, (S, O,) The إِفْرِيز [i. e., app., the projecting coping, or ledge, or cornice, (see رَيْفٌ, and طَائِفٌ)] of a wall: (S, O, K) and a projecting appertenance of a building. (K.) and a roof, or covering, made to project towards the road, over the door of a house, (S, O, K;) i. q. حُتَّةٌ. (IAar, TA.) — And طَنْفٌ is also applied to A low wall built on the house-top, by

the people of Mekkeh. (Z, TA.) = And طَبَفٌ signifies also *Thongs*, or *straps*; syn. سَيُورٌ, (A'Obeyd, S, O, K,) and so طَبَفٌ (S, O:) or the red skins that are [put as coverings] upon [receptacles of the kind called] أَسْفَاطُ [pl. of سَعْفٌ, q. v.] (K) or طَبَفٌ has this meaning as well as that next preceding (O.) El-Afwah El-Owdee likens a woman's fingers to طَبَفٌ, (O,) or طَبَفٌ, (TA,) used in the sense last mentioned above (O, TA) [or, more probably, I think, in the sense here next following]. — Also (i. e. طَبَفٌ [and probably طَبَفٌ likewise]) A kind of red tree (سَحَرٌ [or perhaps fruit, ثَمَرٌ,]) resembling the عَمِر [q. v.] (TA.) = And Suspicion. (O, K.) [See also 1.]

طَبَفٌ Suspected (O, K, TA) of a thing (بَأْمُرٍ); app. a possessive epithet; and طَبَفٌ signifies the same. (TA.) — And Intrinsically corrupt. (K) — And One who eats little: (O, K) thus expl. by Esh-Sheybānee. (O.)

طَبَفٌ: see طَبَفٌ, in five places.

طَبَفٌ. see طَبَفٌ, in art. طيف.

طَبَفٌ, (S, O, K,) applied by Esh-Shenfarā as an epithet to bees (نَحْلٌ) that have missed the cavity in a mountain [in which they are accustomed to hive], (S, O,) That ascend upon a طَبَفٌ [of a mountain]. (S, K) [in the latter, طَبَفٌ is erroneously put for أَلْدَى and so in the explanation here following] or it signifies, (O,) or signifies also, (K,) having a طَبَفٌ (O, and so in some copies of the K) or طَبَفٌ. (So in other copies of the K.)

طَبَفٌ. see طَبَفٌ. = Also, [if not a mistake for مَطَفٌ,] i. q. مَهْدَرٌ [Made to go for nothing, unretaliated, or uncompensated by a mulct; or to be of no account]. (TA.)

طنفس

طَنْفَسَةٌ and طَنْفَسَةٌ, (M, Mṣb, K,) the former of which is the more approved, (Mṣb,) and طَنْفَسَةٌ (K, M, K) and طَنْفَسَةٌ, [which is a form often occurring,] (M, K,) and طَنْفَسَةٌ, (K,) [variously written in different copies of the S, and in that lexicon, and in the Mṣb, mentioned in art. طفس, indicating that the ن is augmentative in the opinion of the authors of those two works,] A carpet: and a piece of cloth (تَوْبٌ): and a mat of palm-leaves, a cubit in width: (K.) or a kind of carpet called in Persian طَنْفَسَةٌ (Ḥar p. 376) [and تَنْفَسَةٌ]. or a carpet having a fine nap, or pile. or, as some say, what is put beneath the رَحْل [or camel's saddle], upon the shoulders of the camel: (Mṣb:) or the تَنْزِقَةُ [q. v.] above the رَحْل: (M:) pl. طَنْفَسٌ. (S, Mṣb, K.)

طنى

1. طَنْى, aor. ٤, (S, K,) inf. n. طَنْى, (S,) said of a camel, He had his spleen adhering to his

side in consequence of vehement thirst: (S) or, said of a man, he had his spleen and his lungs adhering to the ribs on the left side, (K, TA,) so that, sometimes, they become putrid and black, but mostly this is the case in camels, (TA,) as also طَنْى: (K) or he (a man) had a tertian fever, and his spleen in consequence became enlarged (Lh, TA) and, said of a camel, his spleen became enlarged in consequence of the [disease of the lungs called] نَحَارٌ. (Lh, TA.) [And طَنْى is a dial. var. thereof.] — And, said of a man, i. q. صَبِي [i. e. He was, or became, slender, and small in body or diseased, disordered, or sick. or lean, or emaciated: &c.]. (TA.)

2. طَنْى, inf. n. طَنْى, He treated him to cure him of the disorder of the spleen mentioned above, (S, K;) namely, a camel, (S,) or a man. (K) and he cauterized him (i. e. his camel) in his side; (K, TA,) or, as in the Nawādir of Lh, طَنْى طَنْى نَعِيرَهُ طَنْى he cauterized his camel [in his sides] by reason of the disorder above mentioned. and the cure [or curing] of that disorder is [also] the taking a wooden peg, and laying him [i. e. the camel] upon his side on the ground, and making, between his ribs, incisions [therewith], not penetrating through. (TA.)

4. طَنْى. see 1. — Also He inclined to suspicion, or evil opinion. (K, TA.) and sometimes pronounced طَنْى. (TA) = طَنْى He (a man) hit him (i. e. another man) in that which was not a vital part. (K, TA. In some copies of the K, طَنْى is [erroneously] put for طَنْى. And, said of a disease, It left him (i. e. a sick man) with somewhat of life remaining in him. (IAar, TA) One says, طَنْى طَنْى This is a serpent that will not suffer him who is bitten by it to survive; (ISK, S, K;) that kills instantly: (ISK, S.) or that will not miss: (AHeyth, TA.) originally طَنْى طَنْى. (ISK, S) And طَنْى طَنْى He struck him a blow that would not be slow in killing him. (TA.) And طَنْى طَنْى طَنْى [A serpent bit him and suffered him to survive]. (TA.) And the subst. [used in the sense of the inf. n.] from this verb as expl. in all these phrases is طَنْى. (TA.)

طَنْى A bier: [like طَنْى:] one says, طَنْى طَنْى, Such a one was cast into his bier; meaning, when he died. (TA.) = See also the next paragraph.

طَنْى The adhering of the spleen to the side in consequence of vehement thirst. (S.) [See also طَنْى, of which it is the inf. n.] — And Disease [in a general sense]. (K, TA.) [Accord. to the CK, in this sense, and in other senses mentioned in this paragraph, طَنْى, which is wrong.] — And Ashes in a state of extinction: (K, TA:) and so طَنْى. (O and K in art. طما.) = And Doubt, or suspicion, or evil opinion; or a thing that occasions doubt &c.; (K, TA;) as also طَنْى: and so طَنْى, with ٤. (TA.) — And

Opinion, of any kind. (TA) = See also 4, last sentence. = And see the next paragraph.

طَنْى A camel having his spleen adhering to his side in consequence of vehement thirst. (S.) or a man having a tertian fever, and his spleen in consequence having become enlarged: (Lh, TA.) or a man having his spleen and his lungs adhering to the ribs on the left side, (K, TA,) so that, sometimes, they become putrid and black, but mostly this is the case in camels; (TA;) and so طَنْى. (K, TA)

طه

R. Q. 1. طَهَّ He laughed immoderately: (L voce كَذَكَدَ) or you say طَهَّ طَهَّ, meaning he laughed slightly; like طَحَّطَحَّ. (O and TA in art. طح.)

طَه [at the commencement of the 20th chapter of the Kur-ān] means اِطْمِئِنَّ [Be thou still, &c.]. (K, TA) and thus it is expl. as occurring in a trad. respecting Moses' hearing the speech of the Lord of Might: (TA:) or, as some say, it is for طَه [imperative of طَهَّ], meaning tread upon the ground with the soles of both thy feet; because the Prophet raised one of his feet in prayer: (TA in art. وطأ) or it means O man, in the Abyssinian language; (Lth, K, TA;) or so in Syriac, accord. to Kātādeh; or so in Nabathæan, accord. to other authorities (TA) read طَه, with the two fet-hahs pronounced fully, it is two letters of the alphabet (مِنَ الْهَجَاءِ) [strangely misunderstood by Freytag as meaning "quibus maledicatur"] (Lth, K, TA:) Ibn-Mes'ood is related to have read طَه, with the two kesrehs pronounced fully: and Fr says that some divided it, reading طه: (TA:) Abu-n-Nejm has called it طَه. (TA in art. طهو, q. v.)

طَه sing. of طَهَّ, (TA,) which signifies The voices [or neighings] of horses. (K, TA.)

طَهَّ, as an epithet applied to a horse, That excites admiration by his beauty, or swift and excellent; youthful; excelling in beauty. (Lth, L, K, TA.)

طهر

1. طَهَّرَ and طَهَّرَ, (S, A, Mṣb, K,) aor. of each ٤, (Mṣb, K,) inf. n. طَهْرَةٌ, (S, Mṣb, K,) which is of each verb, (S, Mṣb,) and طَهَّرَ, (Sb, K,) or the latter is a simple subst., (S, Mṣb,) It was, or became, clean, free from dirt or filth, or pure. (A, Mṣb, K) طَهْرَةٌ is of two kinds; [properly] corporeal and [tropically] spiritual. (TA.) — And طَهَّرَ, (M, Mgh, K,) or طَهَّرَ مِنَ الْحَيْضِ, aor. ٤; (Mṣb;) and طَهَّرَ, (M, Mṣb, K,) which is allowable, (IAar,) but of rare occurrence, (Mṣb,) and طَهَّرَ, [which is of more rare occurrence,] (M, El-Isnawee;) inf. n. طَهَّرَ and طَهَّرَ and طَهَّرَ and طَهَّرَ; (TA;) She was, or became, pure from the menstrual discharge; (Mgh;) her discharge of blood stopped. (Mgh, K.) See also 5. The saying, إِنَّ الشَّاةَ تَقْدَى عَشْرًا ثُمَّ تَطْهَرُ, ٥. The saying,

[*Verily the ewe, or she-goat, emits a white fluid from her womb during ten nights, and then becomes pure.*] is mentioned on the authority of Lh: but ISd says, whether he mentioned this as heard from the Arabs, or did so presumptuously, I know not (TA.) = طَهَّرَهُ, aor. ٤, (K,) inf. n. (طَهَّرَ) (TK,) signifies *He made it, or caused it, to be, or become, distant, or remote*; syn. أَبْعَدَهُ (O, K.) and so طَحَّرَهُ; (O, TA.) the ح being substituted for ه. (TA.)

2 طَهَّرَهُ, inf. n. تَطَهَّرَ, [*He cleansed, or purified, him, or it*] (S.) and طَهَّرَهُ بِالْمَاءِ *he washed him, or it, with water* (K) and طَهَّرَهُ signifies the same as طَهَّرَهُ. (Bd in lvi. 78) — طَهَّرَ بَيْتِي, in the Kur [ii. 119], *Cleanse ye my house [the Ka'bah] of the idols* (Abou-Is-hâk, Bd, Jel) *and impurities; and what does not become it* (Bd) *or clear ye it*: (Bd) *or cleanse ye my house from [pollution by] disobediences and forbidden actions*: (Az.) *or, accord. to some, it means an incitement to purify the heart.* (TA.) — وَتَيَّابَكَ, in the Kur [lxiv. 4], means *And cleanse thy clothes from dirt* (Jel.) *or shorten thy clothes, to prevent their being rendered dirty by trailing along the ground*. (Jel, TA.) *or + purify thy heart. or + thy soul or + make thy conduct right* (TA.) and see other explanations voce ثَوَّبَ. — طَهَّرَ وَلَدَهُ + *He performed the rite of circumcision upon his son [and so purified him]*. (TA.) — طَهَّرَهُ اللَّهُ + *God purified him from sin* (A) — طَهَّرَهُ الْحَدُّ + *The prescribed punishment, such as stoning &c., cleansed him from his sin.* (TA.) — لَمْ يُرِدْ اللَّهُ أَنْ يَطَهِّرْ قُلُوبَهُمْ, in the Kur [v. 45], means *+ God hath not pleased to cleanse their hearts from infidelity*: (Bd, Jel.) *or to direct.* (TA.)

4: see 2, first sentence.

5. تَطَهَّرَ, inf. n. تَطَهَّرَ, is sometimes changed into اِطَهَّرَ, inf. n. اِطَهَّرَ, the ت being incorporated into the ط, and this requiring a conjunctive ل, (Sgh, K,) in order that the word may not begin with a quiescent letter. (Sgh:) and طَهَّرَ is also an inf. n. [or rather a quasi-inf. n.] (Sb, K) of تَطَهَّرَ, (Mgh, TA,) like as وَضُوْهُ is [said to be] of تَوَضَّأَ. (TA.) The meaning is, [*He became cleansed, or purified: or he cleansed, or purified, himself: and*] *he washed himself.* (Mgh.) You say, طَهَّرَ بِالْمَاءِ [*He cleansed, or purified, or washed, himself with water*]: (S:) *he performed the ablution termed الوُضُوْءُ: and that termed الإِسْتِنْجَاءُ*; (A;) as also تَطَهَّرَ alone, as used in the Kur ix. 109: (Mgh, TA.) and the same verb, alone, is expl. as signifying *he made use of water, or what supplanted its place*; thus used in the Kur v. 9. (TA.) In the Kur vii. 80 and xxvii. 57, the verb is used derisively. (TA.) You say also, تَطَهَّرَتْ, (Mgh, Msh, K,) and اِطَهَّرَتْ, (Mgh,) meaning, *She cleansed, or purified, herself by washing, from [the pollution*

of] the menstrual discharge, (Mgh, Msh, K,) &c.; (K,) as also طَهَّرَتْ and طَهَّرَتْ; (Msh, K;) agreeably with what is said in the B, that طَهَّرَ and طَهَّرَ and اِطَهَّرَ and تَطَهَّرَ have the same signification. (TA.) or طَهَّرَتْ and تَطَهَّرَتْ have this signification, but the unaugmented verb has the signification first assigned to it, or “*her discharge of blood stopped*” (Abu-l-Abbás, IAar) in the Kur ii. 222, some read حَتَّى يَطَهَّرْنَ; and others, حَتَّى يَطَهَّرْنَ but the latter reading is the preferable, on account of the difference between the two forms of the verb, just mentioned (Abu-l-Abbás) or the law which allows not the touching a woman until she has performed the ablution mentioned above shows the two forms of the verb to be the same in signification (TA.) — Also † *He removed himself far from unclean things, or impurities.* (S, Mgh, K.) — † *He refrained from sin,* (K, TA,) *and from what was not good.* (TA.) *he removed himself far from low, or ignoble, habits* and in this sense, accord. to some, it is used in the Kur vii. 80 and xxvii. 57. (TA.) And تَطَهَّرَ مِنَ الْإِثْمِ † *He removed himself far from sin.* (A.)

طَهْرٌ [see 1. —] *Cleanness; freedom from dirt or filth, or pureness.* (S, Msh) — The state of pureness from the menstrual discharge: (S, A, Mgh, Msh) pl. أَطْهَارٌ. (A, Msh.) And the pl. signifies *The days of a woman's state of pureness from the menstrual discharge.* (K.)

طَهْرٌ: see طَاهِرٌ, in three places.

طَهْرَةٌ a subst. from التَّطَهُّرُ [and signifying *A cleansing, or purification*: and in this sense it was applied by the Christians to baptism] (Mgh) or from طَهَّرَ بِالْمَاءِ [and signifying *a cleansing, or purification, by water*]: (K) or *cleanness, or pureness.* (TK.)

طَهْرٌ inf. n. of 1; as also طَهْرٌ: (TA.) and inf. n. [or rather quasi-inf. n.] of 5. (Sb, Mgh, TA.) — *A thing [such as water] with which one cleanses or purifies*: (T, S, Mgh, Msh, K:) a word similar to قَطْرٌ and سَحْرٌ and قُوَّةٌ (S:) and the author of the “Ma'alî' el-Anwâr” mentions طَهْرٌ also in this sense; but this is strange and anomalous (En-Nawawee) the former occurs in the Kur xxv. 50: (S:) or it signifies *water with which the ablution termed وَضُوْهُ is performed*: (A, IAth) or it has the signification next following. (K.) It is said, اتَّوَضَّأَ طَهْرٌ † [*Repentance is a means of purifying the sinner, or criminal*]. (A.) Lth says that it is that which is [accompanied] by the execution of the prescribed punishment, such as stoning &c. (TA.) [See also مَطَهْرَةٌ.] — It is also an epithet, (Mgh, TA,) and signifies *Clean and cleansing, or pure and purifying*: (Th, T, Mgh, Msh) whatever God has created descending from the sky, or welling forth from the earth as a spring or river or sea, in which a human being does nothing but drawing water, and of which the

colour is not changed by anything mixing with it, nor the taste thereby, is طَهْرٌ: and what is otherwise, as the water of roses and of the leaves of trees, and what flows from the grape-vine, though it be طَاهِرٌ, is not طَهْرٌ: (Esh-Shâfi'ee:) the former removes impurities: the latter, if not at the same time طَهْرٌ, does not: (TA.) or *very clean or pure*. (A, Msh) the explanation by Th, if meant to show that the word signifies *of the utmost cleanness or pureness*, is correct and good: otherwise, it is not so; for قَوْلٌ is not formed from تَفْعِيلٌ. (Mgh, O.) it is also explained as signifying, simply, *cleansing, or purifying* (B, TA) also as *syn. with طَاهِرٌ*, as in the phrase رِيْقُهُ طَهْرٌ [*their saliva is pure*]: but here it is either an intensive epithet or used for طَاهِرٌ for the sake of the measure (Msh.)

طَهْرٌ: see طَاهِرٌ, in two places.

طَهَارَةٌ [see 1. —] *The act of performing the ablution termed الوُضُوْءُ, and that termed الإِسْتِنْجَاءُ.* (Msh, TA.)

طَهَارَةٌ *What remains of that with which one has performed the ablution termed طَهَارَةٌ.* (TA.)

طَهْوَرِيَّةٌ *The quality of being طَهْوَرٌ.* (Msh.)

طَاهِرٌ *Clean; free from dirt or filth; or pure*; (Msh, K;) as also طَهْرٌ (IAar, K) and طَهِيرٌ: (M, K) fem. طَاهِرَةٌ: (S, A, Msh) pl. (of طَاهِرٌ, TA) أَطْهَارٌ (K) and طَهَارَى (S, K,) which latter is anomalous, as though its sing. were طَهْرَانٌ (S,) and, applied to men, طَاهِرُونَ: (TA.) and (of طَهْرٌ, TA) طَهْرُونَ; (K;) the only form; there being no broken pl.: (TA.) and of طَاهِرَةٌ, طَاهِرَاتٌ (TA) and طَوَاهِرٌ. (A.) You say, رَجُلٌ طَاهِرٌ and طَهِيرٌ [*A clean, or pure, man*]. (O.) And امْرَأَةٌ طَاهِرَةٌ مِنَ السَّخَاةِ [*A woman pure from dirt or filth*]. (S.) And مَاءٌ طَاهِرٌ *Clean, or pure, water*: and also, *fit to cleanse or purify with*. (Msh.) And ثِيَابٌ طَهَارَى [*Clean clothes*]. (S.) [See also طَهْوَرٌ.] — *Pure from the menstrual discharge*; in this sense without ة: (IAar:) as also طَاهِرٌ مِنَ الْحَيْضِ. (S, Msh.) — هُوَ طَاهِرٌ الْعَرَضِ + *He is clear from vice, or fault.* (Msh.) + امْرَأَةٌ طَاهِرَةٌ مِنَ الْعَيُوبِ + [*A woman pure from vices, or the like*]. (S.) And طَاهِرُ الْأَثْوَابِ, رَجُلٌ طَاهِرُ الثِّيَابِ (TA,) † *A man free, or far-removed, from low, or ignoble, habits*: (S, A, TA:) and in like manner, طَاهِرُ الْخَلْقِ, and طَهْرٌ الْخَلْقِ: fem. طَاهِرَةٌ. (TA.)

أَطْهَرُ [*More, and most, clean or pure*]. — [Hence,] هُنَّ أَطْهَرُ لَكُمْ [Kur xi. 80] † *They are more lawful to you.* (O, TA.)

مَطَهْرَةٌ and مَطَهْرَةٌ (S, A, K, &c.) the former of which is the more approved, (S,) *A vessel, (A, K,) or any vessel,* (Mgh, Msh,) [*for purification,*

i. e.,] *with which one washes himself*, (A, Mgh, Msb, K,) and *performs the ablution termed وضوء*, such as *اِدَاوَةٌ*, or *رَكْوَةٌ*. (TA.) and (A, Mgh, Msb, K,) *اِدَاوَةٌ* [a kind of leathern vessel for nater]: (S, A, Mgh, Msb, K.) pl. *مَطَاهِرُ*. (S, Msb.) Hence, [or from *مُطَهِّرَةٌ* as signifying, agreeably with analogy, *A means of cleansing or purifying*,] the saying, (Msb,) *السَّوَاكُ مُطَهِّرَةٌ لِلْفَمِ* [The tooth-stick is a means of purifying to the mouth]. (S, Msb.) — Also *A house, or chamber, in which one washes himself*, (K, TA,) and *performs the ablutions termed وضوء* and *استنحَاء* and *غسل*. (TA.)

صُحُفًا مُطَهَّرَةً, in the Kur [xcviii. 2], signifies *Writings cleansed from impurities and falsehood*. (TA.) — And *أَرْوَاحٌ مُطَهَّرَةٌ*, in the same [ii. 23], *Wives purified from the pollution of the menstrual discharge and the other natural evacuations*. (O, TA.) — And *لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ*, in the same [vi. 78], is said by some to mean, *† None shall attain to the knowledge of its true meanings except those who have purified themselves from the filth of corrupt conduct, and ignorances, and acts of disobedience*. (TA.)

وَمُطَهِّرِكَ مِنَ الَّذِينَ كَفَرُوا, in the Kur [iii. 48], signifies *And will take thee forth from those who have disbelieved, and make thee to be far from doing as they do*. (TA.)

وَيُحِبُّ الْمُتَطَهِّرِينَ, in the Kur [ii. 222], signifies *And He loveth those who purify their spirits*. (TA.)

طهى and طهو

1. *طهى*, aor. *يَطْهِي* and *يَطْهِي*, inf. n. *طَهُو* (S, K) and *طهى* (K) and *طهى* (S, [so in both of my copies,]) or *طهى* (K,) and *طهى*, thus app. accord. to the K, [and thus in my MS. copy and in the CK,] but in the M with kesr [i. e. *طهى*], (TA,) *He cooked flesh-meat in the manner termed طبخ* [meaning by boiling or stewing or the like], (S, K,) or by roasting or broiling or frying: (K:) and [he made, or kneaded and baked, bread; for] *الطهى* signifies also *الحَبَزُ*. (TA.) — [And hence, *† He performed, or executed, an affair firmly, soundly, or thoroughly; and matured it*: see the pass. part. n., below; and see also *طهى*.] — And *طهى* (S, K,) inf. n. *طَهُو*, (TA,) said of a man, (S,) *He went away into the country, or in the land*: (S, K:) like *طحا*: (S:) [or] you say, *طهى فى الأرض*, inf. n. *طهى*: both signify the same. (TA.) And in like manner, *طهت الإبل*, (S, TA,) aor. *تَطْهِي*, inf. n. *طَهُو* and *طهى*, (TA,) *The camels went away into the country, or in the land, (S, TA,) having become scattered, or dispersed*. (TA:) or *went away at random into the country, or in the land*. (Ham p. 12.) — And *طهى*, inf. n. *طَهُو*, *He leaped*. (IAgr, TA.) — And *طهى*, inf. n. *طهى*, *He committed a sin,*

crime, fault, or misdemeanour. (TA. [See also *طهى*].)

4 *اطهى* *He was, or became, skilled in his work, art, or craft* (Az, K.)

طهى is used by Abu-n-Nejm for *طهى* meaning the Chapter of the Kur-an [thus called, because commencing with these two letters, namely, the 20th,] in his saying,

* مَدَّنَا فِي عُمُرِهِ رَتْ طَهَا *

[May the Lord of *طهى* lengthen for us his life]. (TA.) [See art. *طهى*]

طهى [The cooking of flesh-meat see 1, first sentence. — And hence,] *† A deed, or a performance*. (S, K, TA.) Thus in a trad, (S, TA,) in which it is related that it was said to Abou-Hureyreh, “Didst thou hear this from the Apostle of God?” and he replied *طهى* *وَمَا كَانَ طهى* i. e. *† And what was my deed, or performance?* or, accord. to A’Obeyd, *أَنَا مَا طهى* [I, what is my deed, or performance?] (TA) or *فَمَا طهى* *What then is my deed, or performance*, (S,) if I have not made that relation to be soundly, or well, performed, (S, TA,) like as the cook does the cooking of food? (TA.) See also *طهى*.

طهى see *طهى*. — Also *Thin clouds*. (TA.) [See also *طهى*.] — And it is said in the “Nawâdir” that *سَمِعْتُ طهى*, as also *دَغِيْهُ* and *طغِيْهُ*, means *I heard their sound, or voice*: [or their sounds, or voices] and one says, *فلان فى طهى* [app. *طهى* *ونهى*, as though meaning *Such a one is engaged in clamour and prohibition*]. (TA.)

طهى Broken bits of straw. (K, TA.)

طهى Cooked flesh-meat. (IAgr, K.) [It is said in one place in the TA that *الطهى*, with damm, (as though it were *الطهى*, but I suppose *طهى* to be meant,) is the subst. from *الطهى*.] — Also *A sin, crime, fault, misdemeanour, or misdeed*; syn. *ذَنْبٌ*. (K, TA; [in some copies of the K, *الذَنْبُ* is put (erroneously, as is said in the TA,) in the place of *الذَنْبُ*; and in the CK, *الذَنْبُ*,]) as also *طهى* and *طهى* in the trad. of Abou-Hureyreh [mentioned above] is expl. by some as meaning *مَا ذَنْبِي* [What is my fault?]. (TA.)

طهى (S, K, TA,) with the lengthened *l*, (S, TA,) is like *طحا*; (K, TA; [in some copies of the K, each of these is erroneously written with the shortened *l*, without *ء*];) i. e. it is a dial. var. of the latter word, signifying *High, or elevated, clouds*: (S, TA:) or *then clouds*: (Ham p. 12. [see also *طهى*];) [and *طهى* is the n. un.:] one says, *مَا فى السَّيَاءِ طهى*, meaning *There is not in the sky a portion of cloud*. (S.)

طهى The thin skin that is upon milk or blood. (ISd, K.)

مَا أَدْرِى أَى الطهى هُوَ means *I know not what*

one of mankind, or of the people, he is (K, TA:) like *أَى الصَّخِيَاءِ* mentioned by Az. (TA.)

طهى The top of a mountain. (K.) — And *أبرادة* [meaning a stand, or shelf, upon which vessels of porous earth, containing water, are placed, in order that the water may become cool]. (K, TA. [In the CK, erroneously, *أبرادة* as is said in the TA, and shown by what here follows, it is with tesldeed, and it is written in my MS. copy of the K *أبرادة*.]) — In the saying of El-Ahwal El-Kindee,

* فَلَيْتَ لَنَا مِنْ مَّاءٍ رَمَزَمَ شَرَّةَ *

* مُرْدَّةً بَاتَتْ عَلَى الطهى *

[And would that there were for us, of the water of Zemzem, a cooled draught that had passed the night upon the *طهى*], it has been expl. as having the former of these meaning, and as having the second thereof, and as meaning a certain mountain in El-Yemen. (TA.)

طهى A cook; (S, K;) a roaster, broiler, or fryer: and a maker, or kneader and baker, of bread: (K) and, (K, TA,) as some say, (TA,) any dresser, or preparer, of food, (K, TA,) &c., who qualifies it well, rightly, or properly. (TA.)

pl. *طهى* and *طهى*: (K, TA.) [in the CK the latter is written *طهى*, which is evidently wrong; whereas *طهى* is agreeable with analogy, being originally *طهى*] the fem. is *طهى*, and its pl. is *طواه*. (TA.) — *لَيْلٌ طهى* A dark night. (TA.)

أَمْرٌ مَطهى † An affair performed, or executed, firmly, soundly, or thoroughly; and matured. (TA.)

طوب

طوب Baked bricks; syn. *آجر*: (S, O, Msb, K:) n. un. with *ء* so says Az, and El-Farábee says the like; and accord. to them it seems to be [genuine] Arabic: accord. to IDrd, it is of the dial. of Syria; but [Fei adds] I think it to be of the dial. of Room: (Msb:) or it is of the dial. of Egypt: (S, O.) [probably of Coptic origin. It is mentioned in the S and K in art. *طيب*.]

أَوْبَةٌ وَطُونَ, [the latter word] meaning *الطيب*, [and both together *A return and perfume*,] is a phrase which one says to the person entering and to him coming [as though he who said this meant I experience a return that is to me like perfume]. (O.)

طوبى: see art. *طيب*.

طوب A baker of bricks. from *طوب* mentioned by Gohus, in art. *طيب*, as occurring in the Hist. Sar.: and it is used in this sense in the present day.]

طوح

1. *طوح* and *يَطْوَحُ*, (S, A, L, K,) aor. *طاح*, (S, L, K,) inf. n. of the former *طَوْحٌ*, and of the latter *طَيْحٌ*, (L,) *He, or it, perished, or came to nought*; (S, A, K;) as also *طَوْحٌ*: (A.) or *

was, or became, at the point of perishing (K.) and he, or it, (i. e. anything, TA,) went away; passed away; (K, TA,) came to nought. (TA.) — And (as some say, TA) He, or it, fell; (S, A, K;) and so طَوَّحَ, as in the phrase تَطَوَّحَ فِي الْبُئْرِ [It fell into the well], said of a bucket. (TA.) — And He lost his way, syn. تَاهَ, (S, A, K,) in the land, (S, K,) or in the desert; as also طَوَّحَ and تَطَوَّحَ. (TA.) And, said of an arrow, It missed its aim. (Har p. 126.) — And طَوَّحَ أَيْنَ طِيحَ بِهِ whether hast thou been taken, or carried, away? (A.) And طَوَّحَ بِهِ فَارَسَهُ He is horse went away with him [or carried him away] like an arrow. (A.) And مَا كَانَتْ إِلَّا مَزْحَةً طَوَّحَ [It was nought but a jest, or joke, which my tongue hastily uttered, or which my tongue let fall]. (A.) — See also the next paragraph.

2. طَوَّحَهُ He caused him, or it, to perish, or come to nought, as also طَوَّحَ بِهِ (A,) and طَوَّحَهُ; (A, and K in art. طَوَّحَ;) and طَوَّحَهُ signifies the same, (IAar, K,) said of a thing, (K,) or of property, (IAar, and K in art. طَوَّحَ,) as is also طَوَّحَهُ, (IAar,) and he made it pass away. (K.) And He sent him to a land from which he should not return. (K.) And طَوَّحَ ثَوْبَهُ He cast his garment [app meaning himself (see a verse of Esh-Shemmikh, or of Leylā, cited voce ثَوْبُ)] into a place of destruction; as also طَوَّحَ بِهِ. (L, and K in art. طَوَّحَ.) And طَوَّحَهُ الْقَوَائِدُ i. q. طَوَّحَهُ الطَّوَائِحُ i. e. Accidents, or events, that cast into places of perdition [cast him therunto]: (MF, TK:) one should not say طَوَّحَهُ الْمَطَوَّحَاتُ: it is an extr. phrase, (S, K,) like the phrase in the Kur [xv. 22], وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ أَطَاحَتُهُ الْمَطَوَّحُ (S) and طَوَّحَهُ الطَّوَائِحُ signify the same, i. e. طَوَّحَهُ الْقَوَائِدُ; (A;) or [rather] the former of these two phrases has a similar meaning [i. e. the places of perdition caused him to fall thereinto; unless مَطَوَّحُ have a signification which I do not find explained]. (TA.) And طَوَّحَ بِهِ He wiled him, induced him, or made him, to venture upon a desert in which perdition was to be feared. (K, TA.) — Also He, or it, caused him to lose his way, syn. تَوَّهَهُ, (S, K,) and so طَوَّحَ بِهِ (Har p. 126,) and طَوَّحَهُ, (K in art. طَوَّحَ,) and carried him away hither and thither, (S,) or so that he cast himself hither and thither, (K, TA,) and so طَوَّحَ بِهِ. (TA.) And طَوَّحَ نَفْسَهُ He made himself to be, or become, confounded, or perplexed, and unable to see his right course; like تَوَّهَهُ and تَبَيَّنَ. (S in art. تَوَّهَ.) — طَوَّحَ also signifies He threw it, or cast it, in the air. (K, TA. [For الْهَوَاءُ, Golius and Freytag have read الْهَوَى. See 5.]) — And طَوَّحَهُ He beat him, or struck him, with a staff, or stick. (K.) — طَوَّحَ فِي الْجِبَالِ He

went round about much, or often, in the mountains; i. q. طَوَّحَ and طَوَّحَ (S in art. طَوَّحَ.)

3 طَوَّحَهُ He contended with him in casting, or shooting. (L, K.) A poet says,

* فَأَمَّا وَاحِدٌ فَكَفَاكَ مِيسَى *
* فَمَنْ لَبِدٍ نَطَوَّحَهَا الْإِيَادَى *

Now as for one, what would proceed from me would suffice thee but who will be responsible for a hand with which several hands contend in casting, or shooting? (L)

4. see 2, in two places. — One says also, طَوَّحَ شَعْرَهُ He, or it, caused his hair to fall off. (K.) [And طَوَّحَ قَوَائِدَهُ is said of a horse, or of a man in relation to a horse, app. meaning He made his legs to fall in a particular manner. see مَسْعَرٌ.] — مَا أَتَيْتُهُ وَمَا أَتَوَّهُ i. q. مَا أَطَيْحَهُ وَمَا أَطَوَّحَهُ. sec 4 in art. تَوَّهَ.

5. طَوَّحَ see 1, in four places. — Also [He lost his way, or was made to lose his way, and] he cast himself hither and thither (S, K) فِي الْبِلَادِ in the countries. (S.) — And He, or it, went and came, or moved to and fro, in the air: and he moved to and fro in sleep, upon the back of a camel. (L.)

6. طَوَّحَ signifies The casting, or throwing, a thing [to and fro,] one with another; or one to, or at, another. (KL.) — [Hence,] تَطَوَّحَتْ بِهِمْ تَرَامَتْ i. e. † Distance cast them away, one from another. (S, A, K.) — And طَوَّحُوا بِالصَّرْبِ, بِالْأَمْرِ, They contended with him [in beating, and in the affair]. (A.)

طَوَّحَ i. q. نَيْتُهُ [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey]; (K, and O in art. صَرَحَ;) like طَوَّحَ and طَوَّحَ. (O.)

طَوَّحَ i. q. قَوَائِدُ (S, A, K,) i. e. Accidents, or events, that cast into places of perdition: (MF, TK:) said in the 'Ināyeh to be an anomalous pl. of طَوَّحَ, from طَوَّحَ meaning "he, or it, caused to pass away," and "to perish, or come to nought." (MF.) See 2.

طَوَّحَ is expl. by Freytag as signifying Evil-affecting; but he names no authority.]

طَوَّاحَةٌ A child's swing, of rope. (TA voce رَجَاحَةٌ.)

طَوَّاحٌ [part. n. of 1] Perishing [&c.]. (L.) — See also art. طَوَّحَ.

طَوَّاحَةٌ, correctly طَوَّاحَةٌ, is expl. by Freytag, on the authority of the Deewān of the Hudhalees, as meaning An army.]

طَوَّاحَةٌ see طَوَّاحَةٌ.

طَوَّاحٌ A staff, or stick, (K, TA,) [as being] an instrument of destruction. (TA.)

طَوَّاحٌ i. q. مَقَادِفُ (S, K,) which means

Places of perdition; (TA in art. قَدَفَ;) like مَطَاوِدُ [pl. of مَطَاوِدُ]. (S and TA in art. طَوَّحَ.)

مَطَاوِجُ, app. a mistranscription for مَطَاوِجُ, which lit. means A place of casting, or throwing, to and fro, is expl. by Freytag, on the authority of the Deewān of Jereer, as meaning the intermediate part between the top and bottom of a well.]

طوخ

طَوَّحَهُ, (TA,) inf. n. طَوَّحَهُ, (K,) aor. طَوَّحَهُ, (K,) as also طَوَّحَهُ, aor. طَوَّحَهُ, inf. n. طَوَّحَهُ; which is the more common; (TA;) He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done. (K.) [See also art. طَوَّحَ.]

طود

1 طَوَّحَ, (aor. طَوَّحَ, inf. n. طَوَّحَ, TK,) It (a thing, TK) was, or became, firm, or steadfast. (Fr, L, K.)

2. طَوَّحَ, (S, L, K,) inf. n. طَوَّحَ and تَطَوَّحَ, and طَوَّحَ; (K;) He went round about much, or often, syn. طَوَّحَ (S, L, K) and طَوَّحَ (S,) فِي الْجِبَالِ in the mountains. (S) or the former, he went round about much, or often, in the countries to seek the means of subsistence. (IAar, L.) And one says also, طَوَّحَ بِنَفْسِهِ [He went round about &c. by himself], and بِنَفْسِهِ [with such a one]. (L.) — طَوَّحَهُ, inf. n. طَوَّحَهُ, He (God) made it high, or tall. (A.)

[4. طَوَّحَ He made, or rendered, firm, or steadfast so accord. to Freytag, but he names no authority.]

5: see 2.

7. طَوَّحَ It rose, or ascended, in the air. (K.)

طَوَّحَ Heavy: (K.) and طَوَّحَ firm, or steadfast: (L:) or both signify heavy and firm or steadfast. (TA.) — Also the former, A stallion excited by lust. (K.)

طَوَّحَ A mountain. (K:) or a great mountain (S, A, L, K) rising high into the sky. (A:) or i. q. هَضْبَةٌ [either as denoting a hill or mountain or a tract of sand: see the next sentence]. (IAar:) pl. أَطَوَّاحُ (A, L, K) and طَوَّاحَةٌ. (K.) — And An elevated, or overlooking, tract of sand; (K, TA;) as also هَضْبَةٌ. (TA.) — And the pl. أَطَوَّاحُ is applied by a poet to signify † Camels' humps; as being likened to mountains because of their height. (IAar, L.) — طَوَّحَ ابْنُ الطَّوَّحِ means † The mass of rock (الْجَلْمُودُ) that falls from the upper part of a mountain: (A, L, K:) or the echo. (A.) One says, طَوَّحَ مِنَ ابْنِ الطَّوَّحِ † Quicker, or swifter, than the mass of rock that falls &c.: or than the echo. (A.)

طَوَّحَ: طَوَّحَ.

مَطَادَةٌ *A desert, or waterless desert, far-extending* · (K) pl. مَطَاوِدُ. (TA.) And the latter (i. e. the pl.), *Places of perdition*; (K, TA.) it is like مَطَاوِجُ. (S, TA.)

مُطَوِّدٌ *Remote, or distant* (K.)

بِنَاءٌ مُنْطَادٌ *A lofty building, (K, TA.) rising high in the air.* (TA.)

طور

1 طَوَّرَ حَوَّهَ, aor. يَطْوُرُ, (TA.) inf. n. طَوْرٌ and طَوْرَانٌ (K,) *He went, or hovered, round about it.* (K, TA.) — Hence, لَا يَطْوُرُنِي *He will not approach my immediate vicinage.* (TA.) And لَا تَطْرُقْ حَرَانَا *Approach thou not our environs.* (S, O, TA.) And لَا أَطْوُرُ بِهِ *I will not approach him, or it:* (S, O, TA.) occurring in a trad. (TA) And فَلَانٌ يَطْوُرُ بَعْلَانِ *Such a one as it were hovers round about such a one, and draws near to him.* (TA)

مَا أَبْعَدَ طَارَكَ for مَا أَبْعَدَ دَارَكَ: see the remarks on letter ط.

طَوْرٌ *A time; one time; like the French "fois;"* syn. تَارَةً. (S, A, O, Mṣb, K) pl. أَطْوَارٌ. (S, K, A.) You say, أَتَيْتُهُ طَوْرًا بَعْدَ طَوْرٍ *I came to him time after time.* (A) نَعَلَ ذَلِكَ طَوْرًا بَعْدَ طَوْرٍ *He did that time after time.* (Mṣb.) And حِثَّةً أَطْوَارًا *I came to him several times* (A.) — And *State; condition; quality, mode, or manner; form, or appearance:* pl. أَطْوَارٌ. (Mṣb.) You say, النَّاسُ أَطْوَارٌ *Mankind are of divers sorts and conditions.* (S, A.) It is said in the Kur [lxix. 13], وَقَدْ خَلَقْتُمْ أَطْوَارًا *And He hath created you of divers sorts and conditions:* (TA:) or of *different forms, every one of his proper form:* (Th, TA) or of *various aspects and dispositions* (TA:) or *one time, a clot of blood; and one time, a lump of flesh* · (Akh, S) or [one time,] *seed; then, a clot of blood; then, a lump of flesh; then, bone.* (Fr, TA) — And *Quantity; measure, extent* (K) *limit.* (S, A:) *a limit between two things.* (O, K.) You say, عَدَا فَلَانٌ طَوْرَهُ *Such a one exceeded his proper measure, or extent* · (TA:) or *his proper limit:* (S, A, O, TA) and تَعَدَّى طَوْرَهُ *he transgressed the limits of his proper state, or condition.* (Mṣb, TA.) — *A thing that is commensurate, (L, K, TA,) or equal in length [and breadth (see عَدَا)], (TA,) or correspondent, to a thing;* (L, K, TA;) as also طَوْرٌ and طَوَارٌ. (K.) You say of anything that is the equal of another thing, هُوَ طَوْرُهُ, and طَوَارُهُ *It is the equal of it.* (Abou-Bekr, TA.) You say also, رَأَيْتُ حَبْلًا بِطَوَارِ هَذَا الْحَائِطِ *I saw a rope of the length of this wall.* (TA.) And هَذِهِ الدَّارُ طَوَارِ هَذِهِ الدَّارِ *This house has its wall contiguous to the wall of this [other] house, in one rank, or series.* (TA.) And طَوَارٌ دَارٍ (S, O, K,) and طَوَارٌ دَارٍ (K,) and طَوَارَهَا, and طَوَّرَهَا (O,) *The part of the فناء [or exterior court, or yard], of a house, that is coextensive with the*

house; (S, A, O, K;) *حوَارُهُ* · (K in art. جَوْر) [See also the next paragraph]

طَوْرٌ see طَوْرٌ, latter part, in two places. — The yard (فناء) of a house; (K;) as also طَوْرَةٌ. (TA) [See also طَوَارٌ, voce طَوْرٌ, last signification.] — *A mountain* (S, O, K) or *any mountain that produces trees, otherwise a mountain is not so called.* (R, TA) [Hence الطَوْرُ is applied to Mount Sinai, which is also called طَوْرُ سَيْنَاءَ, and طَوْرُ سَيْنِينَ; and to the Mount of Olives, and to several other mountains; as is said in the K &c.]

طَوْرَةٌ. see طَوْرٌ, last signification. and also طَوْرٌ. طَوْرَةٌ. طَيْرَةٌ [q. v.]; (K;) a dial. var. of the latter word. (O.)

طَوْرِيٌّ *Wild; that estranges himself, or itself, from mankind;* (S, A, O, K;) applied to a bird, (S, O,) and to a man; (S, A, O;) as also طَوْرَابِيٌّ. (O.) You say, حَمَامٌ طَوْرِيٌّ, and طَوْرَابِيٌّ *Wild pigeons* (S, TA) so called in relation to الطَوْرُ, a certain mountain; or the mountain is called طَوْرَانٌ, and [if so] it is an irreg. rel. n. or *that have come from a distant country.* (TA.) [See also عَرَفٌ.] And أَغَارِبُ طَوْرِيُونَ *Wild Arabs of the desert, that avoid the towns and villages, from fear of epidemic disease, and of perdition: as though they were thus called in relation to the mountain named الطَوْرُ, in Syria* (TA) And رَجُلٌ طَوْرِيٌّ *A stranger.* (O, TA.) — مَا بَيْنَا طَوْرِيٌّ (S, A, O, K,) and طَوْرَابِيٌّ (Lth, O, K,) *There is not in it (i. e. بالدار) in the house, A, TA) any one:* (Lth, S, A, O, K:) as also دَوْرِيٌّ (TA.)

طَوْرَابِيٌّ: see طَوْرِيٌّ, in three places.

طَوَارٌ and طَوَارٌ: see طَوْرٌ, latter part, in six places

بَلَغَ فَلَانٌ فِي الْعِلْمِ أَطْوَرِيَهُ *Such a one attained the two extremes of science, or learning;* (S, O;) *the beginning and the end thereof;* (S, O, K;) as also أَطْوَرِيَهُ: (K.) or the latter, which is the form mentioned by AZ, (S, O,) and by IAr, (Sh, TA,) signifies *the utmost point thereof;* accord. to AZ, as related by A'Obeyd · (S, O) or *he attained, in science, or learning, his utmost, and his ambition;* accord. to IAr: (Sh, TA.) or بَلَغَ أَطْوَرِيَهُ *he attained the utmost of his endeavour.* (L.) — بَلَغْتُ مِنْ فَلَانٍ أَطْوَرِيَهُ *I did the utmost in the case of such a one.* (ISK, TA.) — رَكِبَ فَلَانٌ الدَّهْرَ وَأَطْوَرِيَهُ [Such a one encountered fortune and] its two extremes. (As, TA.) — لَقِيَ مِنْهُ الْإِطْوَرِينَ, with kesr to the ر, *He experienced from him, or it, calamity.* (As, O, K.)

طوس

1. طَوَّسَ, aor. يَطْوِسُ, (S, TA,) inf. n. طَوْسٌ (S, A, K, TA,) *He was, or became, beautiful,*

(S, A, K, TA,) and *bright, or fresh,* (K, TA,) *in face,* (S, A, K, TA,) *after illness* (K, TA:) from الطَّوْسُ signifying "the moon" so in the T: ascribed by Sgh to AA. (TA) [In one copy of the S, this verb is omitted] = طَاسٌ (M, O,) aor. as above, (O,) inf. n. طَوْسٌ, (M, A, O, K,) *He trod, or trod upon, the thing;* (M, A, O, K;) [like دَاسَهُ,] and *broke it:* (M, O) so says IDid (O:) and الطَّوْسُ is like الطَّوْسُ. (TA.)

2. مَا أَدْرِي أَيْنَ طَوْسٌ *I know not whether he has gone* (T, O, K) بِهِ [with him, or it]. (K.)

5. تَطَوَّسَتْ *She (a woman, A, K, or a girl, M) adorned herself* (M, A, Sgh, K) [as though she made herself like a طَاوُوسٍ, or peacock] — تَطَوَّسَ *He (a pigeon) shook, or ruffled, his feathers* you say, الْحَمَامُ يَكْسَحُ بِذَنَبِهِ حَوْلَ الْحَمَامَةِ وَيَتَطَوَّسُ لَهَا *The male pigeon sweeps with his tail around the female pigeon, and shakes, or ruffles, his feathers to her* (A, TA)

طَاسٌ [A drinking-cup; also vulgarly called طَاسَةٌ;] a certain thing in which one drinks; (S, K;) or with which one drinks; accord. to AHn, also called قَافِزَةٌ. (M.)

طَوْسٌ The moon · (IAar, T, S, K, but omitted in one copy of the S) or the moon a little after, or before, the change; v. q. هِلَالٌ pl. أَطْوَاسٌ. (M)

طَوَّاسٌ (M, TA,) thus correctly, as written by El-Umawee, with damm; not with fet-h, as in the K and as written by Sgh, (TA;) [in the O, طَوَّاسٌ;] *One of the nights of the last part of the [lunar] month;* (M,) *one of the nights called لَيْلَى الْمُحَاقِي.* (O, K.)

فَاعُولٌ (S, M, A, &c.) of the measure فَاعُولٌ, (Mṣb,) the hemzeh being a substitute for و, (M,) [The peacock;] a certain bird, (S, M, A, O, K,) beautiful, (M, TA,) and well known: (O, Mṣb, K.) dim. طَوَّيْسٌ, formed after the rejection of the augmentative letters. (S, O, Mṣb, K:) pl. أَطْوَاسٌ (M, A, K) and (sometimes, M) طَوَّاسٌ (M, O, K,) by the rejection of what is augmentative · (M.) the former pl. is the more known. (TA.) — + *A goodly, or beautiful, man;* (El-Muarrj, O, K;) in the dial. of Syria. (El-Muarrj, O.) — + *Silver;* (A, O, K;) in the dial. of El-Yemen (A, O.) — + *Verdant land, wherein, (O, K,) or whereon, (T, O,) is every kind of plant, (O, K,) or of flowers, in the days of spring.* (T, O.)

مُطَوَّسٌ *Goodly, or beautiful;* (M, A, Mṣb, K;) applied to a face, (A, TA,) or other thing. (Mṣb, K.)

طوع

1. طَاعَهُ, (T, S, O, Mṣb, K,) and طَاعَهُ, (Mṣb,) first pers. طَعْتُ, (Zj, O, Mṣb,*) aor. يَطْعُو, (T, S, O, Mṣb, K,) inf. n. طَوْعٌ; (T, Mṣb, TA;) and, first pers. طَعْتُ, (Zj, O, Mṣb,*) aor. يَطْعَا, (T, O, Mṣb, K,) a good dial. var., (T, TA,) and طَعِيعٌ, (Mṣb, and K in art. طَبِيع,) inf. n. طَعِيعٌ; (TA in art. طَبِيع;) three dial. vars., coordinate to •

قَالَ and خَاف and نَاعَ, (Msb,) *He was, or became, submissive to him*; (S, O, Msb, K,) as also *طَاعَ*; (AO, S, O, Msb,) and *طَاعَهُ*, inf. n. *طَاعَهُ*, and subst. [i. e. quasi-inf. n.] *طَاعَهُ*: (Msb.) or *طَاعَ*; (T, TA,) which is expl. by ISd as meaning *he was, or became, gentle, and submissive*; as also *طَاعَ*, aor. *يَطَاعُ* (TA.) [or each of these two verbs may be considered *he was, or became, obedient*; or *he obeyed*; when by this is meant compliance with another's will or wish, not with a command but] one says, *طَاعَهُ* [He commanded him and he obeyed him], with *!*, not otherwise; (S;) or *طَاعَهُ* [he commanded him and he obeyed], for it is said that *طَاعَهُ* is never otherwise than a consequence of a command; and IF says that when one goes by command of another you say of him *طَاعَهُ*. (Msb.) Er-Rághib says that *طَاعَهُ* is like *طَوَّعَهُ*; but is mostly used as meaning *obedience to a command* [or the like; whence the saying, *سَمِعْتُ اللَّهَ لَا تُطِيعُنَّ لِي شَيْئًا* (TA.) and *طَاعَهُ*, also, signifies *he obeyed him*; like *طَاعَهُ*: you say, *طَاعَهُ عَلَى أَمْرٍ* *he obeyed him in respect of such an affair*. (MA. [But see 3 below.]) — [Hence,] *لِسَانَهُ لَا يَطُوعُ بَكَدًا* *His tongue will not aid, or assist, him with such a thing*. (S, O.) See also 2. [And see 3.] — And sometimes (S) one says, *طَاعَ لَهُ*, (S, O, K,) like *طَاعَ لَهُ*, (ISk, S, O,) or like *طَاعَهُ*, (K,) meaning *† The pasture enabled him to pasture his cattle upon it* (S, O, K, TA) *whosoever he would, (TA,) and was ample to him*; (O, TA,) and *it was not inaccessible to him*. (TA.)

2. *تَطَوُّعٌ* [primarily] signifies *The making obedient*; or the *causing to obey*. (KL) — *فَطَوَّعَتْ لَهُ نَفْسَهُ قَتْلَ أَخِيهِ*, (S, O, Msb, K, TA) in the Kur [v. 33], means *† And his soul, or mind, facilitated to him [the slaying of his brother]*, (Akh, S, O, Msb, TA;) like *طَوَّعَتْ*; (Akh, S, O, TA;) and like *طَوَّعَتْهُ*, [which is one of the explanations in the O and K, and] which means the same; (Msb;) and accord to this explanation it is tropical: Mbr says that it is an instance of *فَعَلْتُ* from *طَوَّعْتُ*, and *طَاعَتْ* and *طَوَّعَتْ* are said to signify alike (TA:) or the meaning is, *aided him, or assisted him*; (Fr, O, K;) accord. to which explanation, and that of Mbr, *فِي* is said by Az to be suppressed; the meaning being, *فِي قَتْلِ أَخِيهِ*; or *فِي قَتْلِ أَخِيهِ*; and he prefers the explanation of Akh. (TA.) or the meaning is, (O, K,) accord. to Mujáhid, (O,) *encouraged him*, and (O, K) A'Obeyd says that by this Mujáhid meant (TA) *aided him, and complied with his wish*. (O, K, TA.)

3. *طَوَّاعَةٌ*, (IF, Msb, K, TA,) inf. n. *طَوَّاعَةٌ*, (S, O, TA,) and quasi-inf. n. *طَوَّاعَةٌ*, (TA,) *طَوَّاعَةٌ* [as meaning *He complied with him*]. (IF, S, O, Msb, K, TA.) You say, *طَوَّاعَتِ الْمَرْأَةُ زَوْجَهَا*, quasi-inf. n. *طَوَّاعَةٌ*, *The woman complied with her husband*. (TA.) It is said that *طَوَّاعَةٌ*

differs from *طَاعَةٌ*. (Msb, TA.) But see 1, latter half, in two places — See also 2 — One says also, *طَوَّاعَ لَهُ الْمَرْأَةُ* *† The thing wished, or desired, or sought after, [was, or became, easy of attainment to him, or] came to him easily* (TA.)

4. *طَاعَ*, inf. n. *طَاعَهُ*, and quasi-inf. n. *طَاعَهُ*. see 1, in four places It also signifies *He consented, or complied with what was desired of him*; and so *طَاعَ*. (TA.) — [Hence,] *طَاعَ لَهُ الْمَرْئُوعُ* see 1, last sentence. One says also, *طَاعَ النَّخْلُ*, (S, O,) and *السَّحَرُ*, (S, O, K,) *† The palm-trees, (S, O, TA,) and the trees, (S, O, K, TA,) had ripe fruit, that might be gathered* (S, O, K, TA.) And *طَاعَ التَّمْرُ* *† The dates attained, or were near, to the time, or season, for then being cut off*. (TA.)

5. *تَطَوَّعَ* and *تَطَوَّعَ* *He desired the thing*; or *sought it*, or *sought it by artful, or skilful, management* or *he constrained himself to do it* or *he took it, or imposed it, upon himself submissively*. (TA.) You say, *تَطَوَّعَ لِهَذَا الْأَمْرِ حَتَّى* *Constrain thyself to acquire ability to perform this affair until thou shalt be able to perform it*. (S.) And *تَطَوَّعَ بِالشَّيْءِ* *He did the thing without its being incumbent, or obligatory, on him*; syn. *بِهِ*. (S, O, Msb) *مَنْ تَطَوَّعَ خَيْرًا*, in the Kur II 153 [and 180], means *Whoso does good that is not obligatory on him*. (Jel.) or *does good in obedience, whether obligatory or supererogatory*. or *does good beyond what is obligatory on him*: (Bd) *خَيْرًا* being for *بِحَيْرٍ* (Bd, Jel) or it is an epithet qualifying an inf. n. suppressed. or the verb is made trans. as implying the meaning of *أَتَى* or *عَمَلَ*: (Bd.) and the Koofees, except 'Asim, read *يَطَوَّعُ*, for *يَتَطَوَّعُ*. (Az, O, TA.)

[Hence,] *صَلَاةُ التَّطَوُّعِ* *The supererogatory prayer*; syn. *الْبَاقِلَةُ* (O, K.) And Az says that *تَطَوَّعَ* signifies *A thing that one does spontaneously, not made obligatory on him by an ordinance of God, as though it were made a subst* (TA.)

6: see the next preceding paragraph.

7: see 1, first sentence.

10. *اسْتَطَاعَ*, (S, O, Msb, K,) inf. n. *اسْتَطَاعَ*, (S, O, Msb,) originally *اسْتَطَوَّاعَ*, (O, B, TA.)

طَوَّاعًا [meaning *He was able*; and *he was able to do, or accomplish, a thing, and to acquire or obtain it, and to have it, &c.*]; (K, TA; [in the CK, erroneously, *أَطَاعَ*, which, however, correctly explains one meaning of *استطاع*, as will be seen by what follows;]) the inf. n. being *syn. with* *طَوَّاعَةٌ*, (S, O, TA,) or *طَوَّاعَةٌ*, (Msb,) and *طَوَّاعَةٌ* (Msb, TA.) but it is said peculiarly of a human being [or a rational creature], whereas *اطاع* is used in a general manner: (IB, TA.) and the application of the former requires a peculiar constitution of the agent, and the conception of the act, and the fitness of the object to be acted upon

or effected, and the possession of an instrument when the action is instrumental as in the case of writing (Er-Rághib, TA:) and one says also, (K,) or sometimes they said, (S, O, Msb,) *اسْتَطَاعَ*, (S, O, Msb, K,) aor. *يَسْتَطِيعُ*, (S, O, Msb,) with fet-h [to the first letter], (Msb;) rejecting the *ط*, deeming it difficult of utterance with the *ط*, and disliking to incorporate it into the *ط* because the *س* would then become movent, which it never is Hamzeh (i. e. Ez-Zeyyát, TA, not Khallád, O, K, TA) read, [in the Kur xviii. 96,] *فَمَا اسْتَطَاعُوا*, with idghám, combining two quiescent letters. (S, O, K) this reading is said by Zj, as on the authority of Kh and Yoo and Sb and others, to be incorrect; but Abu-l-Abbás Ahmad Ibn Mohammad Ibn-'Abd-El-Ghaneé Ed-Dim'yátee, who died in the year [of the Flight] 1116, and Ibn-El-Jezrec, and El-Háfídh Abou-'Amr, contradict him, affirming it to be allowable: (TA) and Akh says, (S, O,) and some of the Arabs say *اسْتَطَاعَ*, aor. *يَسْتَطِيعُ*, (S, O, K,) rejecting the *ط*, (S, O,) which Zj holds to be not allowable in reading [the Kur-án]. (TA) and some of the Arabs say *اسْتَطَاعَ*, aor. *يَسْتَطِيعُ*, [in the CK, erroneously, *يَسْتَطِيعُ*,] with the disjunctive *!* [in the former], meaning *أَطَاعَ*, aor. *يُطِيعُ*, (Akh, S, O, K,) making the *س* to be a substitute for the suppressed vowel of the medial radical letter of the verb [اطاع], (Akh, S, O,) for, as is said by Kh and Sb, *أَطَاعَ* is originally *أَطَوَّعَ*; (TA;) or, as AZ says, the verb in this case, with damm to the aor., is likened to *أَفْعَلَ*, aor. *يُفْعِلُ*, inf. n. *يُفْعِلُ*. (Msb:) but Zj says that he who reads *فَمَا اسْتَطَاعُوا* errs, for the *س* of *اسْتَطَاعَ* is never movent. and Sb mentions *مَا اسْتَطِيعَ*; holding it to be an instance of substitution. (TA.) — See also 4. Some say that *هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ*, in the Kur [v. 112], means *Will thy Lord consent, or comply with the desire, that He should send down to us a table with food upon it from Heaven?* (Er-Rághib, TA) — and Ks read *هَلْ تَسْتَطِيعُ رَبُّكَ*, meaning *Wilt thou demand of thy Lord that He consent, or comply with the desire?* (O, TA) for *استطاعه* signifies also *He demanded his obedience, and his consent, or compliance with what he desired of him*. (TA.)

طَاعَ accord. to the copies of the O and K; but some say *طَاعَ* accord. to the O: see *طَائِعٌ*, in three places.

طَوَّعَ: see *طَائِعٌ*, in seven places.

طَاعَةٌ [quasi-inf. n. of 4: as a simple subst., sometimes meaning *Submission, or submissiveness*: but mostly, *obedience to a command*]: see 1, in three places; and see also *طَوَّاعَةٌ*. — [See also *طَائِعٌ*, of which it is a pl.]

طَوَّاعَةٌ: see what next follows.

طَوَّاعَةٌ i. q. *طَاعَةٌ*: (S, O, K:) so in the say-

ing *فَلَانٌ حَسَنُ الطَّوَاعِيَةِ لَكَ* [Such a one is good in obedience to thee]. (S, O, TA.) or it is a subst. from 3 [q. v.], and so *طَوَاعَةٌ* [app. *طَوَاعَةٌ*]. (L, TA.)

طَائِعٌ (S, O, Mṣb, K) and *طَاعٌ* (O, K) and some say *طَاجٌ*, formed from *طَائِعٌ* by transposition, (O,) and *طَيعٌ*, signify the same, (S, O, Mṣb, K,) i. e. *Being, or becoming, submissive; [or, simply, submissive; and obeying; or obedient,]* (Mṣb;) and *طَوَعٌ*, originally an inf. n., is likewise used as syn. with *طَائِعٌ*: (Ham p. 408:) the pl. is *طَوَعٌ*, (S, O, K,) i. e. pl. of *طَائِعٌ*, (S, O,) and *طَاعَةٌ* is [also a pl. of *طَائِعٌ*, like as *بَاعَةٌ* is of *بَائِعٌ*; or] *syn. with مُطِيعُونَ*: (TA in art. *سَوَعٌ*.) [whence one says, *دَحَلَ فِي طَاعَتِهِ*, and *حَرَخَ مِنْ طَاعَتِهِ*, *He entered among, and he quitted, his obeyers, or those who obeyed him; i. e. he became obedient, and he became disobedient, to him*] and *مُطَوَّاعٌ* (S, O, K,) pl. *مُطَوَّاعِينَ*, (TA,) is [app., agreeably with analogy, an intensive epithet, meaning *very submissive or obedient*, but is said to be, in like manner,] *syn. with مُطِيعٌ*, (S, O, K,) applied to a man: (S, O.) and *مُطَوَّاعَةٌ*, applied to a man, [is app. a doubly intensive epithet; or] is *syn. with مُطَوَّاعٌ*: (TA:) and is applied to a pl. number, as meaning *compliant and submissive* (Har p. 237) One says, *حَاءَ فَلَانٌ طَائِعًا* *Such a one came [submissively, or obediently, or willingly,] not being compelled against his will.* (S, O) And a poet says,

* حَلَمْتُ بِالْبَيْتِ وَمَا حَوْلَهُ *

* مِنْ عَائِدٍ بِالْبَيْتِ أَوْ طَاعٍ *

[*I swore, or have sworn, by the House of God (i. e. the Kaʿbeh), and what are around it, of such as betakes himself for refuge to the House or of such as renders obedience by visiting it.*] (O.) And one says also, *جَاءَ طَائِعًا* [*He came of his own accord, or willingly.*] (M and TA voce ذُو.) And *طَائِعُ اللِّسَانِ* † A man chaste, or eloquent, in speech. (TA) And *طَائِعَةُ الْقِيَادِ* † A she-camel that is gentle; [or tractable;] *that does not contend with her leader.* (TA.) And *طَائِعُ الْبَعَانِ* † A tractable horse. (S, O, K, TA.) And *يَدُكَ* † *Such a one is submissive to thy hand.* (S, O, K, TA.) And *إِمْرَأَةٌ طَوَّعٌ* † A woman submissive to the bedfellow. (TA.) And *فَلَانٌ* † *Such a one is submissive to misfortunes, [being] subject thereto.* (T, TA.) [See also an ex. of *طَوَّعٌ* in a verse cited in art. *مَشَمْتٌ* voce *سَامِئَةٌ*.] *هُوَ أَطَوَّعٌ* † *He is one to whom the spear-head is subservient, howsoever he will.* (K in art. *سَنَ*.)

طَيعٌ: see the next preceding paragraph, in four places.

أَطَوَّعٌ [as signifying *More, and most, submissive or obedient* is regularly formed from *طَاعٌ*; or] is from *الطَّاعَةُ* [i. e. from *أَطَاعَ*], and similar to *أَحْوَتْ* [from *أَجَابَ*, and therefore anomalous]. (M and L in art. *جَوَبٌ*.) *أَطَوَّعٌ مِنْ فَرَسٍ*, and *مِنْ كَلْبٍ*, [*More submissive, or obedient, than a horse, and than a dog,*] are provs. (Meyd.) — [It app. signifies also *Very submissive or obedient*: see an ex. in a verse cited voce *تَبَدَّعَ*.] — And it is also a simple epithet, like *أَهْوَنُ* &c.] see *طَائِعٌ*, last sentence.

شَحَّ مُطَاعٌ means *A niggardliness that is obeyed by him who is characterized thereby, by the refusing rights, or dues, (O, K,) which God has rendered obligatory on him, in respect of his property.* occurring in a trad. of the Prophet. (O.) And *المُطَاعُ*, as a name of the Prophet, means *He whose prayer is answered; whose intercession for his people is accepted.* (TA.)

مُطَوَّاعٌ: see *طَائِعٌ*, first sentence.

مُطَوَّاعَةٌ [an epithet of a very rare form, like *طَائِعٌ*, q. v.]: see *طَائِعٌ*.

مُطَوَّاعٌ an epithet applied by the grammarians to † A verb that is *intransitive* [such as I term *quasi-passive*; expl. as meaning a verb whose (grammatical) agent receives the effect of the action of the agent of another verb (*فَعْلٌ يَقْبَلُ فَعْلًا*)]. (S, O, TA.)

المُطَوَّعِينَ and *المُطَوَّعَةَ*: see what follows.

مُتَطَوَّعٌ A supererogator in any good act. (O, K.) One says, *فَعَلَهُ مُتَطَوَّعًا* [*He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unasked, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. مُتَبَرِّعًا.*] (S and K in art. *بَرَعَ*.) And *المُطَوَّعَةُ* means *Those who exceed what is obligatory on them in fighting, or warring, against unbelievers or the like;* (S, O, Mṣb;) originally *الْمُتَطَوَّعَةُ*: (Mṣb:) hence *المُطَوَّعِينَ* in the Kur ix. 80; originally *الْمُتَطَوَّعِينَ*. (S, O.)

طوف

1. The inf. n. *طَوَّفَ* primarily signifies, accord. to Er-Rāghib, *The act of going, or walking, in an absolute sense: or the going, or walking, around, or otherwise.* (MF, TA.) [Hence,] *طَافَ حَوْلَ الشَّيْءِ*, (S,) or *بِالشَّيْءِ*, (Mṣb,) or *الْكَعْبَةِ*, (O, K,) and *بِهَا*, (K,) aor. *يَطُوفُ*, (S, O, Mṣb,) inf. n. *طَوَّفَ* (S, O, Mṣb, K) and *طَوَّافٌ* (O, Mṣb, K, and mentioned also in the S but not there said to be an inf. n.) and *طَوَّافَانٌ*, (S, O, K,) [and perhaps *طَوَّافَانٌ*, q. v.,] *He went round or round*

about, circuted, or circuted around, or compassed, (Mṣb, TA,) *the thing,* (S, Mṣb,) or *the Kaʿbeh;* (O, K,) and so *طَافَ*, aor. *يَطُوفُ*; (Mṣb; [but this I think doubtful,]) and *طَوَّفَ*, (S, Mṣb, K,) and *أَطَوَّفَ*, a variation of that next preceding, (Mṣb, TA,) inf. n. *أَطَوَّفَ*; (TA,) and *استطاف*, (S, Mṣb, K,) as also *استطافه*, (TA,) and *اطاف* † *به*, (Mṣb,) or *عَلَيْهِ*; (TA,) and *طَوَّفَ*, inf. n. *طَوَّفَ*; (K;) or this last signifies *he did so much, or often.* (S, TA.) And *طَافَ بِالْقَوْمِ*, aor. *يَطُوفُ*, inf. n. *طَوَّفَ* and *طَوَّافَانٌ* and *مَطَافٌ*, *He went round about [or round about among] the people, or party, as also* † *اطاف*. the aor. of the former verb occurs in the Kur lvi. 17 and lxxvi. 19, trans. by means of *عَلَى*. (TA) And *طَفَّتْ بِهِ عَلَى الْبَيْتِ* [*I went round the House of God, i. e. the Kaʿbeh, with him; or*] *I made him to go round, or to circut, or compass, the House.* (Mṣb. [The vulgar in the present day say *طَوَّفْتُهُ*: and they apply the appellation *مُطَوِّفٌ* to One who makes the circuits round the Kaʿbeh with a pilgrim, and serves to conduct him round about to the other sacred objects, or places.]) You say also, *طَافَ فِي الْبِلَادِ*, inf. n. *طَوَّفَ* and *تَطَوَّافٌ*, *He journeyed [or journeyed round about] in the countries, or tracts of country; and so [or as meaning he did so much or often]* † *طَوَّفَ*, inf. n. *تَطَوَّافٌ* and *تَطَوَّافٌ* (TA [In one place in the TA, the latter inf. n. is said to be with *kesr*, so that it is like *تَيَّافٌ*, but see this latter, which is very extr: see also *تَطَوَّافٌ* below.]) — *لَا طَوْفَ* † means the same as *لَا سَعَرَ* † [app. *I will assuredly practise cu cumvention like his practising thereof*]. (Fr, O and K in art. *سَعَرَ*, q. v.) — See also 4, in two places. — *طَافَ*, (S, Mgh, O, Mṣb, K,) aor. as above, (S, O, Mṣb,) inf. n. *طَوَّفَ*, (S, Mgh, O, Mṣb,) from *طَوَّفَ* signifying *عَاطَ*; (S, O;) as also *اطَافَ*, (IAar, S, K, TA, [in the CK, erroneously, *اطَافَ*],) *He voided his excrement, or ordure,* (Mgh, Mṣb;*) or *he went away* (S, O, K) *to the field, or open tract,* (S, O,) *to void his excrement, or ordure.* (S, O, K.)

2: see 1, in three places. — You say also,

طَوَّفَ النَّاسَ, and *الْجَرَادُ*, *The men, or people, and the locusts, filled the land like the* *طَوَّافَانُ* [or *flood*]. (TA.)

4: see 1, in two places. — *اطاف* *بِالشَّيْءِ* signifies also *He, or it, surrounded, or encompassed, the thing.* (Mṣb.) — And *اطاف* *به* *He came to him; visited him; or alighted at his abode as a guest; syn. أَلَمَّ بِهِ*: and *he approached him; or drew, or was, or became, near to him;* syn. *قَارَبَهُ*. (S, K.) [And] *طَافَ بِالنِّسَاءِ*, aor. *يَطُوفُ*; and *اطاف*; *He came to women, or the women; visited them; or alighted at their abodes as a guest; syn. أَلَمَّ.* (Mṣb.) And *اطاف* *به* and *عَلَيْهِ* *He came to him by night: and sometimes improperly used as meaning by day: a poet says,*

- * أَطَعْتُ بِهَا نَهَارًا غَيْرَ لَيْلٍ
* وَأَتَيْتُ رَبَّهَا طَلَبُ الرِّحَالِ

[I came to her by day, not by night, while the seeking for the camels' saddles, or for the things necessary for his journey, or for the places of alighting, diverted her lord, or husband, from attending to her]. (TA.) And طَافَ بِهِ الْحَيَالُ, aor. يَطُوفُ, inf. n. طَوْفٌ; and, as Aṣ used to say, طَافَ, aor. يَطِيفُ, inf. n. طَيْفٌ, *The خيال* [i. e. apparition, or phantom,] came to him, or visited him, (المرئيه), in sleep. (TA.)

5. اطَّوَّفَ and تَطَوَّفَ: see 1, first sentence.

8. اطَّافَ: see 1, last sentence.

10. see 1, first sentence, in two places.

طَافَ A man who goes round, or round about, much, or often; (S, O, K,) [and] so طَوَّافٌ and طَوَّافَةٌ a woman who goes round, or round about, much, or often, to the tents, or houses, of her female neighbours (Msb.) = See also طُوفَ.

أَصَابَهُ مِنَ الشَّيْطَانِ طَوْفٌ in the phrase طَوْفٌ. (TA. See طَائِفٌ below, and in art. 1. q. طَائِفٌ. — [Also A kind of float composed of] inflated water-skins bound together, (S, O, Msb, K,) with water [or planks] laid upon them, (Msb,) so as to have the form of a flat roof, (S, O, Msb, K,) upon the water; (Msb;) used for embarking thereon upon the water and for carriage thereon (S, O, K, TA) of wheat or other provisions and of men, and for the crossing [of rivers] thereon (TA) 1. q. رَمَتْ. and sometimes it is of wood, or timber. (S, O) accord. to Az, a thing upon which large rivers are crossed, made of canes and of pieces of wood bound together, one upon another, and then bound round with ropes of the fibres or leaves of the palm-tree so as to be secure from its becoming unbound; after which it is used for embarking thereon and crossing, and sometimes it is laden with a load proportionate to its strength and its thickness. and it is also called عَامَّةٌ, without teshdeed to the م. (TA:) pl. أَطْوَافٌ. (Msb, TA.) — And The bull (تَوْر) around which turn the oxen in the treading [of corn]. (TA.) [See طَائِفٌ.] — And 1. q. قَنْدٌ [app. as meaning A portion of water for irrigation: for it is immediately added], and طَوْفٌ signifies the quantity of water with which the canes are irrigated. (TA.) = Also The foul matter that comes forth from the child after suckling: (El-Aḥmar, Msb, TA:) and by a secondary application, (Msb,) human excrement, or ordure, (S, Mgh, O, Msb, K,) in an absolute sense. (Msb:) what Er-Rāghib says respecting it indicates that this is metonymical. (TA.)

بُصُوفٍ 1. q. بِطَافٍ رَقَبَتِهِ and أَحَدُهُ بِطُوفٍ رَقَبَتِهِ بِصَافِيًا (S, K) and رَقَبَتِهِ (K.)

طُوفَانٌ An overpowering rain: and overpowering water, [a meaning erroneously assigned in the CK to طُوفَانٌ instead of طُوفَانٌ,] that covers [or

overwhelms] everything, (S, K, TA;) in the common conventional acceptation, water abounding to the utmost degree, [i. e. a flood, or deluge;] such as befell the people of Noah; (TA,) or طُوفَانُ الْمَاءِ signifies the water that covers [or overwhelms] everything (Msb.) and a drowning torrent (K:) and † much of anything, [like as we say a flood of anything,] such as includes the generality of persons, or things, within its compass. (K, TA.) and particularly † death, or quick, or quick and wide-spreading, death; or death commonly, or generally, prevailing, (TA;) or quick, or quick and wide-spreading, death, commonly, or generally, prevailing. and † quick [and extensive] slaughter (K) and † any accident [or evil accident] that befalls a man: and † trial, or affliction (TA.) and El-Aḥjāz likens to the rain, or water, thus called, the darkness of night, using the phrase طُوفَانُ الظُّلُمِ; (Kh, S;) by which he means † the intensity of the darkness of the night. (TA) طُوفَانٌ is said to be a pl. [or coll. gen. n.]; (Msb, TA;) and its sing. [or n. un.] is طَوْفَانَةٌ (S, Msb, K, TA,) accord. to analogy: (S.) thus says Akh. (S, TA) or it is an inf. n., like رَجَحَانٌ and نَقَصَانٌ; and is from طَافَ, aor. يَطُوفُ. (Msb, TA) thus says Abu-l-Abbās; and he says that there is no need of seeking for it a sing. some say that it is of the measure فُلَعَانٌ, from طَعَا الْمَاءَ, aor. يَطْفُو, meaning “the water rose,” or “became high;” the ل being transposed to the place of the ع; but this is strange (TA)

طُوفَانٌ [is an inf. n. of 1, q. v., sometimes used as a simple subst., and] has for its pl. أَطْوَافٌ [which is regularly pl. of طَوْفٌ]. (TA.)

طُوفَانٌ; and its fem., with ة see طَافَ. — The former signifies also A servant who serves one with gentleness and carefulness. (K, TA) pl. طُوفَانُونَ: so says AHeyth: IDrd explains the pl. as meaning servants, and male slaves. (TA.) It is said in a trad., respecting the she-cat, that it is not unclean, but is مِنَ الطَّوْافِينَ عَلَيْكَرٍ, or الطَّوْافَاتِ; [i. e. of those that go round about waiting upon you,] she being thus put in the predicament of the slaves: whence the saying of En-Nakha'ee, that the she-cat is like some of the people of the house, or tent. (TA) [In the CK, a meaning belonging to طُوفَانٌ is erroneously assigned to طُوفَانٌ.] = Also A maker of the طُوفُ that is composed of [inflated] water-skins [i. e.] upon which one crosses [rivers &c.]. (TA.)

طَائِفٌ part n. of طَافَ, signifying Going round or round about, &c. (Msb) — [And hence,] The عَسَسَ [quasi-pl. n. of عَاسَ]; (S, O, K, TA;) [i. e.] the patrol, or watch that go the round of the houses; thus expl. by Er-Rāghib; and said to mean particularly those who do so by night. (TA.) — And The bull that is next to the extremity, or side, of the كُنْدُس [or wheat collected together in the place where it is trodden out]. (Ibn-Abbād, K.) [See طَوْفٌ.] — The طَائِفُ of the bow is The part between the سَيْمَةٌ [or

curved portion of the extremity] and the أَبْهَرُ [q. v.] (S, K) or near [the length of a cubit or] the bone of the fore arm from its [middle portion called the] كَبِد [thus I render عَطِيرٌ قَرِيبٌ مِنْ كَبِدِهَا, which, I think, can have no other meaning]: or the طَائِفَانِ are [two parts] exclusive of the two curved ends (دُونَ السَّيْتَيْنِ) (K [this last explanation seems to leave one of the limits of each طَائِفٌ undefined.]) or, accord. to AḤn, the طَائِفُ of the bow is the part beyond its كَلْبَةٌ [q. v.], above and below, [extending] to the place of the curving of the end of the bow: the pl. is طَوَائِفُ. (TA.) — طَوَائِفُ مِمَّنْ طَائِفًا occurs in a trad. respecting a runaway slave, as meaning [I will assuredly cut off] some one, or more, of his أَطْرَافٍ [app. meaning fingers] or, as some relate it, the word is طَائِفًا. (TA.) And Aboo-Kebeer El-Hudhalee says,

تَقَعُ السُّيُوفُ عَلَى طَوَائِفٍ مِنْهُمْ
meaning, it is said, [The swords fall upon] arms and legs or hands and feet [of them. but in this case, طَوَائِفُ may be pl. of طَائِفَةٌ]. (TA) = One says also, أَصَابَهُ مِنَ الشَّيْطَانِ طَائِفٌ [A visitation from the Devil befell him], and طَوْفٌ likewise, in the same sense. (TA. [See also طَيْفٌ].)

طَائِفَةٌ A detached, or distinct, part or portion; a piece, or bit; [or somewhat,] of a thing. (S, Msb, K) and a طَائِفَةٌ of men [i. e. a party, portion, division, or class, thereof; as those of one profession or trade a body, or distinct community a sect: a corps. and sometimes a people, or nation] (Msb) and a company, or congregated body, (Msb, K.L.) of men, at least consisting of three, and sometimes applied to one; and two. (Msb.) or one and more than one: (S, K) so, accord. to I'Ab, in the KUR xaiν. 2: (S.) or up to a thousand: (Mujāhid, K:) or at least two men (Atā, K:) or one man; (K:) as is said also on the authority of Mujāhid; (TA;) so that it is syn. with نَفْسٌ [as meaning a single person, or an individual]. (K:) [and sometimes it is applied to a distinct number, or herd &c. of animals] Er-Rāghib says that when a plural or collective number is meant thereby, it is [what lexicologists term] a pl. of طَائِفٌ; and when one is meant thereby, it may be a pl. metonymically used as a sing., or it may be considered as of the class of رَاوِيَةٌ and عَلَامَةٌ and the like: (TA.) [pl. طَوَائِفُ.] — See also طَائِفٌ, last sentence but one.

طَائِفِيٌّ A sort of raisins, of which the bunches are composed of closely-compacted berries: app. so called in relation to [the district of] Et-Tāif. (AḤn, TA.)

تَطَوَّافٌ (JM, TA,) with kesr, (TA,) [and app. تَطَوَّافٌ also, as it is sometimes written,] for طَوَّافٌ (JM,) A garment in which one goes round, or curcuits, (JM, TA,) the House [of God, i. e. the Ka'abah]. (JM.)

مَطَافٍ *A place of طَوَافٍ* (O, Mṣb, K*) i. e. of going round or round about, or circuiting. (Mṣb.)

مُطَوِّفٌ: see 1, latter half

طوق

1. طَاقَةٌ, inf. n. طَوَّقَ: see 4.

2. طَوَّقَهُ, (S, TA,) or طَوَّقَهُ طَوَّقًا, (O, K, TA,) inf. n. تَطَوَّقَ, (TA,) *He attired him with a طَوَّقَ [or neck-ring].* (S, TA.) — [Hence,] طَوَّقَهُ الشَّيْءُ means *† I made the thing to be [as though it were] his طَوَّقَ [or neck-ring].* and thereby is expressed the imposing [upon one] a thing that is difficult, troublesome, or inconvenient (Mṣb) [i. e.] طَوَّقَكَ الشَّيْءُ means *† I imposed, or have imposed, upon thee the thing as one that is difficult, troublesome, or inconvenient.* (S, O, K.)⁺ طَوَّقُوا مَا بَحَلُوا بِهِ, in the Kṛ [in. 176], means *† They shall have that whereof they were niggardly made to cleave to their necks [like the neck-ring].* (O, TA.) as is said in a trad., it shall be made a biting snake upon the neck. (Jel) And [in the Kṛ n. 180] some read, وَعَلَى الَّذِينَ يَطَوَّقُونَهُ, [in the CK, erroneously, يَطَوَّقُونَهُ,] meaning, *† And upon those who shall have it put [upon them] like the طَوَّقَ upon their necks [shall be incumbent &c.]* (K, TA.) which is like the saying بَحَسَمُونَهُ and نَكَلَمُونَهُ [i. e. shall have it imposed upon them as a thing that is difficult, troublesome, or inconvenient] (TA:) another reading is يَطَوَّقُونَهُ, [in the CK, erroneously, يَطَوَّقُونَهُ,] originally يَتَطَوَّقُونَهُ [meaning the same as the former reading]: and another, يَطَيَّقُونَهُ, originally يَطَوَّقُونَهُ [also meaning the same; in the CK, erroneously, يَطَيَّقُونَهُ]: and another, يَطَيَّقُونَهُ, [in the CK, erroneously, with damm to the first letter, and so in what follows,] originally يَتَطَوَّقُونَهُ [also meaning the same] (K, TA.) One says also, طَوَّقَهُ إِيَّاهُ and طَوَّقَهُ بِهِ, meaning *† He made it, namely, a sword, &c., to be to him a طَوَّقَ [or thing encircling, or going round, his neck].* (TA.) And طَوَّقَنِي نِعْمَةً † [He conferred upon me a permanent badge of favour]: and طَوَّقْتُ مِنْهُ أَيَادِي † [I had permanent badges of favours from him conferred upon me]: and the verb is also used [in like manner] to denote dispraise, to which it has been erroneously said by some to be restricted. (TA. [See also 2 in art. قلد. and see طَوَّقَ.]) — طَوَّقَنِي اللَّهُ أَدَاءً حَقِّكَ (S, O,) or حَقِّهِ, (K,) means *God strengthened me, or empowered me, sufficiently for the giving, or paying, of thy due, or of his due* syn. قَوَّيْنِي (S, O, K) عَلَيْهِ. (K.) And طَوَّقَهُ *He was enabled to do it.* (TA.) — طَوَّقْتُ لَهُ نَفْسَهُ (Akh, S, O, K) is syn. with طَوَّعْتُ, (Akh, S, O,) meaning *His soul, or mind, facilitated to him [the doing of a thing].* (Akh, S, O, K.)

4. اِطَاقَ عَلَيْهِ, (S, O, Mṣb, K,) and اِطَاقَ الشَّيْءَ,

(K,) inf. n. اِطَاقَةٌ, (S, O, Mṣb, K,) and اِطَاقَةٌ is the subst. (Az, Mṣb, K) used in the place of the inf. n. like اِطَاعَةٌ in the place of اِطَاعَةٌ, (Az, TA,) *He was, or became, able to do, or accomplish, or to bear, the thing;* (S, Mṣb, K;) as also اِطَاقَهُ, (Az, K,) aor. يَطُوقُ, (Az, TA,) inf. n. طَوَّقَ. (Az, K) It is not used exclusively of a human being, as some assert it to be; but is used in a general manner. (TA) [One says لَا يَطُوقُ meaning *He will not be, or is not to be, coped with* and also as meaning *it is not to be done, or to be borne, endured, or tolerated* and so مَا يَطُوقُ مَا يَطُوقُ] see an ex. voce حَمَصَ.]

5. تَطَوَّقَ *He put on, or attired himself with, a طَوَّقَ [or neck-ring].* (S, O, K.) — [Hence,] تَطَوَّقَهُ, and تَطَوَّقَ بِهِ, † *He had it put upon him, and he bore it, and he took it upon himself, like the طَوَّقَ upon the neck and he had it imposed upon him, and he imposed it upon himself, as a thing that was difficult, troublesome, or inconvenient.* See 2. [See also Har p. 310. And see 5 in art. قلد.] — And تَطَوَّقَتِ الْحَيَّةُ عَلَى عِقَبِهِ طَوَّقَ upon his neck; as also طَوَّقَتْ. (TA.)

Q. Q. 1. يَطَيَّقُونَهُ, originally يَطَوَّقُونَهُ. see 2.

Q. Q. 2. يَتَطَيَّقُونَهُ, originally يَتَطَوَّقُونَهُ. see 2.

طَاقٌ *A curved construction or structure;* (S, O, K,) [said to be] a Pers. word arabicized, (S, O;) and its pl. is طَاقَاتٌ and طَيِّقَانٌ. (S, O, K) or an arch of a building, wherever it is; and the pl. is أَطْوَانٌ and طَيِّقَانٌ: (JK, TA.) and as signifying [thus, or] an arch constructed with bricks, it is [said to be] originally طَائِقٌ; and therefore to have for its pl. طَوَائِقُ: so says Az. (TA.) [It is often applied to An arched gateway or doorway. and to a vault. And] قَوَّةٌ [i. e. A mural aperture; a hole, or an aperture, in a wall; a meaning also assigned to اِفْرِيزٌ, by which طَاقٌ will be found to be expl. in what follows. or a niche in a wall; which, as also a window, is now often called طَاقَةٌ]. (So in the Munjd of Kr) And app. A kind of arched construction with a flat top which forms a shelf, against a wall (See رَفٌّ and سَهْوَةٌ.) And اِفْرِيزٌ [which is expl. as meaning a projecting roof or covering of a wall: and a projecting coping, or ledge, or cornice, surrounding the upper part of a wall. and in the KL as meaning a hole, or an aperture, of a wall; (as mentioned above,) but its author adds “so we have heard”. (MA voce اِفْرِيزٌ) or so أَطْوَانٌ. (JK, and O on the authority of Ibn-Abbād. [But this I think doubtful, and the more so as it will be seen in what follows that another meaning assigned in these same lexicons to أَطْوَانٌ is said by IB to be a meaning of طَاقٌ.]) — See also طَائِقٌ, in two places. — [Also A layer, stratum, lamina, or the like; or any flat piece, or portion, of a thing, such as is in some cases placed over, or under, a similar piece or portion: and anything such as is in some cases lined, or faced, or otherwise combined, with another

similar thing: pl. طَاقَاتٌ] You say نَعْلٌ طَاقٌ [A single piece of leather of a sole that consists of two or more of such pieces]; (S, O, K;) and نَعْلٌ طَاقَةٌ [which means the same]. (K) And نَعْلٌ طَاقٌ وَاحِدٌ *A single sole; i. e. a sole of a single piece; not made of two pieces sewed together, one upon the other.* (TA in art. نعل.) And [in like manner] a garment is said to be طَاقٌ وَاحِدٌ [i. e. Single, not double, not lined nor faced nor stuffed]. (Az, in TA in art. سبط, [where this meaning is clearly indicated,] and Th, in M, same art.) Thus one says سَرَائِيلُ طَاقٌ وَاحِدٌ [Trousers, or drawers, of single cloth] (Th, M and K in art. سبط.) [See also what is said of the phrase السَرَائِيلُ الطَاقُ voce رَحَلٌ.] One says also عَرْلٌ طَاقٌ وَاحِدٌ [Spun thread that is a single yarn]: and عَرْلٌ مَعْتُولٌ طَاقِيٌّ [Spun thread twisted of two yarns]. (S and TA in art. سحل.) See also طَاقَةٌ, which has a similar meaning. [And see an ex. of the pl. طَاقَاتٌ voce رَنْعَةٌ.] — Also A certain sort of garment, (S, O, K,) having sleeves. (S, O) [And] accord. to Esh-Sheereeshee, A garment worn by a new-born child, or young infant, without an opening at the bosom. (Har p. 502) — And (O, K) accord. to IAr, (O,) A [garment of the hind called] طَيِّسَانٌ [q. v.]. (O, K) or such as is أَحْضَرٌ [properly meaning green, but when applied to a garment commonly meaning, as used by the Arabs, of a dark, or an ashy, dust-colour; or a dingy ash-colour]: (K, K) pl. طَيِّقَانٌ, like سَيِّحَانٌ pl. of سَاحٍ. (TA.) — And A [garment of the hind called] كَسَاءٌ: (IB, TA.) and (TA) so أَطْوَانٌ. (JK, and O and TA on the authority of Ibn-Abbād. [But this, as I have shown above, I think doubtful.]) — And A [woman's muffler, or head-covering, such as is called] خَبَارٌ. (IAr, TA) — And one says, رَأَيْتُ أَرْضًا كَأَنَّهَا الطَيِّقَانُ † [I saw a land as though it were spread with the garments called طَيِّقَانٌ]; meaning, *whereof the herbage was abundant.* (TA.)

طَوَّقَ [A neck-ring;] a certain ornament for the neck; (K;) a thing well known: (Mṣb.) [its most usual form is figured in my work on the Modern Egyptians, Appendix A:] pl. أَطْوَانٌ. (S, O, Mṣb, K) It is said in a prov., كَبُرَ عَمْرُو عَنِ الطَّوَّقِ [Amr has become too much advanced in age for the neck-ring]: (A'Obeyd, O, K, TA: in some copies of the K [erroneously] كَبُرَ:) or سَبَّ عَمْرُو عَنِ الطَّوَّقِ, [which has the like meaning,] as in most of the books of proverbs: (TA:) applied to him who occupies himself with a thing that is beneath his ability. (K. [For the story of the origin of this prov., see Freytag's Arab. Prov. ii. 319-21, or Har pp. 502-3; as it is too long to be quoted here.]) — And Anything that surrounds another thing (Mṣb, K) is called its طَوَّقَ. (Mṣb.) — Hence ذَاتُ الطَّوَّقِ as an appellation of The [ringed] pigeon [or ring-dove]. (Mṣb.) — [And hence] one says, تَقَلَّدْتُ النِّعْمَةَ طَوَّقَ † [I bore the favour as the ring of

the pigeon; meaning, as a permanent badge or decoration] and **فِي عُنُقِي طَوْقٌ مَا لِي بِأَدَاءِ شُكْرِهِ** [Upon my neck is a permanent badge or decoration, for which I have not ability to render due acknowledgment] so in the A hence also the saying of El-Mutanobbee,

* أَقَامَتْ فِي الرِّقَابِ لَهُ أَيَادٍ
* هِيَ الْأَطْوَانُ وَالنَّاسُ الْحَمَامُ

[Favours of his have remained upon the necks they are the neck-rings, and the men are the pigeons] (TA. [See, for this verse, p. 164 of Dietrich's ed. of the *Deewán* of El-Mutanobbee])

— **طَوْقٌ** signifies also *The neck* [itself] (TA) — And **طَوَّقَ**, (O,) or **حَانُولَ**, (K,) [i. e. the rope in the form of a loop] by means of which one ascends the palm-tree. (O, K) — See also the next paragraph, first and second sentences

طَاقَةٌ is the subst. from **طَاقَ**, (Az, Msb, K,) and is used in the place of the inf. n., (Az, TA,) and [when used as a simple subst.] signifies *Ability, or power*, (S, O, Msb, K;) and so **طَوْقٌ**, (S, O, K,) which is [originally] an inf. n., (Az, K,) and is also expl. as meaning *the utmost that one can do, with difficulty, trouble, or inconvenience* (TA) One says, **لَا طَاقَةَ لِي بِهِ** *I have not ability, or power, to do it, or to bear or endure or tolerate it* and, *to cope with him* (see Kur 11. last verse: and verse 250:) and **هُوَ فِي طَوْقِي** *It is within my ability, or power.* (S) In the phrase **طَلَبْتَهُ طَاقَكَ**, [as meaning *Thou soughtest him, or it, in thy state of ability, or power*,] Sb says, the [quasi-] inf. n. is prefixed [to the pronoun, and thus rendered determinate], though occupying the place of a denotative of state; in like manner as the article **ال** is prefixed [to **عراك**] in the phrase **أَرْسَلَهَا الْعِرَاكَ**. (TA.) — [Also *A slender and small bundle or fascicle of fibres or filaments or the like; one of those whereof two or more, twisted together, compose a rope; a strand, a yarn, a single twist, or single thread, of a rope or cord or fringe &c.*] You say **طَاقَةٌ مِنْ حَبْلِ** *A strand, yarn, or single twist, of a rope*; syn. **قُوَّةٌ**; (S voce **قُوَّةٌ**;) and so **طَاقٌ مِنْ حَبْلِ**, pl. **أَطْوَانٌ**: (JK voce **قُوَّةٌ**;) [the pl. of **طَاقَةٌ** in this sense is **طَاقَاتُ الْحَبْلِ**: means **قُؤَاهُ**, as is said in the A. (TA.) — And **أَسْعَبَةٌ** [i. e. *sprig, spray, bunch, or branchlet*,] of sweet basil, or of sweet-smelling plants and likewise [a *lock, or flock*,] of hair: (JK, TA) [and so of wool, and the like:] you say **طَاقَةٌ رِيحَانٍ**, (S, O, K, TA,) [or **مِنْ رِيحَانٍ**, &c.,] meaning *شُعْبَةٌ مِنْهُ*, as in the A. (TA.) — **طَاقَةٌ نَعْلٍ**: see **طَاقٌ**, latter half. — See also another meaning of **طَاقَةٌ** voce **طَاقٌ**, first quarter.

طَوَّقَةٌ *A round, and plain, or soft, piece of ground, amid rugged tracts of ground*: (O, K:) mentioned by IDrd as occurring in some poem of the Time of Ignorance but not heard by him from his companions, (O.)

Bk. I. -

طَائِقٌ (S, O, K) and **طَاقٌ** (O, K) *A prominence* [app. meaning a ledge or ridge] projecting from a mountain (S, O, K:) and the former, (S,) or the latter, (K,) or each, (O,) also *the like thereof in a well*, (S, O, K, [in the CK, **الْبُيْرُ** is erroneously put for **الْبُيْرُ**,] i. e., *in the well that surrounds the interior of a well*, and its pl. is **طَوَائِقُ** (TA) and *between any two pieces of wood* [or planks] of a ship, or boat (S, O, K) or **طَائِقٌ** signifies *one of the pieces of wood* [or planks] of the interior of a ship [or **زَوْقٌ** [or **شُكْفٌ**] accord. to Abou-Amr Esh-Sheybānee, it is the middle, or in the middle, of a ship or boat and accord. to As, a prominence projecting from a ship, or boat, like a ledge swelling out from a mountain and also, he says, a ridge, or ledge, in a mountain, or portion of a mountain, such as is termed] **قُتَّةٌ**. accord. to Lith, **طَائِقٌ كُلِّ شَيْءٍ** signifies *any mountain, or [hill such as is termed] أَكْمَةٌ*, that surrounds anything and its pl. is **أَطْوَانٌ** [like **أَصْحَابٌ** pl. of **صَاحِبٌ**] (TA.) — **طَائِقٌ** also signifies, accord. to Ibn-Hamzeh, *The curved extremity of a bow, which is said to be called its **طَاقٌ**, but this he disallows.* (TA) — See also **طَاقٌ**, first sentence.

أَطْوَانٌ [a pl. of **طَاقٌ** and of **طَوْقٌ**: and of **طَائِقٌ**.] — Also *The milk of the cocoa-nut*: (O, K, TA:) AHn says, (O, TA,) *it is very intoxicating; (O, K, TA;) moderately as long as its drinker does not go forth to the wind, but if he does so, his intoxication becomes excessive; (K, TA,) and when he who is not accustomed to it, (O, K, TA,) and is not suited to it, (O, TA,) continues constantly the drinking of it, it vitiates his intellect, (O, K, TA,) and confuses his understanding: (O, TA.) when it remains until the morrow, it becomes most acid vinegar.* (K, TA.)

حَمَامَةٌ مُطَوَّقَةٌ, (O,) and **حَمَامٌ مُطَوَّقٌ**, (S, O, K,) [Pigeons, and a pigeon,] having [i. e. marked with] a ring upon the neck. (S, O, K.) — And **مُطَوَّقَةٌ** signifies *A large قَارُورَةٌ* [i. e. *flash, or bottle*,] having a ringed neck: (O, K:) thus called by the people of El-'Irāk. (O.)

طول

1. **طَالَ**, (S, O, Msb, K,) said by some to be of the class of **قَرَبَ**, being made by them to accord in form with its contr., which is **قَصَرَ**, and by others said to be of the class of **قَالَ**, (Msb,) first pers. **طَوَّنْتُ**, [said to be] originally **طَوَّنْتُ**, because one says **طَوَّلَ**, [not **طَائَلَ**, when using it as an intrans. v.,] (S, O,) aor. **يَطْوُلُ**, (TA,) inf. n. **طُولٌ**, (S, O, Msb, K,) *It (a thing, S, O, Msb) was, or became, elongated, or extended; [i. e. it was, or became, long; and it was, or became, tall, or high; which meanings are sometimes more explicitly denoted in order to avoid ambiguity, as when one says **طَالَ عَلَى وَجْهِ الْأَرْضِ** *it was, or became, elongated, or extended, upon the surface**

*of the earth or ground; and **طَالَ فِي السَّمَاءِ** *it was, or became, elongated, or extended, towards (lit into) the sky*;* (S, O, Msb, K;) and **طَالَ** signifies the same. (S, O, K) It is also said of any time that is extended; and of anxiety that cleaves to one continually, and the like: [see **طَوَّلَ**, below] thus one says **طَالَ اللَّيْلُ** [*The night became long, or protracted*] (TA) [and thus **طَالَ عَلَيْهِمُ الْأَمَدُ**, in the Kur lvi 15, means *The time became extended, or prolonged, unto them*] and **طَوَّلَ عَلَيْهِمُ الْعُمُرَ**, in the Kur xxviii. 45, means, in like manner, [*Life was prolonged unto them; or*] *their lives became long, or prolonged* (Jel) and **طَالَ الْمَجْلِسُ** *The time of the assembly was, or became, extended, or prolonged.* (Msb) and **طَالَ الْهَمُّ** [*Anxiety became protracted*]. (TA) [One says also **طَالَهَا نَعْلٌ كَذَا** *Long time did he thus; and the like, with the restrictive مَا* see Har p 17.] — When trans. [without a particle] it is of the class **فَعَّلَ**; not **فَعَّلَ**, because this is not trans: (TA) one says **طَوَّلْتُهُ** meaning *I exceeded him, or surpassed him, in الطُّولُ* [i. e. *tallness; or I overtopped him*] and also *in الطُّولُ* [i. e. *beneficence, and excellence, &c.*] (S, O, K.) See 3. A poet says,

* إِنَّ الْعَرَزْدَقَ صَخْرَةٌ عَارِيَةٌ
* طَائِلٌ فَلَيْسَ تَنَالَهَا الْأَوْعَالُ

[*Verily El-Farezdaq is a bare rock that has exceeded in height the mountain-goats so that the mountain-goats do not reach it*] he means **طَائِلٌ الْأَوْعَالُ** (TA) And it is said in a trad., **طَالَ الْعَاسُ عَمْرٌ** i. e. *And El-Abbās exceeded 'Omar in tallness of stature.* (TA.) And you say, **طَالَ فِي الْحَسَبِ** [*He excelled him in the grounds of pretension to respect or honour*]. (K and TA in explanation of **تَرَفَّهَ**: in the CK [erroneously] **طَاوَنَهُ**.) — One says also, **طَالَ عَلَيْهِ**, (S,) or **طَوَّلَ**, (Msb, K,) the verb in this case being of the class of **قَالَ**, aor. **يَطْوُلُ**, (Msb,) inf. n. **طُولٌ**; (S, Msb;) and **طَوَّلَ**; (S, Msb, K;) and **طَالَ**; (Msb;) *He bestowed, or conferred, a benefit or benefits, or a favour or favours, (S, Msb, K,) upon him, (S,) or upon them.* (Msb, K.) And **طَوَّلَ عَلَيْنَا بَشِيءٌ** *He gave to us a thing; like **تَوَوَّلَ**, but the latter is said by Abou-Mihjen to be used only in relation to good, and the former, sometimes, in relation to good and to evil.* (TA in art. **نَوَّلَ**.)

2. **طَوَّلَ**, (S, O, Msb, K,) inf. n. **تَطْوِيلٌ**; (O,) and **أَطَاوَهُ**, (S, O, Msb, K,) and **أَطَاوَهُ**, (S, O, K,) inf. n. **إِطَاوَةٌ**; (O,) both signify the same; (S, O, Msb, K,) *He elongated it; extended it; lengthened it, or made it long, or tall or high; (S, O, Msb,) syn. **مَدَّهَ**, (S, O, Msb,) and **جَعَلَهُ طَوِيلًا**. (O, TA.) You say, **طَوَّلْتُ الْحَدِيدَةَ** *I elongated, or lengthened, the piece of iron.* (Msb.) And **أَطَالَ اللَّهُ بِقَاءِهِ** *God extended, or prolonged, his continuance [in life]; or may God extend, &c.**

pastures' (Ṣ, O) a rope with which the leg of such a beast is bound. (Ḳ:) a long rope thus used. (TA:) or with which one binds him, holding its extremity, and letting the beast pasture: (Ḳ, TA:) or of which one of the two ends is bound to a stake, and the other to the fore leg of a horse, in order that he may go round about bound thereby, and pasture, and not go away at random. (TA) An ex. of the first of these words occurs in a verse of Tarafel cited voce ثِنْيٌ. (Ṣ, O.) And it is said in a trad that when a man of an army alights in a place, he may debar others from the extent of the طُولُ of his horse. (TA.) — أَزْحَى لَهُ الطَّوْلُ [lit meaning *He relaxed, or slackened, to him the tether*] means [also] † *he left him to his own affair*. (A and TA in art. رَخَوُ.) — And one says, طَوَّلَكَ and طَوَّلْتُكَ and طَوَّلَكَ and طَوَّلْتُكَ and طَوَّلَكَ and طَوَّلْتُكَ (ISK, Ṣ, O, Ḳ) and طَوَّلَكَ (Ḳ) meaning † *Thy life [has become long; or may thy life become long]*: (ISK, Ṣ, O, Ḳ: [see also طَوَّلْتُ]) or *thine absence*: (Ṣ, Ḳ:) or † *thy tarrying*, (A, Ḳ, TA,) and *thy flagging in an affair*. (A, TA.) Tufeyl says,

* أَتَانَا فَلَمْ نَدْفَعْهُ إِذْ جَاءَ طَارِقًا *
* وَقُلْنَا لَهُ قَدْ طَالَ طَوْلُكَ ۖ فَاَنْزِلْ *

meaning [*He came to us, and we did not repel him since he came as a nightly visitor, and we said to him,*] *Thy case in respect of the length of the journey and the endurance of travel* [has been long, therefore alight thou · or the right reading may be **طَوْنَكْ**, which is better known]: or, as some relate it, **طَمِيلَكْ**. (TA.) [It is also said that] **طَوْلٌ** is a pl. [or rather a coll gen. n.] of which the sing. [or n. un.] is **طَوْلَةٌ**; and in like manner, **طَيْلٌ**, of **طَيْئَةٌ**. (TA.)

طِبُّ : see the next preceding paragraph, latter half, in two places. — [In the phrases طِبُّ يَوْمٍ and طِبُّ نَيْكَةٍ, it app. means *A tedious period, or length of time.*]

طَيْلٌ : see طَوَّل, in three places.

مُط *A she-ass*: (O, K:) said to occur [as meaning *a wild she-ass*] in a poem of Dhu-r-Rummeh, who likens thereto his she-camel. but unknown to Az. (TA.)

طِيلَةٌ *Life; the period of life.* (K,TA.) One says, أَطَالَ اللَّهُ طَيْلَهُ [God prolonged, or may God prolong, his life]. (TA.) [See also طَوَّلَ.]

طَوَّلَ: } see طَوَّل, last sentence.
طِيلَ:

طُولِي [fem. of طَوَّلَ: used as a subst.,] *A high, or an elevated, state or condition*: pl. طَوَّلٌ.
(K.)

طَوَّالٌ : see طُولَانِي.

طَوَّلَ: } see طَوَّل, first sentence.
طَيَّلَ:

طَوَّلُ : see طَوَّلُ : — and see also طَوَّلُ.

طَوَّالٌ : see طَوِيلٌ : — and see also طَوَّالٌ.

طَوَّلُ : see طَيَّالُ

طَوِيلٌ *Elongated, or extended*; [i. e. *long*; and *tall, or high*;] (S, O, Mṣb, K,) as also طَوَالٌ; (S, O, K, but see طَوَالٌ;) and مُسْتَطِيلٌ; and أَطْوَلُ is used in the sense of طَوِيلَةٌ, [being syn. sometimes with طَوِيلٌ and طَوِيلَةٌ] in a verse of El-Farezdaq cited voce عَزِيزُ. (O, TA:) [it seems from a comparison of explanations of سُرْحُوبٌ and سَهْبٌ &c. in the S and K, that طَوِيلٌ applied to a horse or the like generally signifies *long-bodied*.] طَوِيلٌ is the only epithet, known to IJ, of the measure فَعِيلٌ having the ف and ل sound and having و for its ع, except صَوْبٌ and قَوِيمٌ; for عَوِيصٌ is [held by him to be only] used as a subst.. (M in art. صوب:) the pl. (of طَوِيلٌ and طَوَالٌ, TA) is طَوَالٌ (S, O, Mṣb, K) and طِيَالٌ; (S, O, K,) the latter anomalous, and said by IJ to occur only in one verse. (TA:) the fem. is طَوِيلَةٌ (Mṣb, K) and طَوَالَةٌ; (K, TA,) and the pl. of the former of these is طَوِيلَاتٌ. (Mṣb.)—They said, إِنَّ اللَّيْلَ طَوِيلٌ, وَلَا يَطْلُ إِلَّا بِحَيْرٍ [Verily the night is long, and may it not be long save with good fortune]. mentioned by Lh, as expressing a prayer. (TA.) And قَصِيرَةٌ مِنْ طَوِيلَةٍ [A short thing from a tall thing]; meaning a date from a palm-tree: a prov., alluding to the abridging of speech, or language. (IAqr, Meyd, K.) See also 4.—الطَّوِيلُ is also the name of A certain kind of metre of verse; (S, O, K,) [namely, the first;] consisting of فَعَوْنٌ مَعَايِنٌ eight [a mistake for four] times: (O, TA:) so called because it is the longest of all the metres of verse; originally comprising forty-eight letters: (TA:) a post-classical term. (S, O, K.)

طَوِيلَةٌ as a subst. : see طَوَّلَ.

طَوَّلَ A certain bird, (S, O, K,) of the aquatic kind, having long legs. (O, K.)

طَيْلَّةُ الرِّيحِ *The wind's counterwind.* (S, O, K.)

طَوَّالٌ *Very, or exceedingly, tall*; (S, O, K, TA;) applied to a man; as also, in the same sense, طَوَّالٌ, (TA,) the latter having a stronger signification than طَوِيلٌ, [with which it is mentioned above as syn.,] (TA voce رَكِيكٌ) or it denotes less than طَوَّالٌ; (O in art. طَرَفٌ); and so طَوَّلَانِيٌّ and مَطَّوِلٌ, in the dial. of the vulgar: طَوَّالٌ has no broken pl., its pl. being only طَوَّالُونَ. its fem. is with ة, and so is that of طَوَّالٌ; each applied to a woman. (TA.)

طَائِلٌ *Benefiting; bestowing, or conferring, a benefit or benefits, or a favour or favours.* (Msb.) — [Hence its usage in the following exs.] One says of that which is vile, or contemptible, (Msb, K, TA,) **هُوَ عَيْرٌ طَائِلٌ**, (Msb,) or **مَا هُوَ بِطَائِلٍ**, (K, TA,) [*It is not good for anything; it is un-*

profitable, useless, or worthless]; and in this manner it is used alike as masc. and fem. (TA.) And it is said in a trad., **صَرَّيْتُهُ بِسَيْفٍ غَيْرِ طَائِلٍ**, meaning *I smote him with a sword that was not sharp*. (TA.) And in another trad., **كُفِّنَ فِي كَفْنٍ**, meaning *He was shrouded in grave-clothing* not of delicate texture, and not of a goodly kind. (TA) — And [hence] it signifies [also] *Benefit, profit, utility, or avail*; and *excellence* · thus in the saying, **هَذَا أَمْرٌ لَا طَائِلَ فِيهِ** [*This is an affair in which is no benefit, &c.*]: (S, O, TA) and **لَمْ يَحُلْ مِنْهُ بِطَائِلٍ** [*He did not find or experience, or get or obtain, from it, or him, any benefit, &c*]: it is only used in negative phrases [in this sense] · (S, O, K, TA) and [thus] one says also, **نَطَقَ بِمَا لَا طَائِلَ تَحْتَهُ** [*He spoke that in which was no profit*]. (TA in art. **هبوق**.) See also **طَوَّلَ**, second sentence.

طَائِفَةٌ: see طَوْفٌ, second sentence. — Also *Enmity*. and *blood-revenge*: (S, O, K, TA) pl. طَوَائِفُ. (TA.) You say, فُلَانٌ يَطْلُبُ بَنِي فُلَانٍ. طَائِفَةٌ i. e. *Such a one seeks to obtain of the sons of such a one blood-revenge*. (TA.) [See also an ex. in art. عَقْل, conj. 8]

أَطُولُ *Exceeding, or surpassing, in* الطُول [i. e. length, and tallness or height] · (S, O, M_{sb}, K) and also *in* الطَوْل [i. e. beneficence, and excellence, &c.]: (S, O, K:) fem. طَوْلَى: (S, O, M_{sb}, K) pl. of the former, applied to men, أَطَاوِلُ; (S, O,) and of the latter طَوُلٌ. (S, O, M_{sb}, K.)⁺ السَّعْ الطَّوُلُ, i. e. *The seven longer chapters of the K̲ur̲-án, (O, TA,) are the chapter of البَقَرَة and the next five chapters of which the last is الأَعْرَاب, and one other, which is the chapter of يُونُس, or الأَنْعَال and تَرَاوَة together, these being regarded as one chapter, (O, K, TA,) or, as some say, الكَهْف, and some say التَّوْبَة [which is the same as بَرَاءَة]; and some say [the chapters vulgarly called] the حَوَامِم [which are the fortieth and six following-chapters] · but the first of all these sayings is the right. (TA.) And طَوْلَى الطَّوْلَيْنِ [The longer of the two longer chapters of the K̲ur̲-án], occurring in a trad. of Umm-Selemeh, was expl. by her as meaning the chapter of الأَعْرَاب (O:) الطَّوْلَيْنِ meaning الأَنْعَام and الأَعْرَاب. (TA.) أَسْرَعُنَّ لِحَوْفًا بَنَى أَطَوَّلْتَنَّ يَدًا. (TA.) or, as some relate it لِحَافًا, a saying of the Prophet to his wives, means [The quickest of you in attaining to me is, or will be,] the most extensive of you in giving. (O.) — See also طَوِيلٌ. — Also A camel whose upper lip is long, (S, O, K, TA,) extending beyond the lower. (TA.)*

تَطُولُ: see طَوَّلُ, first sentence.

مَطَوْلٌ The penis. (O, K.)—And A halter;
syn. رَسَنٌ: (K) pl. مَطَاوِلٌ, signifying the
halters (أَسَانِ) of horses. (O, K)

طَوَّالٌ: see مُطَاوِلٌ. [And see also its verb.]

مَدَى مُطَاوِلٌ *A distant limit, or far-extending space.* (W p 50.)

مُسْتَطَالٌ is used by Z and Bd as meaning *Reckoned long, on the ground of analogy* (TA. [See its verb.])

مُسْطَيْلٌ see طَوِيلٌ. الْعَجْرُ الْمُسْطَيْلُ is *The first dawn*; also called *the fulse*, and termed *Reckoned long, on the ground of analogy* (TA. [See its verb.])

طوى

1 طَوَى الشَّيْءَ (S, Mṣb,+) or الصَّحِيفَةَ (K,) aor يَطْوِي (Mṣb, K,) inf n. طَيٌّ (S, Mṣb,) [*He folded, folded up, or folded together, and he rolled up, the thing, such as a garment, or piece of cloth, or the like, or the written piece of paper*] طَوَى الصَّحِيفَةَ meaning *the contr. of الصَّحِيفَةُ*. (TA.) And one says also, طَوَى التَّوْبَ, inf n. طَيَّةٌ, with kesr, and طَيَّةٌ, like عُدَّةٌ, this latter on the authority of Lh, and extr., [meaning *He folded, &c, the garment, or piece of cloth*] and the phrase طَوَى صَحِيفَةً جَافِيَةً has been mentioned as meaning *A written piece of paper thick, or rude, in respect of the folding, &c.* (TA.) [And يَطْوِي الشَّيْءَ, and يَطْوِي الشَّيْءَ عَلَى بُلَّتَيْهِ, I folded the skin while it was moist whence the phrases طَوَيْتُ فَلَانًا عَلَى بُلَّتَيْهِ, &c, and طَوَاهُ عَلَى بِلَالِهِ, expl. voce بَلَّلَ; and a similar phrase in a verse cited voce ذَرَبَ, q. v. see also a similar phrase in art. دَمَلَ, conj. 3 and see طَوَى.]—[Hence, طَوَى signifies also *He, or it, made a thing compact, as though folded; or round, like a scroll.*] One says, طَوَى حَسْبُهُ طَيًّا حَتَّى أَكْثَرَ لَحْمَهُ [*His body was, or became, compacted, or rounded, so that his, or its, flesh was firm, or hard*]. (Lh, TA in art. دَمَلَجَ.) And طَوَى حَسَّةً الطَّيِّ [*A shank goodly in respect of the compacture, or rounding; well compacted, well rounded, or well turned*] (K in art. جَدَل, &c.) And [hence likewise,] طَوَاهُ means also *It rendered him lean, lank, light of flesh, slender, or lank in the belly.* (L in art. مَسَد.) One says, طَوَاهُ السَّيْرُ [*Journeying, or travel, rendered him lean, or emaciated him.*] (TA.) طَوَى عُنُقَهُ وَنَامَ أَمْسًا [*He folded, or bent, his neck, and slept free from fear*]. (TA.) طَوَى كَسْحَهُ [*lit. He folded, or bent, his flank,*] means *he turned away his love, or affection*: (S, TA:) or, as in the M, *he withdrew his countenance* and the following ex. is cited.

وَصَاحِبٍ قَدْ طَوَى كَسْحًا فَقُلْتُ لَهُ

إِنَّ أَنْطَوَاهُ هَذَا عَنكَ يَطْوِي

†[Many a companion has withdrawn countenance, and I have said to him, Verily this thy withdrawing withdraws me from thee] (TA:) or طَوَى كَسْحَهُ عَنِّي means *he turned away from me,*

forsaking, or abandoning. (K, TA. [See also art. كَتَحَ])—And طَوَى كَسْحَهُ عَلَى أَمْرٍ *He concealed an affair, or a case* (K, TA) or, as in the M, *he determined, or resolved, upon an affair* (TA) or, as in the L, and other lexicons, *he persevered in an affair* (TA in art. كَتَحَ).—And طَوَى, [for أَطْوَى] (S, K,) aor يَطْوِي, inf n. طَيٌّ (S,) + *He suffered hunger intentionally, or purposely.* (S, K. [See also طَوَى])—And طَوَى عَنِّي الْحَدِيثَ (K, TA) and طَوَى السِّرَّ (TA,) + *He concealed from me the story, (K, TA,) and the secret.* (TA.) One says, طَوَى هَذَا الْحَدِيثَ *Conceal thou this story.* (TA.)—And طَوَى حَدِيثًا إِلَى حَدِيثٍ + *He concealed in his mind a story and passed on from it to another story, like as is said of the traveller in the sentence next following*—and similar to this is the phrase طَوَى الصَّوْمَ *the passing on from the fasting to the next fasting* (TA.) One says of the traveller, يَطْوِي مَزَلًا + *He passes on from one place of alighting to another so that he does not alight* (TA.) And طَوَى الْمَكَانَ إِلَى الْمَكَانِ + *He passed on from the place to the place.* (TA.) And طَوَى الْبِلَادَ (K, TA,) inf n. طَيٌّ (TA,) + *He traversed the countries, (K, TA,) country after country.* (TA.) طَوَى الْقَوْمَ means *He came to the people, or party or he passed by them* (IAar, K, TA) or *he sat by them, or at their place of abode.* (K, TA.) طَوَى اللَّهُ النَّعْدَ لَنَا accord. to the K, means *May God contract (lit. make near) the distance to us* but accord. to the T, النَعْدَ [i. e., *make near the remote*]. (TA.) طَوَى الشَّيْءَ also denotes the passing away of life: [or rather the making life to pass away] one says, طَوَى اللَّهُ عُمَرَةَ + *God made, or may God make, his life to pass away*: and a poet says,

طَوَيْتُكَ خَطُوبَ دَهْرِكَ بَعْدَ نَشْرِ

†[Thy misfortunes have exanimated thee after vivifying, or reviving]: طَوَى فَلَانٌ وَهُوَ مَشْهُورٌ + *Such a one has been exanimated but he is revived* is said of a person when [he has died and] a good reputation of him remains, or a good memorial. (TA.) [It is also implied in the TA that, in accordance with this usage of the verb, طَوَاهُ may be rendered *He caused it to pass away, or come to nought or to an end; destroyed it; or annihilated it*: (see the pass. part. n.): and, accord. to Bd, يَوْمَ تَطْوَى السَّمَاءُ, in the Kur xxi. 104, may mean *On the day when we shall efface the heaven*: but this phrase is better rendered *on the day when we shall fold, or roll up, the heaven*.]—One says also, طَوَى الْغَزْلَ + *He wound the spun thread upon the winder*. (TA.)—And طَوَى الرَّكْبَةَ (TA,) or طَوَى الْبَيْتَ (Mṣb,) inf n. طَيٌّ, *He cased the well with stones, and with baked bricks*: and in like manner, طَوَى اللَّيْنَ فِي الْبِنَاءِ [*He cased the*

bricks, or crude bricks, in the building] (TA.) طَوَى السَّمَاءَ, [aor. تَطْوَى,] inf n. طَوَى, *The skin was folded having in it moisture, or some remains of milk, in consequence of which it became altered, and stinking, and disordered by putrefaction.* (TA. [See also the third sentence of this paragraph])—And طَوَى, aor. تَطْوَى, inf n. طَوَى (S, K) and طَوَى also, on the authority of Sb, (TA,) + *He was hungry*; (S, K,+) as also أَطْوَى (K. [See also طَوَى, above])—And طَوَيْتُ طَيْتَهُ *The place to which, or towards which, he would repair, or betake himself, was, or became, remote* (Lh, TA.)

2. طَوَيْتُهُ [I folded it with several, or many, foldings, or wound it, or coiled it see the quasi-pass., تَطْوَى. TA.)

4 see 1, last sentence but one.

5 تَطْوَى [It became folded with several, or many, foldings, or wound, or coiled,] quasi-pass. of 2. (TA.) You say, تَطَوَّتِ الْحَيَّةُ *The serpent wound, or coiled, itself.* (S, TA.) And Sb mentions the phrase تَطْوَى أَنْطَوَاهُ, citing, as an ex.,

وَقَدْ تَطَوَّيْتُ أَنْطَوَاهُ الْحَصْبَةَ

[And I had writhed with the winding of the حصّة], meaning [by this last word] a species of serpent, or the bow-string (TA.)

6 [This verb, said of several agents, (i. e., app. said of several persons, or تَطَاوَتْ said of several things,) accord. to Freytag on the authority of the Deewān of the Hudhalees signifies *They mutually folded together*.]

7. أَنْطَوَى [It was, or became, folded, folded up, or folded together, and rolled up,] quasi-pass. of طَوَى (S, K, TA) as signifying the contr. of نَشَرَ (TA,) as also أَطْوَى (K, TA,) of the measure أَفْتَعَلَ, mentioned by Az and ISd. (TA.) See also 5. —[Hence,] أَنْطَوَى بَطْنَهُ + *His belly became lean, or lank*; said of a camel, and of a sheep or goat. (JK voce اِرْتَقَى.) And أَنْطَوَاهُ الْحَسَا + *The state of being lean, or lank, in the belly*. (S and TA voce أَحْطَفَ, q. v.)—See also a verse cited in the first paragraph. —[Hence also,] أَنْطَوَى عَلَى الْحَقْدِ, and الْوَدِّ, + *He conceived [as though he unfolded] in the heart rancour, malevolence, malice, or spite, and love, or affection.* (MA.) And أَنْطَوَى قَلْبُهُ عَلَى غِلٍّ + *His heart conceived, as though it unfolded, rancour, malevolence, malice, or spite*. (TA.)

8. see the next preceding paragraph.

طَوَى: see طَوَى.

طَوَى [originally an inf. n., of طَوَى, q. v.,] and طَوَى and طَوَى, [said in one place in the TA to be like إِلَى, but I think that this is only said to show that its first vowel is kesr and the second fet-h, and that it is correctly طَوَى, for there is no reason for its being imperfectly decl.,] accord. to

the M, are sing. of أَطْوَاءُ, which it explains as signifying The *lines*, or *streaks*, and *creases*, of the *folding* of a garment, or piece of cloth, and of a written piece of paper, and of the belly, and of fat, and of the guts, and of a serpent, and of other things, and it is said in the T and K that مَطَاوِي, of which the sing. is مَطْوِي, signifies the أَطْوَاءُ of the serpent, and of the guts, and of fat, and of the belly, and of a garment, or piece of cloth (TA) one says مَا نَقِيَتْ فِي مَطَاوِي أَمْعَانِهَا [There remained not in the creases of her, or their, guts any relic of food] (A, TA) and الدَّرْعُ مَطَاوِي signifies the creases of the coat of mail when it is drawn together, or contracted (TA) [Hence], one says عَلَى حَبِيبَا أَطْوَاءَ الشَّحْرِ طَرَائِفُهُ [app. meaning Upon her forehead (for so حَبِيب sometimes signifies) are the wrinkles indicative of the time for the payment of the debt of nature]. (TA.) The أَطْوَاءُ in the she-camel are The طَرَائِقُ [i. e. lines, or streaks, or perhaps creases, or wrinkles,] of the fat (S, K, TA) of the hump (K, TA) [or the creases, or wrinkles, one above another, of the side and of the hump; for] Lth says, طَرَائِقُ حَبِيبَا وَسَامِيَا طَوَّى فَوْقَ طَوَّى [the creases, or wrinkles, of her side and of her hump are, or consist of, طَوَّى above طَوَّى]. (TA) And AHn says that أَطْوَاءُ signifies The bending [or rather he should have said, or perhaps he did say, the places of bending] in the tail of the locust, [which are] like عَقْد [or articulations] and the pl. [of mult.] is طَوَّى [said to be like إِنِّي, but I think that it is correctly طَوَّى, as I have observed above] (TA.) — One says also, وَحَدَّثَ فِي طَوَّى, [lit. I found within the folding of the writing, or letter, such a thing; meaning, infolded, or enclosed, or included, in it; or among the contents, or implications, of it]: and أَطْوَاءُ فِي الْكُتُبِ and مَطَاوِيهَا [lit. within the folds, or places of folding, of the writings, or letters]. (A, TA.) And الْغِلُّ فِي طَوَّى قَلْبِهِ † [Rancour, malevolence, malice, or spite, is conceived, as though it were infolded, in his heart]. (TA. [See 7.]) And أَذْرَجَنِي فِي طَوَّى السَّيَّانِ † [He, or it, infolded me within the folding of oblivion]. (TA.) — See also طَوَّى. — And see طَوَّى — [Also A casing of stones or of baked bricks; and particularly such a casing of a well; an inf. n. used as a subst. properly so called; and often occurring in the lexicons &c. in this sense.]

طَوَّى. see the next preceding paragraph, first sentence.

طَوَّاهُ [inf. n. of un. of طَوَّى]. You say, طَوَّاهُ [He folded it, &c., with one folding &c.]. (TA.)

طَوَّيَّةُ (S, TA,) from طَوَّيْتُ الشَّيْءَ (S,) is like طَوَّيَّةُ (S, TA) and رَكْبَةٌ (S) and مَشِيَّةُ, signifying A mode, or manner, of folding &c.; and a mode, or manner, of being folded &c. (TA.)

One says, إِنَّهُ لَحَسَنُ الطَّيَّةِ [Truly he is good in respect of the mode, or manner, of folding, &c.] (K, TA.) And طَوَّاهُ طَوَّاهُ حَيِّدَةً [He folded it, &c., in a good mode, or manner, of doing so]. (TA) And hence the saying of Dhu-r-Rummeh,

كَمَا تَسْتَرُّ بَعْدَ الطَّيَّةِ الْكُتُبُ

[Like as the writings, or letters, are unfolded after the folding in a particular manner] (S, TA) he said طَوَّاهُ, with كَسْر, because he did not mean a single time [of folding]. (TA.) — [See also 1, second sentence, where it is mentioned as a simple inf. n. and sometimes pronounced طَوَّاهُ, without teshdeed.] — Also ا. q. بَنَّةُ (S, K,) and so طَوَّيَّةُ (K,) and [agreeably with this explanation] Kh says that it may mean A place of alighting or abode [to which one purposes repairing, or betaking himself], and it may mean an object of aim or purpose or intention [whatever it be] (S) and in the A it is expl. as meaning the direction towards which countries are traversed. (TA) one says طَوَّيَّةٌ نَعِيدَةٌ i. e. [A place of alighting or abode &c.] that is distant, or remote and نَعَدْتُ عَنَّا طَوَّيَّةً i. e. The place of alighting, or of abode, to which he purposed repairing [was distant, or remote]. and مَضَى لَطَوَّيَّةً i. e. [He went] to his بَنَّةُ [meaning either place of alighting &c. or object of aim &c.] that he purposed. (S) and لَقِيتُهُ بِطَيَّاتِ الْعِرَاقِ i. e. [I met him in] the regions, or quarters, or directions, of El-'Irak. and sometimes it is pronounced طَوَّيَّةُ, without teshdeed. (TA) — Also An object of want or need (TA) [Therefore لَطَوَّيَّةُ may be rendered He went to accomplish his object of want or need.] — أَحْرَ طَوَّيَّةً is syn. with مَحْطَرٌ [expl. voce حَطَرٌ, q. v.]. (TA in art. حَطَر.)

طَوَّى A skin for water or milk; syn. سَقَاءُ; (K;) as also طَوَّى or the former signifies a skin (سَقَاءُ) that has been folded having in it its moisture, and has consequently become dissundered; app an inf. n. [of طَوَّى] used as a subst. [properly so called]: and سَقَاءُ طَوَّى signifies [the same, or] a skin that has been folded having in it moisture, or some remains of milk, in consequence of which it has become altered, and stinking, and dissundered by putrefaction. (TA.) — Also Hunger; (S;) [and] so طَوَّى [if not a mistranscription]. (TA. [See طَوَّى, of which the former is an inf. n., as also طَوَّى.]])

طَوَّى is said by some to be like طَوَّى, meaning A thing twice done [as though folded]; and to be thus in the Kur [xx 12 and lxxix. 16]; meaning twice sanctified [referring to the valley there mentioned]; (S, TA; [and thus expl. and said to be like تَنَّى, in the Ksh and by Bd;]) or, as El-Hasan says, twice blest and sanctified: (S, TA:) or meaning twice called [referring to the calling of Moses mentioned in the context]. (Ksh

and Bd in xx 12, and in like manner says Er-Raghib) [But طَوَّى (as most pronounce it) or طَوَّى, in the Kur, is generally held to be the name of a certain valley Golius explains طَوَّى and طَوَّى as meaning "Plicata, plicabilis, res," which is a mistake and he adds, "Ambulatio, incessus reciprocatus, ultro citroque in se rediens" for the latter of these explanations, both of which he gives as on the authority of J and the K, I am quite unable to account]

طَوَّى. see the next preceding paragraph — and see also طَوَّى, in two places.

طَوَّى النُّطْنِ A man lean, or lank, in the belly, (S, TA, [in the Ham, p. 708, erroneously written طَوَّى النُّطْنِ, and there expl. as meaning naturally small in the belly;]) as also مَطْوَى [or rather مَطْوَى النُّطْنِ]; (TA;) and so طَيَّانٌ. (Ham p. 495.) — And [hence], (K, TA,) as also طَاوَى, and طَيَّانٌ (S, K, TA,) + Hungry: (S, TA) or having eaten nothing fem [of the second] طَاوَةٌ (K) and [of the third] طَيَّاءٌ or طَيَّاءٌ [like حَيَّرَ and حَيَّرَاءٌ pls. of حَيَّرَ]. (K accord to different copies.) — See also طَوَّى.

طَوَّى A bundle of بَرّ [meaning cloths or stuffs or garments, or a kind, or kinds, thereof so called as being folded together]: thus in the Tekmileh [and in copies of the K]: in [some of] the copies of the K, مِنَ الْبَرِّ in the place of مِنَ الْبَرِّ. (TA.) — And A well that is cased (S, M, Mṣb, TA) with stones, or with baked bricks, as also طَوَّى (TA) of the measure مَعْمُولٌ in the sense of the measure مَعْمُولٌ: (Mṣb) it is masc, but may be made fem. to accord. with the meaning [بَرٌّ i. e. بَرٌّ]. (M, TA.) pl. أَطْوَاءُ. accord to the K, طَوَّى signifies a well; but [SM says] I have not seen that any one has mentioned this (TA.) — And A سَاعَةٌ [meaning short portion] of the night: (K:) one says, أَتَيْتُهُ بَعْدَ طَوَّى مِنَ اللَّيْلِ [I came to him after a short portion of the night]: mentioned by ISd (TA)

طَوَّى + The صَمِير [meaning heart, or mind]: (S, K, TA:) so called because it is [as though it were] folded upon the secret, or because the secret is [as though it were] infolded in it (TA.) — See also طَوَّى. — And see طَوَّى.

طَوَّى مَا بِالْأَدَارِ طَوَّى [like دَوَّى or دَوَّى, if not a mistranscription for طَوَّى,] means [There is not in the house] any one. (TA)

طَيَّانٌ: see the paragraph commencing with طَوَّى النُّطْنِ, in two places [طَيَّانٌ, perfectly decl., belongs to art. طَيْن, q. v.]

طَا: see art. طَا.

طَايَةٌ A سطح [or flat top or roof of a house] (Az, S, K) upon which one sleeps (Az, TA) — And A place in which dates are put to dry in the sun. (S, K.) — And A great rock in land

pleasant, &c. and] *he perfumed himself, or made himself fragrant*, (A, Msb, TA,) **بِالطَّيْبِ** [with perfume], (Msb,) or **بِالشَّيْءِ** [with the thing] (TA.)

10. **اِسْتَطَابَهُ**, (S, K,) and **اِسْتَطَيْبَهُ**, (Sb, Msb, K,) and **اِطَابَهُ**, (TA,) and **اُطْبِنَهُ**, and **طَبَنَهُ**, (K,) and **طَانَهُ**, (TA, [but this last I think doubtful,]) *He found it*, (S, K,) or *saw it*, (Msb,) *to be good, pleasant, &c.* (S, Msb, K.) One says, **اِسْتَطَابَ فُلَانٌ الدَّيْمَةَ** [Such a one found, or saw, to be good, or pleasant, the lasting and still rain]. (A.) — And **اِسْتَطَابَ**, (S, A, O, Msb, K,) or **اِسْتَطَابَ نَفْسَهُ**, (TA,) and **اِطَابَ**, (A, O, K,) or **اِطَابَ نَفْسَهُ**, (TA,) i. e. **اِسْتَسْحَى** [i. e. *He washed, or wiped with a stone, or a piece of dry clay, the place of exit of his excrement*]. (S, A, O, Msb, K.) [This signification is said in the TA to be tropical; but it is not so accord. to the A.] — And **اِسْتَطَابَ** *He shaved his pubes*. (O, K, TA.) — And *He asked people for sweet water*. (K.) Thus, accord. to IAAr, the saying [of a poet]

* فَلَمَّا اسْتَطَابُوا صَبَّ فِي الصَّحْنِ نَصْنَعُهُ *

means *And when they asked for sweet water [the half of it was poured forth into the bowl]: but it is also expl. agreeably with what here follows.* (TA.) — *He (a man) drank طَابَةَ* [i. e. wine]: so in the M. (TA.)

طَابَ is an inf. n. of **طَابَ**, (K,) and *syn. with طَبَّ* and also *with طَبَّ*, q. v.: a poet says, praising 'Omar Ibn-'Abd-El-'Azeez,

* مُقَابِلَ الْإِخْرَاقِ فِي الطَّابِ الطَّابِ *

* بَيْنَ أَبِي الْعَاصِي وَالْخَطَّابِ *

[i. e. *Rooted by the father's and the mother's side in unsullied goodness, or the like, between Abu-l-'Asee on the one side and the family of El-Khattāb on the other: for it is evidently cited as an ex. of الطاب used as a subst. and as an epithet; so that by الطاب الطاب is meant في في* otherwise it might be supposed that the literal repetition is meant to denote simply corroboration, as appears to be the case in an instance which will be mentioned in what follows:] the object of praise being the son of 'Abd-El-'Azeez the son of Marwān the son of El-Hakam the son of Abu-l-'Asee [or 'Asee], and his mother being Umm-'Asim the daughter of 'Asim the son of 'Omar the son of El-Khattāb. (S, O.) — **عَدَقَ ابْنُ طَابٍ** is the name of *A sort of palm-trees in El-Medeeneh* [app. so called because of the sweetness of their fruit, or طاب may in this instance be for طَابَة, a name of El-Medeeneh]: (K:) or, as also **رُطْبُ ابْنِ طَابٍ**, *a sort of dates of El-Medeeneh*. (S, O:) or **ابْنُ طَابٍ** is a name of *a sort of fresh ripe dates*: (K:) and **عَدَقَ ابْنُ طَابٍ** and **عَدَقَ ابْنُ زَيْدٍ** are two sorts of dates: (S:) accord. to IAAr, **رُطْبُ ابْنِ طَابٍ** is the name of *a sort of dates of El-Medeeneh*

so called in relation to Ibn-Tāb, a man of its inhabitants. (TA.) — **طَابَ طَابَ** is [asserted to be] *One of the names of the Prophet in the Gospel*, [but where said to occur, I know not,] the interpretation of **مَازَ مَازَ**, meaning "very good in disposition," &c., [the second word corroborating, and denoting intensiveness of signification] (TA.)

طُوبُ, mentioned in this art in the S and K, [as though it were originally **طُوبُ**,] see in art. **طُوب**.

طَبَّ an inf. n. of **طَابَ**. (O, Mgh, * Msb, K.) [Used as a simple subst., *Goodness, pleasantness, &c.*] You say, **مَا يَه مِنْ الطَّيْبِ** [There is not in him aught of goodness, &c.]: you should not say, **مِنْ الطَّيْبَةِ**. (S, O) [See also **طَابَ** and **طُونَى**] — [Also] a word of well-known meaning; (K:) *A perfume; a fragrant, or an odoriferous, substance, a substance with which one perfumes himself*, (S, O, Msb,) of what is termed **عِطْرُ**. (Msb) [The pl accord. to Golius and Freytag is **أَطْيَابٌ**. Hence, **جَوْزُ الطَّيْبِ** *The nutmeg* — see **حَوْز**.] — Also *The most excellent of any sort of thing* (K.) [See also **أَطْيَبُ** and **طَيِّبَةٌ**.]

طَانَهُ Wine: (S, O, K.) as though meaning **طَبَنَهُ**; and originally **طَبَنَهُ**: (AM, TA.) or *a. q. عَصِيرٌ* [i. e. *expressed juice*]. (TA, from an explanation of a trad.) = **طَابَةُ**: see what next follows.

طَبَنَهُ a name of *The city of the Prophet*; (S, O, Msb, K,) as also **طَابَنَهُ**, (O, Msb, K,) and **طَبَنَهُ**, and **طَبَنَهُ**, (K,) which last may be also written **طَبَنَهُ**. (TA.)

طَبَنَهُ an inf. n. of **طَابَ**. (S, O, K.) — Also *The clearest of wine*: (K:) and *the choicest of herbage*. (TA.) = **طَبَنَهُ** is a name of *The well Zemzem*. (O, K.)

طَبَنَهُ † *Persons (A, TA) made captive lawfully, (A, S, * A, O, * K, * TA,) without perfidy and breach of covenant, (S, A, O, K,) not made so when a covenant is existing with them, (A, TA,) nor when there is any doubt respecting their state of slavery*: (O:) **طَبَنَهُ**, in the sense of **طَبَّ**, is [said to be] the only instance among nouns, (TA,) or rather among epithets, (MF, TA,) of **فَعْلَةٌ**, with *keer* and then *fet-h*, (TA,) i. e. with only *fet-h* to the *ع*. (MF, TA.)

طُونَى, of the measure **فَعْلَى** from **طَبَّ**, originally **طَبَّيَى**, (Zj, S, O, Msb,) an inf. n. of **طَابَ**, (Ksh and Bq in xiii 28,) *syn. with طَبَّ*: (Seer, K. [in my MS copy of the K **طَبَّ**, a manifest mistake:] and fem. of **أَطْيَبُ**: (ISd, K:) and pl. of **طَبَّيَى**, (K,) accord. to Kr, who says that there is no word like it except **كُونَى** pl. of **كَبَّيَى**, and **ضَوَّقَى** pl. of **ضَوَّقَى**; but ISd says that, in his opinion, **طُونَى** and **كُونَى** and **أَضَيَّقَى** are fems. of **أَطْيَبُ** and **أَكَيْسُ** and **ضَوَّقَى**

because **فَعْلَى** is not a pl. measure: Kr also adds that they did not say **طَبَّيَى**, like as they said **كَبَّيَى** and **ضَوَّقَى**; (TA, [see **ضَوَّقَى** in art. **ضَوَّقَى**]) [but Sgh says that] **طَبَّيَى** is a dial. var. of **طُونَى** (O) Abou-Hatim Sahl Ibn-Mohammad Es-Sijistānee relates that an Arab of the desert, reciting as a pupil to him, persisted in pronouncing **طَبَّيَى** for **طُونَى**: (TA) it signifies **حُسْنٌ** [as meaning *A good final, or ultimate, state or condition*] and (some say, O, Msb) **خَيْرٌ** [meaning *good, good fortune, and the like*]. (O, Msb, K.) and **خَيْرَةٌ** [meaning *God's blessing or favour, &c.*]; (K,) as some say (TA) or *eternal life* (Zj, TA) or *a pleasant life* (Msb) and (O, K) *a certain tree in Paradise*; (S, O, K;) thus the Prophet is related to have said; and MF says that it is a proper name thereof, not admitting the article **ال**, and the like is said in the M. (TA) or it signifies *Paradise* in the Indian language, (O, K;) or, accord. to Sa'eed Ibn-Jubeyr, in the Abyssinian language. (O) as also **طَبَّيَى**. (K.) These different significations are assigned by different persons to this word in the phrase in the Kur [xiii. 28] **طُونَى لَهُمْ** [which seems to be best rendered as an announcement, meaning *A good final state, &c., shall be to them, or be their lot*]: (Msb, TA.) Sb holds that it is an invocation of good, or a prayer, [as though **قُلْ** i. e. "say thou" were understood before it,] and that **طُونَى** is virtually in the nom. case, i. e. **مَرْفُوعٌ**, as is shown by the words immediately following **وَحَسُنَ مَا بَ**: but Th, who makes **طُونَى** to be an inf. n. like **رُجِعَى**, says that one reading is **طُونَى لَهُمْ وَحَسُنَ مَا بَ**, like the phrase **سَقِيَا لَهُ**: MF, however, [supposing Th to have said **طُونَى**, though I think it indubitable that he said **طُونَى**, and only meant that it was used as virtually, not literally, with *tenween*,] observes that **رُجِعَى**, with *tenween*, is not known to have been transmitted from any one of the leading authorities on the Arabic language. (TA.) Katādeh says that **طُونَى لَهُمْ** is a phrase of the Arabs; who say, **لَكَ إِنْ فَعَلْتَ كَذَا وَكَذَا** [A good final state &c., be to thee, or be thy lot, or shall be to thee, if thou do such and such things]. and it is said in a trad., **طُونَى لِلشَّامِ**, [May good, &c., betide Syria]; in which case, **طُونَى** is of the measure **فَعْلَى** from **طَبَّ**, and does not mean "Paradise," nor "the tree." (L, TA.) One says, **طُونَى لَكَ** and **طُونَاكَ**; (S, K;) but not **طُونِيكَ**: (Yaakoob, S, O: [in one of my copies of the S **طُونِيكَ**];) or **طُونَاكَ** is a barbarism: (O, K.) it is disallowed by the T, and by most of the grammarians: but Akh says that it is used by some of the Arabs; and Ibn-El-Moqatezz uses it in the following verse:

* مَرَّتْ بِنَا سَحَرًا طَبَّرَ فَعَلْتُ لَهَا *

* طُونَاكَ يَا لَيْتَنَا إِيَّاكَ طُونَاكَ *

[A flock of birds passed by us a little before day-break, and I said to them, Good betide you would that we were you: good betide you]. Esh-

Shuhāb El-Khafījee says that ط is understood [before the ك] in طوباك; but MF has argued well against this assertion. (TA.)

طَبِي: see the next preceding paragraph, former half, in three places.

طَيَات A sort of palm-trees of El-Basrah, (L, K, TA,) the dates of which, when the gathering has been delayed beyond the usual time, fall, one after another, from their stones, so that the raceme remains with nothing upon it but the stones hanging to the bases of the dates, though they are large; and if the fruit is gathered when fully ripe, the stone does not come off with it (L, TA.)

طَبِي (S, M, Mgh, O, Mṣb, K) and طَابُ (S, M, O, K,) the latter originally طَائِبُ and deprived of its medial radical letter, or of the measure فَعْل (M, TA.) Contr. of حَبِيْتُ (S, Mgh, O,) in two senses (Mgh.) [i. e. good,] pleasant, delightful, delicious, sweet, or savoury; syn. لَدِيدٌ (Mṣb, K,+) or esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, (مُسَلَّدٌ,) in taste, and in odour. (Mgh.) and pure, (Mgh, K,) or clean. (Mgh) You say طَبِي طَعَامٌ Food [pleasant in taste; or] that descends easily [and agreeably] down the throat (TA.) And طَبِي مَاءٌ Sweet water; (O, TA,) or pure water. (TA.) [And طَبِي رَائِحَةٌ A pleasant, sweet, or fragrant, odour.] And لَدَى طَبِي A country that has no salubrious places in it (O, TA.) or a land of good and fertile soil (Mgh.) And صَعِيدٌ طَبِي Pure ground. (Zj, Mgh, O.) And الْكَلِمَةُ الطَّيِّبَةُ + [The good saying] i. e. اللَّهُ إِلَّا اللَّهُ [There is no deity but God] (TA.) And فُلَانٌ فِي بَيْتِ طَبِي i. e. † [Such a one is of a good house, or family; meaning,] of high, or noble, birth. (TA.) And فُلَانٌ طَبِي الْإِرَارِ + Such a one is continent, or chaste. (O) And فُلَانٌ طَبِي الْأَخْلَاقِ + Such a one is [of good, or pleasant, dispositions;] easy in converse, conversable, or affable. (O, TA.) [And طَبِي النَّسْنِ + Cheerful, happy, pleased, or dilated, in mind. (See طَابَتْ نَفْسُهُ.) And نَفْسٌ طَبِيَّةٌ بِشَيْءٍ + A mind cheerful, happy, pleased, or dilated, by means of a thing. or pleased, content, or willing, to grant, concede, give, or do, a thing: and طَبِيَّةٌ عَنِ شَيْءٍ + pleased, willing, or content, to leave, give up, relinquish, or be without, a thing. (See, again, 1.)] — Also + Lawful, allowable; allowable by, or agreeable to, law; legitimate; legal; or free. (Mgh, Mṣb, K.) لَا يَسْتَوِي وَالْطَّيِّبُ, in the Kur [v. 100], means + The unlawful and the lawful of property and the unrighteous and the righteous of deeds and the sound and the unsound of tenets or the like and the good and the bad of mankind [shall not be equal in your estimation]. (Mgh.) [See also the next paragraph.]

طَبِيَّة [fem. of طَبِي and also a subst., made so by the affix ة; meaning A good, pleasant, delightful, delicious, sweet or savoury, thing: and

a pure, or clean, thing pl. طَيَّاتٌ. وَالطَّيَّاتُ مِنَ الطَّيِّبَاتِ, in the Kur [vii. 30], means And what are esteemed [good,] pleasant, delicious, sweet, or savoury, of foods and beverages. (Mgh.) And أَنْعَمُوا مِنْ طَيَّاتٍ مَا كَسَبْتُمْ, in the same [ii. 269], Expend ye of the good things that ye have gained (Mgh.) or + of your lawful gains (Mgh, O) And كُلُوا مِنَ الطَّيَّاتِ, in the same [xiii. 53], + Eat ye of the things that are lawful, of any such lawful things as are esteemed good, or pleasant. (TA.) الطَّيَّاتُ مِنَ الْكَلَامِ means + The most excellent of words, or speech; (Mṣb, TA,) the best thereof (Mṣb) and is meant by الطَّيَّاتُ in [the words of] the تَشْدِيدِ السَّجَّاتِ لِلَّهِ وَالصَّلَوَاتِ وَالطَّيَّاتِ [commencing with] طَيِّبٌ, in art حى and likewise in the Kur [xxiv. 26], where it is said, الطَّيَّاتُ لِلطَّيِّبِينَ, by the طَيِّبِينَ being meant the pure of men; accord. to Fr. but these words of the Kur are otherwise expl., as meaning the good women are for the good men. (O.) — See also طَبِيَّة.

طَبِي, with damm, means طَبِي حَذًا [i. e. Very good, pleasant, delightful, delicious, sweet, or savoury]. (S, O, TA.) [In the K it is implied that it is simply syn. with طَبِي; like as many other intensive epithets are confounded therein with those that are not intensive.] A poet says,

إِنَّا وَحَدْنَا مَاءَهَا طَبِيًا
[Verily we found its water to be very good, pleasant, or sweet]. (S, O.)

أَطْيَبُ [Better, and best; more, and most, pleasant, delightful, delicious, sweet, or savoury]. its fem. is طَوْنِي (ISd, K:) and أَطَابُ is its pl.: (S:) and أَطْبُ is a dial. var. of أَطْيَبُ, or is formed from the latter by transposition. (TA in art. يطب.) — الْأَطْيَابَانِ [The two best, or most pleasant, &c., of things,] means + Eating and coitus: (IAqr, S, A, O, K:) or sleep and coitus. (ISk, O, TA:) or the mouth and the vulva of a woman: (Yaqkoob, A, O, K) or fat and youthfulness: (A, K) or strength and appetite: or youthfulness and briskness or liveliness or sprightliness: (Har p. 88:) or fresh ripe dates and the خَرْبَزِ [or water-melon] or milk and dates. (TA.) — And أَطَابُ signifies The best, or best parts, of a thing, (K, TA,) as of flesh-meat, &c.; (TA;) as also طَابِي, a pl. which has no sing., (K, TA,) of the same class as مَحَابِي and مَلَامِيح (TA,) or its pl. is طَابِي, (Ks, O, K,) or طَابُ and أَطْعَمْنَا مِنْ طَابِي: (M, K:) or you say, أَطَابِي الْجَزُورِ [He fed us from the best parts of the slaughtered camel], but not طَابِي الْجَزُورِ; (S, O;) or you say, مِنْ أَطَابِيَا and طَابِيَا; (As, A, O;) or the latter, but not the former; (Yaqkoob, TA;) or you say طَابِي الْجَزُورِ, and طَابِي الرُّطْبِ [the best of fresh ripe dates]; (IAqr, K;) and AHn uses the phrase أَطَابِي الْكَلَا [the best portions of the herbage]. (TA.)

أُطِطَّهَا and أُطِطَّ الْعُزْرُ [mentioned in this art. because held to be formed by transposition (in Fieytag's Lex. with ط in each case)] The she-goat's lusting for the male (AZ, O, K)

مَطَابُ } see أَطْيَبُ
مَطِيبُ }

مُطِيبُ [part. n. of 4 as such signifying] A lawful wedder a woman said to her beloved,

وَلَا زُرْتَنَا إِلَّا وَأَنْتَ مُطِيبُ
[Nor didst thou visit us save when thou wast a lawful wedder] because, in the estimation of excessive lovers, what is unlawful is more sweet. (TA.)

مَطَابَةٌ see أَطْيَبُ.

مُطِيبَةٌ [A cause of pleasure or delight]. One says, هَذَا سَرَابٌ مُطِيبٌ لِلنَّفْسِ This is a beverage [which is a cause of pleasure to the soul, or] with which the soul is pleased when drinking it. (S, O.) And in like manner one says of food. (TA.)

مُطِيبُ pass. part. n. of 2. (TA.) Hence, حَيْفَ الْمُطِيبِينَ [The covenant of the perfumed men] (K, TA.) these were five tribes; Benoo-'Abd-Menáf and Benoo-Asad-Ibn-'Abd-El-'Ozzà and Benoo-Teym and Benoo-Zuhrah and Benu-l-Hārith and Benoo-Fihir (TA) and they were so called for the following reason: when Benoo-'Abd-Menáf desired to assume [the offices of] the حَبَابَةِ and the رِقَادَةِ and the لَوَاءِ and the سَفَايَةِ, [see arts. ححب &c.,] which belonged to Benoo-'Abd-ed-Dār, and these refused their consent, all of the above-mentioned, (K, TA,) having assembled in the house of Ibn-Jud'án, in the Time of Ignorance, (TA,) concluded a ratified covenant for the accomplishment of their affair, engaging not to fail in aiding one another: then they mixed some perfumes, and dipped their hands therein; after which they wiped their hands upon the Ka'bah in token of confirmation of the covenant: and Benoo-'Abd-ed-Dār, also, and their confederates, (K, TA,) composing six tribes, Benoo-'Abd-ed-Dār and Jumah and Makhzoom and Ade'e and Ka'ab and Sahm, (TA,) concluded together another covenant, and were thence called الْأَخْلَاقِ (K, TA:) this is the account commonly known and received. another account is the following: there came a man of the Benoo-Zeyd to Mekkeh for the purpose of [the religious visit termed] the عُمْرَةِ, having with him merchandise, and a man of Sahm bought this of him, and refused to pay him for it; whereupon he called to them from the summit of Abou-Kubays, and they arose, and entered into a covenant together to do him justice: thus relates Eth-Tha'álbee: (TA:) Moḥammad was one of the مُطِيبُونَ (K, TA,) being then twenty-five years old; and so was Abou-Bekr; and 'Omar was an أَخْلَاقِي (TA.) — طَبِيَّة: see طَبِيَّة.

طَبِيَّة: see طَبِيَّة.

مَطِيَّوْتُ pass. part. n. of طَابَهُ [as syn. with طَيَّبَهُ]; like مَحْيُوطُ [from حَاطَهُ]. (TA.)

مَطَايِبُ: see أَطْيَبُ, in four places.

طوح

1. طَاَح, aor. يَطِيحُ, inf. n. طَيِّحُ see 1 in art. طوح. Sb says that this verb is [originally طَوَّحَ, aor. يَطْوُحُ, i. e.,] of the measure فَعَلَ, aor. يَفْعُلُ like وَلَّى, aor. يَلِي; accord to those who say طَوَّحَهُ, and not طَيَّحَهُ. but accord to those who say طَيَّحَهُ, it is [originally طَبَحَ, aor. يَطْبِيحُ, of the measure فَعَلَ, aor. يَفْعُلُ,] like بَاعَ, aor. يَبِيعُ (L, TA.)

2. طوح: see 2 in art.

4. تَوَهُ طوح and مَا أَطْيَحَهُ: see 4 in arts.

5. طوح, syn. with تَطَوَّحَ. see 1 in art.

6. It became scattered, or dispersed; or it flew away or about; syn. تَطَايَرَ. (Ham p. 615.)

أَصْلُ A piece of wood that is in the app. meaning lower part] of the plough. (K)

أَصَابَتْهُمْ طِيْحَةٌ (A, K) means Events that caused divisions between them, or that dispersed them, befell them. (K, TA) so says Aboo-Sa'eed. (TA.) And one says, طَوَّحَتْهُمْ طِيْحَاتٌ Calamities destroyed them. (TA.) And ذَهَبَتْ أَمْوَالُهُمْ طِيْحَاتٌ Their possessions, or cattle, went away dispersed, or scattered, and remote. (TA) [See also طِيْحَةٌ.]

كَفَّ طَاِحَةً: see art. طوح. — طَاِحُ occurs in a trad. of Aboo-Hureyreh as meaning A hand flying from its wrist. (TA.)

مُطِيحٌ, accord. to the K, signifies Bad, corrupt, or vitious. but it may be a mistranscription, for مُطَبِّحٌ [or this is a mistranscription for مُطَيِّحٌ, which is expl. as having this meaning]. (TA.)

طبخ

1. طَاَح, aor. يَطِيحُ, (S, L, K,) inf. n. طَيِّحُ; (L;) as also تَطِيحُ; He became charged, reproached, or upbraided, with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L.) — And طَاَح, aor. as above, (S, L, K,) and so the inf. n., (L,) He magnified himself, or was proud. (S, L, K.) — And He exerted himself, or strove, and persisted, or persevered, in that which was vain. (K.) — طَاَحَهُ, aor. يَطِيحُهُ, (S, L, K,) inf. n. طَيِّحُ; as also طَاَحَهُ, aor. يَطْوَحُهُ, inf. n. طَوَّحُ; but the former is the more common; (TA in art. طوح;) and تَطِيحُهُ; He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L.) And

Rk I.

طَبَخَ He reviled and harassed his companions. (Aboo-Malik, TA.) — And طَاَحَ الْأُمُورُ, inf. n. as above, He corrupted, vitiated, or marred, the affair. (ISd, TA.)

2 see above, in two places. — طَبَخَ الْعَذَابُ, (K,) or rather (TA) طَبَحَهُ الْعَذَابُ, (AZ, TA,) Punishment pressed severely, or persistently, upon him, so that it killed him (AZ, K, TA) — And طَبَحَهُ السَّمَنُ Fatness filled him with fat and flesh. (AZ, K, TA.)

5. see 1, first sentence.

طَبَخُ: see the next paragraph.

طَبَخُ a word imitative of the sound of laughing (Sb, K) قَالُوا طَبَخَ طَبَخَ, the word طَبَخُ being in this case indecl, with kesr for its termination, means They uttered a reiterated laughing [like a repeating of طَبَخَ]. (Lth, K, TA.) — Also, and طَبَخُ Ignorance. (TA)

طَبِيحَةٌ (L, K) and طَائِحٌ and طَائِحَةٌ [which last is a doubly intensive epithet] (L) Stupid, in whom is little good (L, K) or stupid and dirty pl. of the first طَبِيحَاتٌ: it has no known broken pl. (L.) [See also طَبِيحَةٌ and طَبِيحَةٌ.] — Also the first, Trial; sedition, or conflict and faction; or the like; syn. فِتْنَةٌ; (K, TA;) and war. (TA.) [See also طَبِيحَةٌ]

طَوَّحَ A she-camel that goes to the right and left, and crops the extremities of the trees. (TA)

طَبِيحَةٌ } see طَبِيحَةٌ.
طَائِحٌ }

مُطَبِّحٌ [app. applied to a camel] Smeared with tar. (K.) — And Bad, corrupt, or vitious. (K.)

طير

1. طَارَ, aor. يَطِيرُ, (S, Mgh,) inf. n. طَيْرَانُ (S, A, Mgh, K) and طَيْرُورَةٌ (Lh, S, K, &c.) and طَيْرٌ, (K,) He (a winged creature) moved in the air by means of his wings; flew; (A, K;) moved in the air as a beast does upon the ground. (Mgh.) — It is also said of other things than those which have wings; as in the saying of El-'Amberee (Kurey Ibn-Uneyf, Ham p. 3):

* طَارُوا إِلَيْهِ رَوَافَاتٍ وَوَحْدَانًا [They fly to it in companies and one by one]; (TA;) i. e. they hasten to it: for طَارَتْ إِلَى كَذَا means I hastened to such a thing: and طَارَتْ طَارَتْ + I outstripped, or became foremost, with such a thing. (Ham p. 6.) And طَارَ عَلَى مَتْنٍ فَرَسِهِ + He fled upon the back of his horse. (TA, from a trad.) And طَارَ الْقَوْمُ + The people took flight and ran away quickly. (Mgh.) And طَارُوا سَرْعًا + They went away quickly. (TA.) — [One says also, طَارَ عَقْلُهُ + His reason fled. And طَارَ قُوَادُهُ

† His courage (lit. his heart) fled away. see also 10: and see شَعَاعٌ. (Both are phrases of frequent occurrence.)] — And طَارَ طَائِرُهُ: see طَائِرٌ. —

طَارَ قَلْبِي مَطَارًا — [شَقَّةٌ] means + My heart inclined towards that which it loved, and clung to it. (TA, from a trad.) And طَارَ بِهَ, addressed to a woman, is expl. by IAr as meaning + Love thou, or become attached, to him. (TA) — طَارَتْ عَيْنُهُ (S and K in art) + His eye throbbed. (PS and TK in that art.) — طَارَ لَهُ صَيْتٌ فِي النَّاسِ — [He became famous among the people; lit. means fame among the people became, or came to be, (صَارَ) his]. (A.) [And in like manner one says,] طَارَ لَهُ مِنْ كَذَا نَصِيْبُهُ + Such a thing became his, or came to him, of his lot, or portion; syn. صَارَ, and حَصَلَ. (Mgh.) And طَارَ لَنَا طَائِرٌ + It came to our lot, or portion. (TA.) And طَارَ لِكُلِّ مَسْرُومٍ سَهْمُهُ + The share of each came to him. (TA.) — See also 6, in two places. — طَارَ بِهِ is also syn. with طَيْرَهُ, q v. (TA.) — [Hence the metaphorical phrase طَارَتْ الْإِبِلُ — [عَرَبَةٌ expl. voce طَارَتْ بِهَا الْعَرَبُ] or طَائِرًا, (O, TA,) thus [correctly] in the TS, (TA,) [like طَائِرًا بِأَدْنَاهَا] means + The she-camels conceived. (O, TA.)

2. طَيْرَهُ, (S, A, Mgh, K,) and طَيْرَ بِهِ, (K,) and طَايرُهُ, (S, A, Mgh, K,) and طَايرُهُ, (S, K,) and طَارَ بِهِ, (TA,) He made him to fly. (A, Mgh, K.) [See also 10.] — طَايرَ الْعَصَايِرَ He made the sparrows to fly away, [scared them, or dispersed them,] from the seed-produce. (A) — هُمْ فِي شَيْءٍ لَا يَطِيرُ غَرَابُهُ [They are in that whereof the crow is not made to fly away, because of its abundance]: a prov. alluding to a state of plenty. (S, TA.) [See also طَايرَ.] One says also طَايرَ الْغَرَابَ [The crow was made to fly away]. (S.) [See طَارَ.] — طَارَ قُوَادُهُ + [He, or it, made his courage (lit. his heart) to fly away]. (S in art. قَوَادُ, &c.) — طَايرَ الْمَالِ بَيْنَ الْقَوْمِ, and طَايرَهُ, He divided the property into lots, or shares, among the people. (O, K, TA:) طَارَتْ, signifying I divided into lots, or shares, occurs in a trad.; but some say that the ط is a radical letter. (IAth, TA) — طَايرَ الْفَحْلَ الْإِبِلَ means + The stallion made all the she-camels to conceive: (K, TA.) or, to conceive quickly. (TA.) And طَايرَتْ هِيَ [or طَايرَتْ?] They conceived quickly. (TA.)

3: see 2, first sentence.

4: see 2, in two places. — طَارَتْ أَرْضًا Our land abounded, or became abundant, in birds. (TA.)

5. طَايرَهُ, (S, A, Mgh, K,) and طَايرَ بِهِ, (S, K,) sometimes changed to طَايرَ, (S, A, Mgh,) as in the Kur xxvii. 48, the ت being incorporated into the ط, and this requiring a conjunctive that the word may begin with it [and not with a

quiescent letter], (S,) inf. n. [or rather quasi-inf. n.] *طيرة*, the only instance of the kind except *خبرة*, which is the same in relation to *تخبر*, (IAth,) *He augured evil from it; regarded it as an evil omen.* (S, Msh, K.) The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain: but the law forbade this. (Msh) They augured evil from the croaking of the crow, and from the birds' going towards the left, and in like manner, from the motions of gazelles. (TA) *تغافل* signifies the contr. of *تطير*. (TA.)

6. *تطير* + *It became scattered, or dispersed, (S, K, TA,) flew away or about; went away; became reduced to fragments, (TA;) as also* *استطار*, (K, TA,) and *طَارَ*. (TA.) — † *It became long, or tall; (S, K,) as also* *طَارَ*, (Sgh, K,) which is said of hair, (TA,) as is also the former, (S, TA,) and of a camel's hump. (Sgh, TA.) It is said in a trad., *حَدَّ مَا تَطَايَرُ مِنْ شَعْرِكَ*, (S, TA) [*Clip thou what has become long and dishevelled [of thy hair].* (TA.) — *تطير السحاب* † *The clouds became spread throughout the sky.* (K, TA.) [See also 10.]

7. *انطار* *It became split, slit, or cracked.* (K, TA.) [See also 10, latter part]

10. *استطار* [*He made a thing to fly. See also 2.* — Hence,] † *He drew forth a sword quickly from its scabbard.* (K, TA.) — *أُسْتُطِيرَ* † *It (for ex, dust, S) was made to fly.* (S, K.) You say, *كَادَ بُسْتُطَارُ مِنْ شِدَّةِ عَدُوِّهِ* † [*He was almost made to fly by reason of the vehemence of his running.* (A.) And *أُسْتُطِيرَ قُوَادَةُ مِنَ الْعَزْعِ* † [*His courage (lit. his heart) was made to fly away by reason of fright.* (A.) — † *He was taken away quickly, as though the birds carried him away.* (TA.) — † *He hastened, or was quick, in running; (K;) he ran quickly; (O, L,) said of a horse. (O, L, K.) [A signification of the pass. form; as though meaning he was made to fly.] — † He was [flurried, or] frightened.* (O, K) [As though meaning originally he was made to fly by reason of fright.] — *استطار* † *It (the dawn) spread; (S, A, Msh, K;) its light spread in the horizon: (TA;) [see مُسْتَطِير:] and the verb is used in the same sense in relation to other things. (S.) said of lightning, it spread in the horizon. and of dust, it spread in the air: and of evil, it spread. (TA.) See also 6. — † It (a crack in a wall) appeared and spread. (A. [See also استطال.] It (a slit, or crack, for الشقوق in the K is a mistake for الشق, or, accord. to the L, a crack in a wall, TA) rose, (K,) and appeared. (TA.) † It (a crack in a glass vessel, and wear in a garment,) became apparent in the parts thereof. (TA.) — † It (a wall) cracked (K, TA) from the beginning thereof to the end. (TA.) † It (a glass vessel) showed a crack in it from beginning to end. (TA.) [See also 7.] — *استطارت* said of a bitch, *She desired the male.* (O, K.)*

طير: see *طائر*, in seven places: — and see also

طير, in two places. — *طِيرَ طِيرَ*, (O,) or *طِيرَ طِيرَ*, (TA,) is a cry by which a sheep or goat is called. (O, TA.)

طيرة and *طيرة* (S, K) and *طيرة* (S) † *Levity; inconstancy.* (S, K, TA.) You say, *فِي فَلَانٍ طيرة* and *طيرة*, † *In such a one is levity, or inconstancy.* (S.) And *أُرْجِرَ أَحْمَاءَ طِيرِكَ* † [alluding to the original signification of *طير*, namely, "birds,"] means *خَوَّانِكَ وَطَيْسِكَ* [agreeing with an explanation of the same saying voce *حِوْ*, q. v.]. (S.) — Also *طيرة* † *A slip; a stumble. hence the trad., وَطِيرَاتِ الشَّابِّ* † *Benare thou of the slips and stumbles of youth.* (TA)

طيرة and *طيرة* and *طيرة*; see *طائر*, the second, in four places.

طيرة: see *طيرة*, in two places.

طيار † *A sharp, spirited, vigorous, horse, (K, TA,) that is almost made to fly by reason of the vehemence of his running; (TA;) as also* *مُطَارٌ*. (K, TA. [The latter word in the CK written *مطار*; but said in the TA to be with *dam*, and so written in a copy of the A.] [See also *طيور*.] — See also *مُسْتَطِير*. — Also *A company of men.* (O.) — As applied to *A balance*, it is not of the language of the Arabs. (O:) [i. e., it is post-classical] it means *an assay-balance (مِيزَانٌ) for gold; so called because of the form of a bird, or because of its lightness: or the balance for dirhems [or moneys] that is known among them [who use it] by the appellation of the قَارِسْطُون [meaning the χαριστιον of Archimedes, (as is observed in a note in p. 178 of vol. ii. of the sec. ed. of Har.) i. e. the hydrostatic balance]: or, accord. to El-Fenjedeehee, the tongue (لِسَانٌ) of the balance.* (Har pp. 549-50.)

هو طيور فيور † *He is sharp, and quick in returning [to a good state], or recovering [from his anger].* (K.) [See also *طيار*.]

طائر *A flying thing [whether bird or insect]: (Msh, TA:) pl. طيور, (S, Msh, K,) like as صاحب is pl. of صاحِب. (S, Msh:) or طير is originally an inf. n. of طار: or an epithet contracted from طير: (TA:) or a quasi-pl. n.; (Mgh, TA;) and this is the most correct opinion: (TA:) [but see, below, a reason for considering it originally an inf. n.:] and طائر may also be quasi-pl. n., like جامل and باقر: (TA:) طير is also sometimes used as a sing.; (Ktr, AO, S, Mgh, Msh, K;) as in the Kur iii. 43 [and v. 110], accord. to one reading. (S:) but ISd says, I know not how this is, unless it be meant to be [originally] an inf. n.: (TA:) [for an inf. n. used as an epithet is employed as sing. and pl.:] or طائر, only, is used as a sing., (Th, Iamb, Msh,) by general consent; and AO once said so in common with others. (Th:) but طير has a collective, or pl., signification: (Iamb, Msh:) and is fem.: (Mgh.) or is more frequently fem. than masc.: (Iamb, Msh:) the pl. of طير is طيور [a pl. of mult.] and أَطْيَار [a pl. of pauc.]: (S, Msh, K) or طيور may be pl. of طائر, like as سُحُود is pl. of ساجِد. (TA.) طائرة is seldom applied to the female. (Iamb, Msh.) — [الطائر is a name of † The constellation Cygnus; also called الدَّحَاحَةُ.] — *هو ساكن الطائر* means † *He is grave, staid, sedate, (K,) or motionless; so that if a bird alighted upon him, it would be still, for if a bird alight upon a man, and he move in the least, the bird flies away. (TA.) Of the same kind also is the saying, رَزَقَ فَلَانٌ سَكُونَ الطَّائِرِ وَحَفْصَ الْجَنَاحِ* † [*Such a one was endowed, or has been endowed, with gravity and gentleness.* (TA.) And *طُيُورُهُمْ سَوَاقِنٌ* † *They are remaining fixed, settled, or at rest. and نَعَامُهُمْ سَائِتٌ* signifies the contrary. (A, TA.) And *كَأَنَّ عَلَى رُؤُوسِهِمُ الطَّيْرَ* † [*As though birds were on their heads*] is said of a people, meaning them to be *motionless by reason of reverence* (S, K.) it was said of the Companions of Mohammad, describing them as quiet and grave [in his presence], without levity. and the origin of the saying is this: that birds alight only upon a thing that is still and inanimate: (TA) or that the crow alights upon the head of the camel, and picks from it the ticks, (S, K,) and the young ones thereof, (S,) and the camel does not move (S, K) his head, (S,) lest the crow should take fright and fly away. (S, K.) In like manner, *وَقَعَ طَائِرُهُ* means † *He became grave, or sedate.* (Meyd.) And *طَائِرُهُ* † *He became light, or inconstant: (Meyd.) and he became ungry; (O, K, TA;) like تَارَ تَائِرُهُ and فَارَ فَائِرُهُ: (TA.) or he hastened, and was light, or active, or agile.* (Har p. 561.) — And it is said in a trad., *الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا تَرْتَعْبِرُ*, (O, TA) † *A dream is unsettled as to its result, or final sequel, while it is not interpreted.* (TA.) [The Arabs hold that the result of a dream is affected by its interpretation: wherefore it is added in this tradition, and said in others also, that the dreamer should not relate his dream, unless to a friend or to a person of understanding.] — *طَائِرُهُ عَيْتٌ* see expl. in art. عَيْت. *طائر* also signifies *A thing from which one augurs either good or evil; an omen, a bodement, of good or of evil: (K:) and طيرة (S, K) and طيرة (K) and طيرة (IDrd, Sgh, K, TA [in the CK, in this art., erroneously, طيرة, but in art. طور it is طيرة]) a thing from which one augurs evil; an evil omen or bodement; (S, K, &c.) contr. of قَال: (TA:) and طائر signifies fortune, (A'Obeyd, K, TA,) whether good or evil (TA:) and especially evil fortune; ill luck; as also طير and طيرة: for the Arabs used to augur evil from the croaking of the crow, and from birds going towards the left. [see 5.] (TA:) and طيرة is an inf. n. [or rather a quasi-inf. n.] of تَطِيرَ, [q. v.,] (IAth,) and signifies *auguration of evil.* (Msh.) The Arabs used to say, to a man or other thing from which they augured evil, (TA,) *طَائِرُ اللَّهِ لَا طَائِرُكَ*, (ISk,**

(Iamb, Msh:) the pl. of طير is طيور [a pl. of mult.] and أَطْيَار [a pl. of pauc.]: (S, Msh, K) or طيور may be pl. of طائر, like as سُحُود is pl. of ساجِد. (TA.) طائرة is seldom applied to the female. (Iamb, Msh.) — [الطائر is a name of † The constellation Cygnus; also called الدَّحَاحَةُ.] — *هو ساكن الطائر* means † *He is grave, staid, sedate, (K,) or motionless; so that if a bird alighted upon him, it would be still, for if a bird alight upon a man, and he move in the least, the bird flies away. (TA.) Of the same kind also is the saying, رَزَقَ فَلَانٌ سَكُونَ الطَّائِرِ وَحَفْصَ الْجَنَاحِ* † [*Such a one was endowed, or has been endowed, with gravity and gentleness.* (TA.) And *طُيُورُهُمْ سَوَاقِنٌ* † *They are remaining fixed, settled, or at rest. and نَعَامُهُمْ سَائِتٌ* signifies the contrary. (A, TA.) And *كَأَنَّ عَلَى رُؤُوسِهِمُ الطَّيْرَ* † [*As though birds were on their heads*] is said of a people, meaning them to be *motionless by reason of reverence* (S, K.) it was said of the Companions of Mohammad, describing them as quiet and grave [in his presence], without levity. and the origin of the saying is this: that birds alight only upon a thing that is still and inanimate: (TA) or that the crow alights upon the head of the camel, and picks from it the ticks, (S, K,) and the young ones thereof, (S,) and the camel does not move (S, K) his head, (S,) lest the crow should take fright and fly away. (S, K.) In like manner, *وَقَعَ طَائِرُهُ* means † *He became grave, or sedate.* (Meyd.) And *طَائِرُهُ* † *He became light, or inconstant: (Meyd.) and he became ungry; (O, K, TA;) like تَارَ تَائِرُهُ and فَارَ فَائِرُهُ: (TA.) or he hastened, and was light, or active, or agile.* (Har p. 561.) — And it is said in a trad., *الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا تَرْتَعْبِرُ*, (O, TA) † *A dream is unsettled as to its result, or final sequel, while it is not interpreted.* (TA.) [The Arabs hold that the result of a dream is affected by its interpretation: wherefore it is added in this tradition, and said in others also, that the dreamer should not relate his dream, unless to a friend or to a person of understanding.] — *طَائِرُهُ عَيْتٌ* see expl. in art. عَيْت. *طائر* also signifies *A thing from which one augurs either good or evil; an omen, a bodement, of good or of evil: (K:) and طيرة (S, K) and طيرة (K) and طيرة (IDrd, Sgh, K, TA [in the CK, in this art., erroneously, طيرة, but in art. طور it is طيرة]) a thing from which one augurs evil; an evil omen or bodement; (S, K, &c.) contr. of قَال: (TA:) and طائر signifies fortune, (A'Obeyd, K, TA,) whether good or evil (TA:) and especially evil fortune; ill luck; as also طير and طيرة: for the Arabs used to augur evil from the croaking of the crow, and from birds going towards the left. [see 5.] (TA:) and طيرة is an inf. n. [or rather a quasi-inf. n.] of تَطِيرَ, [q. v.,] (IAth,) and signifies *auguration of evil.* (Msh.) The Arabs used to say, to a man or other thing from which they augured evil, (TA,) *طَائِرُ اللَّهِ لَا طَائِرُكَ*, (ISk,*

§, I Amb,) and طائر الله لا طائر, meaning *What God doth and decreeth, not what thou dost and causest to be feared* (I Amb) accord. to ISk, one should not say طائر الله (§) but the Arabs are related to have said, also, لا طائر إلا طائر الله [There is no evil fortune but that which is of God]; like as one says, لا أمر إلا أمر الله. (As, §.) They also used to say, حَرَى لَهُ الطَّائِرُ بِأَمْرِ كَذَا [Fortune brought to him such an event] and hence fortune, whether good or evil, is called طائر. (TA.) And it is said in the Kur [vii. 128], إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ, meaning *Their evil fortune, which will overtake them, is only that which is threatened to befall them in the latter state, [with God], and not that which befalls them in the present state of existence: (TA.) or the cause of their good and evil is only with God; i. e., it is his decree and will. or the cause of their evil fortune is only with God; i. e., it is their works, which are registered with Him. (Bd.)* It is said in a trad., that Mohammad liked what is termed قُلْ, and disliked what is termed طَيْرَة: (§) and in another, that he denied there being any such thing as the latter (TA.) = Also *The means of subsistence; syn. رِزْق. (K)* or *misery or happiness: every one of these three significations has been assigned to it in the Kur xvii 14 in which, accord. to AM, it is meant that God has decreed to every man happiness or misery, according as He foresaw that he would be obedient or disobedient. (TA.)* [See also what immediately follows.] = Also *The actions of a man which are [as it were] attached as a necklace to his neck. (S, Msh, K.)* And this is [also said by some to be] its signification in the Kur xvii. 14 (Jel) [The actions of a man are the cause of his happiness or misery.] = الطَّائِرُ signifies also *The brain. (AAF, L, K.)*

أَطِيرُ مِنْ عَقَابٍ [More swift of flight than an eagle] is a prov. said of an عَقَاب because it may be in the morning in El-'Irāk and in the evening in El-Yemen. (Meyd.)

مَطَارٌ [A place to or from which a bird or other thing flies: in the phrase طَارَ قَلْبِي مَطَارَهُ (see 1,) it lit. signifies a place to which one would fly:] a place of flying. (TA.) — أَرْضٌ مَطَارَةٌ [and طَيْرَةٌ مَطَارَةٌ (see 4)] A land abounding with birds. (S, K.) = حَفَرٌ مَطَارٌ, (O,) and بئرٌ مَطَارَةٌ, (O, K,) [A pit, or cavity, and a well,] wide in the mouth. (O, K.)

مَطَارٌ Made to fly away. En-Nābighah says,

* وَلَرَهْطِ حَرَابٍ وَقَدِّ سَوْرَةٍ *
* فِي الْبَجْدِ تَيْسَ غَرَابَهُ بِمَطَارِ *

[And to the family of Harrāb and Kadd belongs an eminence in glory of which they fear not any diminution: lit., of which the crow is not made to fly away; the greatness of their glory being likened to abundant seed-produce, as has been shown above: see 2]: (§.) A'Obeyd says that Harrāb and Kadd were two men of the Benoo-Asad. (TA in art. قد.) — See also طَيَّارٌ.

مَطَارٌ: see مَطِيرَةٌ.

مَطِيرَةٌ A sort of [garment of the hind called] نَرْد (O, K) having upon it the forms of birds. (O.) = And Aloes-wood (K) or a certain preparation thereof (AHn, TA) or such as is مَطِيرٌ [i. e. mixed with some other odoriferous substance]; formed by transposition from the latter word; (O, K,) but thus pleased not ISd. (TA) or aloes-wood split and broken in pieces. (O, K')

مُسْتَطَارٌ [Made to fly. — And hence,] + A horse that hastens, or quick, in running (K) that runs quickly. (TS, L.) It is contracted by the poet Adce into مُسْطَار, or مُصْطَار. (TA.) And مُسْطَارٌ for مُسْتَطَارٌ is applied as an epithet to wine. (TA. [No ex. is there given to indicate the meaning])

مُسْتَطِيرٌ † Spreading; applied to dust; as also طَيَّارٌ; (TA;) and to hoariness; and to evil. (L) rising and spreading; (K,) whereof the light spreads in the horizon; applied to the true dawn, which renders it unlawful to the faster to eat or drink or indulge in other carnal pleasure, and on the appearance of which the prayer of daybreak may be performed, and which is termed مُسْتَطِيلُ الْاَيُّضُ: that to which the epithet مُسْتَطِيلُ is applied is [the false dawn,] that which is likened to the tail of the wolf (ذَنَبُ السَّرْحَانِ), and is termed الْحَيْطُ الْأَسْوَدُ, and this does not render anything unlawful to the faster. (TA.) — Also A dog excited by lust; (Lth, O, K;) and so a camel; (K;) or the epithet applied in this sense to the latter is هَائِجٌ. (Lth, O, TA)

طيش

1. طَيْشٌ, aor. يَطِيشُ, (O, Msh, K,) inf. n. طَيْشٌ (S, A, O, Msh, K) and طَيْشَانٌ, (TA, [there only said to be syn with طَيْشٌ, but it is well known, and often occurring, as an inf. n. of طاش in the first of the senses here explained,]) He was, or became, light, unconstant, unsteady, irresolute, or fickle, syn. of the inf. n. خَفَعَهُ, (S, A, Msh, K,) or contr. of جَلِمَهُ, (IDrd, O,) and i. q. نَزَقَ, (S, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: (TA:) and he became bereft of his reason, or intellect, (Sh, A, O, K,) so as to be ignorant of that which he would endeavour to do. (Sh, O.) [And, said of a beast, He was, or became, restless, or unsteady] — طَاسَتْ يَدُهُ فِي الصَّحْفَةِ His hand was light, or active, in the bowl, and took from every side. (TA.) — طَاسَتْ رِجْلَاهُ His legs were in a state of commotion. (TA.) — طَاشَ السَّهْمُ, (S, Msh,) inf. n. طَيْشٌ, (A, Msh, K,) The arrow passed beyond the butt (A, K:) or declined, or turned aside, عَنِ الْهَدَفِ from the butt; (S, Msh;) and did not hit it. (Msh.) — طَاسَتْ عَنِ الْأَمْرِ رِجْلُهُ His leg turned aside [from the root thereof]: a phrase used by Abou-Sahm El-Hudhalee, whose leg had been cut off. (TA.)

4. اِطَاسُهُ [He, or it, rendered him. light, inconstant, unsteady, &c]. (TA in art. اسعه.) — اِطَاشَ السَّهْمِ He made the arrow to decline, or turn aside, عَنِ الْهَدَفِ from the butt. (S, K.)

طَيْسَةٌ A fit of طَيْسٌ, i. e. lightness, or levity, inconstancy, unsteadiness, irresoluteness, or fickleness; &c. See 1.]

طَيَّاشٌ see طَائِشٌ, in three places.

طَائِشٌ (A, O, K) and طَيَّاشٌ (S, A, O, K,) [but the latter has an intensive signification,] applied to a man, (S, O,) Light, inconstant, unsteady, irresolute, or fickle, (S, A, O, K,) after gravity, or sedateness (TA:) or light of intellect; lightwitted [&c.: see 1.] (TA) and [so] طَائِشٌ قَوْمٌ طَائِشَةٌ (A) and for the pl. you say قَوْمٌ طَائِشٌ (A, TA,) and طَيَّاشَةٌ: (TA) and طَيَّاشٌ signifies one who does not pursue one course, (A, O, K,) in consequence of the lightness of his intellect. (TA) — [Also, applied to a beast, Restless, or unsteady.] — Also, both epithets, but the latter has an intensive signification, An arrow that declines, or turns aside, عَنِ الْهَدَفِ from the butt; and does not hit it. (Msb.)

الْأَطِيشُ A certain bird: (Abou-Malik, K) app. because of its lightness, or activity, and frequent state of commotion. (TA.)

طيع

1. طَاعٌ, aor. يَطِيعُ, inf. n. طَيْعٌ: see 1 in art. طوع.

طيف

1. طَيْفٌ, aor. يَطِيفُ, inf. n. طَيْفٌ (S, O, Msh, K) and مَطَافٌ; (S, O, K;) thus says As· (TA) and طَافٌ, aor. يَطُوفُ, inf. n. طُوفٌ; (O, K;) thus says El-Mufaddal: (O, TA) The خيال [i. e. apparition, or phantom,] came (S, O, Msh, K) in sleep. (S, O, K.) And طَافَ بِهِ الْخَيَالُ The خيال came to him, or visited him, (الْأَلْمَرِيَّةُ) in sleep. (TA in art. طوف.)

2. طَيْفٌ, inf. n. تَطِيفٌ, He went round or round about, or circuited, much, or often; as also طَافَ: (K:) but, (TA,) IDrd says, طَافٌ and تَطِيفٌ are the same in meaning: (O, TA:) therefore what is said in the K requires consideration: † تَطِيفٌ signifies as above, (TA.)

4. اِطَافٌ: see the next preceding paragraph: and see also art. طوف.

5: see 2, in two places.

طَيْفٌ An apparition, a phantom, a spectre, or an imaginary form, (خَيَالٌ) coming in sleep; (IDrd, O, K;) one says طَيْفٌ خَيَالٌ and طَائِفٌ خَيَالٌ [meaning thus]: (IDrd, O;) or anything that obscures the sight, [arising] from a vain suggestion of the Devil: (Lth, TA:) or a jennee, and a human being, and a خَيَالٌ, that comes to, or visits, a man. [generally in sleep]; as also

طَائِفٌ; so says IF in art. طُوف (Msb.) both of these words signify alike; i. e. *a thing like the خيال*, and *a thing that comes to one, or visits one*: (Fr, TA.) and طُيْفٌ, with kesr, signifies *a خيال itself* (Kr, TA.) or [طُيْف is properly, or originally, an inf n.; and] طُيْفُ الْخِيَالِ signifies *the coming of the خيال in sleep*. (S, O, K.) accord. to El-Mufaddal, (O,) one says طُيْفٌ as meaning طَائِفٌ خِيَالٌ because it is originally طُيُوفٌ, and then طُيْفٌ; like مَيِّتٌ and مَيِّتٌ from مَاتَ, aor. يَمُوتُ. (O, K.) طُيْفٌ and طَائِفَةٌ signify *The Devil's visitation, by touch, or madness or insanity, (بَأْتَمَسَ) or by vain prompting or suggestion*: (Msb.) or طُيْفٌ مِنَ الشَّيْطَانِ signifies *A touch, or slight degree, or somewhat [of a taint or an infection], of insanity or possession, from the Devil*; syn. لَمَرٌ; occurring in the Kur vii. 200, accord. to one reading, another reading being طَائِفٌ مِنَ الشَّيْطَانِ, which signifies the same. (S, O. [See also طُوفٌ.]) One says also طُيْفٌ [A touch, or slight degree, of insanity, or diabolical possession]. (S, O.) And طُيْفٌ [alone] signifies *Insanity, or diabolical possession*: (O, K.) so says A'Obeid, on the authority of El-Ahmar. (TA.) and thus is said by Az to be the meaning of the word in the language of the Arabs. (O, TA.) — And † Anger (IAb, Mujáhd, O, K.) because the intellect of the angry departs [for a time] so that he assumes the likeness of the insane, or possessed: (O, TA.) said by IAb to mean thus in the Kur vii. 200. (TA.)

طُيْفٌ: see the next preceding paragraph.

طِبَافٌ The blackness of night. or this is [طِبَافٌ] with ن. (TA.)

طَائِفٌ: see طُيْفٌ, in four places: and see art. طُوف.

Quasi طيل

طِيلٌ: طِيلٌ: طِيلَةٌ: طِيلٌ: طِيلٌ: and طِيلَةٌ: see in art. طول.

طين

1. طَانَهُ, aor. نَطِنُ, (S, *Msb,) inf n. طَيْنٌ, (Msb;) or طِينَةٌ, (S, MA, K,) but some disapprove this, (S,) or this denotes intensiveness and muchness, (Msb;) *He plastered it, or coated it, with طِين* [i. e. clay, or mud], (S, MA, Msb, K,*) namely, a roof, or flat house-top, (S, Msb, K,) and a house, or chamber, (Msb,) or a wall. (MA.) — And the former, (S, K,) and † the latter also, (TA,) *He sealed it with طِين* [i. e. clay], namely, a writing; (S, K, TA,) and so طَانَهُ. (TA in art. عى) — And [hence,] طَانَهُ اللَّهُ عَلَى الْخَيْرِ † *God created him with an adaptation, or a disposition, to that which is good, adapted him, or disposed him, by creation, or nature, thereto*; (S, Msb,) as also طَامَهُ so says ISk, and he cites as an ex.,

* لَا تِلْكَ نَفْسٌ طَيْنَ فِيهَا حَيَاوُهَا *

(S) meaning [Verily that is a soul] of which the sense of shame is the natural quality. (TA.) — And طَانُ, said of a man, signifies also حَسَنَ عَمَلِهِ [i. e. *He made his work, or deed, good; he performed, or executed, his deed, or work, well*]; as also طَامَ: thus expl. by IAr. in the K, the former is erroneously expl. as meaning حَسَنَ عَمَلِ الطَّيْنِ. (TA.)

2. see the foregoing paragraph, in two places.

4: see the first paragraph.

5. تَطَيْنَ *He* (a man, TA) *became defiled, or besmeared, with طِين* [i. e. clay, earth, or mud]. (K, TA.)

طَانُ, (S,) and مَكَانُ طَانُ, (S, K,) and طَانَةٌ, (S,) *A day, and a place, and a land, in which is much طِين* [meaning mud]. (S, K.) — See also what next follows.

طِينٌ a word of well-known meaning, (S, Msb, K, TA,) of which طَانٌ is a dial. var.; (TA;) *Clay, earth, mould, soil, or mud*: (MA, KL, &c.) it differs in different layers, or strata, of the

earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters, and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown: it is of several sorts; among which are الطَّيْنُ الْمَحْتَمَرُ [Terra sigillata, or Lemnian earth], and الطَّيْنُ الْأَرْمَنِيُّ [Armenian bole], &c: (TA.) † طِينَةٌ has a more particular signification, (S, Msb,) meaning *a piece, or portion, thereof*, (K, TA,) [as a piece of clay] with which a [writing of the kind termed] صَدَقٌ and the like are sealed. (TA.) [Hence,] شَهْوَةُ الطَّيْنِ [The longing for clay; a sort of malacia]. (TA voce حَمَاصٌ.) And إِبْنُ الطَّيْنِ Adam. (T in art. سى)

طِينَةٌ see the next preceding paragraph. — Also [† A material substance considered as that of which a thing having form consists. — And hence,] † The natural, or native, constitution or disposition. (S, Msb, K.) One says, هُوَ مِنْهُ [app. meaning *He is of the primitive kind of natural constitution or disposition*]. (S, TA.) And إِنَّهُ لَيَأْسَى الطَّيْنَةَ † [Verily he is tough in respect of natural constitution or disposition;] meaning *he is not easy [in disposition]*. (TA.)

طِينِيٌّ Of, or relating to, الطَّيْنِ i. e. clay &c.; clayey, earthy, &c. — And † Of, or relating to الطَّيْنَةِ i. e. the natural, or native, constitution or disposition; natural, or native.]

طَيَانَةٌ The art of working in, or with, طِين [or clay &c.; and particularly the art of plastering with clay, or mud]. (K.)

طَيَّانٌ A worker in, or with, طِين [or clay &c.; and particularly a plasterer with clay or mud]. (TA.) [طَيَّانٌ, imperfectly decl., belongs to art. طوى]

مَطِينٌ A roof, or flat house-top, [&c.,] plastered, or coated, with طِين [i. e. clay, or mud]. (S, K.)

ظ

The seventeenth letter of the alphabet called ظ [and ط]. (TA.) It is a letter peculiar to the Arabic language, and is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed لَتَوِيَّة [or gingival], like ت and ذ. (TA.) As it does not exist in the language of the Nabathæans, they change it into ط. (IF, TA.) [It is substituted for the ت in the measure اِفْتَعَلَ and the forms inflected therefrom when immediately following ط; as in اِطْلَمَ, for اِطْلَمَ, for اِطْلَمَ] and it is substituted for ذ; as in تَرَكْنَهُ and وَقَيْطًا and وَقَيْطًا; as is related on the authorities of ISk and Kr; and as in اَرْضُ جُلْدَاءَ and حِلْطَاءُ, as is mentioned in the Nawādir el-Aarāb. (TA.) = [As a numeral, it denotes Nine hundred.]

ط

R. Q. 1. طَاطَا, inf. n. طَاطَا (L, K) and طَاطَا, (K, TA, [in the CK طَاطَا]) the latter allowable in the case of a R. Q. verb, as in the instances of وَسَوَّسَ and the like, (MF, TA,) [accord to some, but وَسَوَّسَ and the like are generally held to be inf. ns. if with kesr, and simple subst. if with fet-ḥ.] He (a goat) made a [rattling] sound, or cry, when excited by lust, or at rutting-time; syn. نَبَّ. (AA, L, K.) — And طَاطَا, (M, K,) inf. n. طَاطَا, (M,) He (a person whose upper lip was slit, M, K, and one whose fore teeth were broken at the roots, K, * TA) spoke unintelligible speech, and with a nasal sound. (M, K.)

ظ

1. ظَارَهَا عَلَى وَلَدٍ غَيْرِهَا, (S, Mgh, K,) or ظَارَهَا, (M,) aor. ʿ, (M, K,) inf. n. ظَارَ (S, M, K) and ظَارَ, (M, K,) He made her (a camel, S, Mgh) to incline to, or to affect, a young one not her own, (S, M, Mgh, K,) and to suckle it; (M, K;) as also ظَارَهَا, and ظَارَهَا: (K:) and [it is also said that] ظَارَ signifies the making a she-camel to incline to, or to affect, and suckle, the young one of another, by the application of a عِمَامَة in her nose, (S, * K, * TA,) i. e. by stopping her nose, and

also her eyes, (TA,) and by the insertion of a دُرْحَة [q v.] composed of rays into her vulva, (رَحِم, T, TA, or حَيَاء, S), and closing its [i. e. the vulva's] edges by means of two pointed pieces of wood stuck through, and putting upon her a عِمَامَة covering her head, and leaving her in this state until it distresses her, (T, TA,) and she imagines herself to be in labour, (TA,) when the دُرْحَة is pulled out from her vulva (حَيَاء), and the young one of another is brought near to her, having its head and shyn bedaubed with what has come forth with the دُرْحَة from the lower part of the vulva, (T, TA,) then they open her nose and her eyes, (TA,) and when she sees and smells the young one, she imagines that she has brought it forth, and yields it milk: moreover, when the دُرْحَة is inserted, the space between the two edges of her vulva is closed by a thong [passed round the extremities of the two pointed pieces of wood] (T, TA.) It is said in a trad. of 'Omar, (T,) or Ibn-'Omar, (S, TA,) that he purchased a she-camel, and, seeing in her the laceration on the occasion of ظَارَ, returned her. (T, S, * TA.) — [Hence,] ظَارَهُ عَلَى أُمِّهِ, and ظَارَهُ, and ظَارَهُ, † He made him to incline to such a thing (Lth, T, TA) and ظَارَنِي عَلَى الْأُمِّ, (so in the CK,) or ظَارَنِي, (M, TA, and so in some copies of the K,) inf. n. مَظَارَةً, (TA,) he endeavoured to turn me, or to entice me, to do the thing; (M, K, TA;) it not being in my mind: (TA:) or he compelled me to do the thing, against my will; (K, TA;) I having refused to do it. (TA.) It is said in a prov., الطَّعْنُ يَظَارُ, meaning, Thrusting, or piercing, with the spear inclines [one's enemies] to peace: (As, T, A, K:) J says يَظَارُهُ, as also IḲḥ, which F disapproves; but others approve it: or the reading of the S is يَظْطَرُّهُ. (TA.) The Arabs also said, الطَّعْنُ ظَارَ قَوْمٍ, (M, K) Thrusting, or piercing, with the spear is a means of inclining a people to peace; (K;) meaning, make people to fear, that they may love thee. (M, K.) It is also said, in a trad. of 'Alee, أَطَارَكُمُ إِلَى الْحَقِّ وَأَنْتُمْ تَفْرُونَ مِنْهُ, [perhaps a mistake for عَلَى الْحَقِّ,] I incline you [or I endeavour to turn you] to the truth, and ye flee from it. (TA.) = ظَارَتْ, (S, K,) [of which

ظَارَتْ, q. v., appears to be an inf. n.; or you say إِطَارَتْ عَلَى وَلَدٍ غَيْرِهَا, and ظَارَتْ عَلَى وَلَدٍ غَيْرِهَا; (T, M, K; in one copy of the K إِطَارَتْ;) She (a camel, T, S, M) inclined to, or affected, a young one not her own, (T, M, K,) and suckled it: (K) or inclined to, or affected, the stuffed skin of a young camel. (S) — [Hence,] ظَارَ عَلَى عَدُوِّهِ † He returned against his enemy. (A, TA.) = And ظَارَ, aor. ʿ; (Msb,) or ظَارَ, inf. n. مَظَارَةً. (AZ, S,) He took to himself a طَبْر [or nurse]. (AZ, S, Msb.) [See also 8]

3: see 1, in four places. — One says also, ظَارَتْ, (inf. n. مَظَارَةً, T, A,) She took to herself a child to suckle. (T, M, A, K.) — And بَيْنَهُمَا مَظَارَةٌ There is between them two that relation which consists in each one's being the طَبْر [or rather the fosterer of the child] of the other. (M, K) = طَارِئٌ occurs in a trad. for طَارِئٌ. (TA.) [But in what sense is not explained.]

4. see 1, in three places.

8: see 1, near the end. — إِطَارَ لَوْلَدِهِ ظَارًا, (S,) and so in some copies of the K,) or إِطَارَ, (M,) and so in some copies of the K,) the former being similar to اِظْلَمَ, (S,) means He took a nurse for his child. (S, M, K.)

10. اسْتَظَارَتْ She (a bitch) desired the male: (K:) mentioned by AM; but he says, "I hesitate respecting it." (TA.) [I think it is probably a mistake for اسْتَطَارَتْ, mentioned in art. طَبْر. See also ظَوْرَى.]

ظَارَ Anything accompanied by the like thereof: thus applied to a run (عَدُو): (As, T, TA:) in the K, and in the Tekmileh, عَدُو is erroneously put for عَدُو: (TA:) and عَدُو ظَارَ is used by the poet El-Arkat, in describing [wild] asses, as meaning a run not unsparingly performed. (T, TA.)

ظَارَ One that inclines to, or affects, the young one of another, and suckles [or fosters] it; applied to a human being, (M, A, K,) and to a camel, (M,) or other [animal]; (A, K;) to a female and to a male: (M, A, K:) or a she-camel that inclines to, or affects, the young one of another;

(Msb;) as also طَوْرُ (S) and hence applied also to a strange woman *that nurses, or fosters, the child of another* and likewise to a man *who fosters the child of another*: and also pronounced طِير, with the ء suppressed. (Msb;) and the epithet طِثْرَة is also applied to a female: (A.) the pl. [of pauc.] is أَطْوَر (M, K) and أَطَار (S, M, A, Msb, K,) [which latter is also used as a pl. of mult., accord to an ex. given in the A;] and [the proper pls. of mult. are] طَوَار and طَوَار, (S, M, K,) which last is an extr. form, (M,) and طَوْرَة (M, K,) or, accord. to Sb, this is a quasi-pl. n., (M,) and طَوْرَة (M, K,) like فُحُولَة and نَعُولَة (M:) or the pl., applied to camels, is طَوَار; and to women, طَوْرَة: (M) or to women, طَار and طَار: (Msb) also signifies a nurse: (IAar) and طَوْر signifies the same as طَر: (TA) or a she-camel *mule to incline to, or affect, the young one of another*; (M;) as also مَطْوَرَة (S) or *that keeps close to the young one, or to the stuffed skin of a young one*. (M.) — [The pl. طَوَار is also applied (by a poet, M, TA) to † The three stones upon which the cooking-pot is placed. (S, M, K, TA) likened to camels; (M, TA;) because of their inclining (S, M, TA) towards, (S,) or around, (M, TA,) the ashes. (S, M, TA.) — And طَر signifies also † An angle, or a corner, of a قَصْر [or pavilion, &c]. (K.) — And † A buttress built against a wall; (K, TA;) likewise called طِثْرَة. (TA.)

طَوْرَة } see the next preceding paragraph.
طِثْرَة }

طَوْرِي A cow *desiring the male*: (K:) mentioned by Az, on the authority of AHat; and said to have no verb. (TA. [But see 10, above.])

طَوَار: see طِير, in four places.

طَارَة A عِبَامَة [q. v.] *that is put into the nose of a she-camel to make her to incline to, or affect, the young one of another, in order that she may not perceive the smell of her young one*. (A.) [See also 1.]

طَوْر: see طِير, in two places.

طَوْرَة Inclination to, or affection for, the young one of another: (M, K:) it may be an inf. n., as well as a pl. [of طَر] (M.) — Also [The relation in which one stands by being a طَر, or nurse.] like عُمُومَة and خَوْلَة &c. (TA.) — See also طِير, latter half.

مَطْوَرَة: see طِير, latter half.

هُوَ مَطَارٌ لَهَا He is the father of the child which she is nursing. (T, TA.)

طبو

طَبَة The حَدّ (T, M, Msb, K,) or طَرَف (S,) [both of which mean the end, or extremity, but the former means also the edge,] of a sword, (T,

S, M, Msb, K,) or of a spear-head and the like, (K,) or also of a spear-head and of an arrow-head and of a dagger and the like; (M,) or the part next to the طَرَف [or extremity] of the sword; also called its ذُبَاب (T:) or the طَتَان are the parts of the two edges that are on either side of the حَدّ [by which last word is here app. meant the point] of the sword. (AZ, T and TA voce ذُبَاب, q. v.) [for the swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point.] or, accord. to Abou-Riyash, the طَبَة of the sword is the part that is four digits' measure below, or within, (دُون) the ذُبَاب thereof; and is the striking-place thereof and it is also its حَدّ, and the طَبَة of the spear-head is likewise its حَدّ: (Ham p. 48) the طَبَة is a substitute for و, which is the final radical, (S, M, Msb, K,) the word being originally طَبُو (S, TA) the pl. is أَطَب, (S, K,) a pl. of pauc., (S,) and طَبَات (T, S, M, Msb, K) and طَبَا [which is originally طَبُو] (S, TA) and طَبُون (T, S, M, Msb, K) and طَبُون and طَبَا or طَبِي. (M, K.) In the saying of Es-Semow-al Ibn-'Adiya,

تَسِيلُ عَلَى حَدِّ الطَّبَاتِ نَفُوسًا
وَلَيْسَتْ عَلَى عِوِ الطَّبَاتِ تَسِيلُ

[Our bloods flow upon the edge of the طَبَات, and upon other than the edge of the طَبَات they flow not], by the طَبَات may be meant the swords, altogether, or the striking-places of the swords. (Ham p. 52. [See also a similar ex. in p. 48 of the same.]) — Also A kind of مَزَاد [or leathern water-bag]. (M.) — And A place of bending, or turning, of a valley; like طَبِيَة [which belongs to art. طَبِي]: pl. of the former طَبَا, a pl. of a rare form. (M in art. طَبِي.)

طبي

[5. تَطَبَّى, if used, means He acted like the طَبِي, or gazelle; being similar to تَدَابَّ and تَمَرَّر &c.: its part. n. is mentioned in the first paragraph of art. رِبَض.]

طَبِي A certain animal, (TA,) well known; (S, Msb, K, TA;) the عَزَال [or gazelle; to which the former word is applied when used unrestrictedly, and which is app. here meant by the latter word, though this seems properly to signify "a young gazelle"]; (M;) [it is the gazella dorcas, also called antelope dorcas, of which the ariel, or antelope Arabica, is said to be a variety; or, accord. to some, each is a distinct species of gazelle: the name seems to be properly, but not always (as is shown by an explanation of رِبَض), applied only to the true antelope of Arabia and adjacent countries, as distinguished from the cervine and bovine antelopes:] it is a name for the male; which is also called تَيْس, when he has become what is termed a ثَنِي [q. v.], which he continues to be termed until he dies: (AHat, Msb, TA:) the female is called طَبِيَة, (AHat,

T, M, Msb, K, TA,) and مَاعِرَة and مَاعِرَة: (AHat, Msb, TA:) the dual is طَبِيَان. (Msb, TA) and the pl. is أَطَبِي (S, M, Msb, K,) originally أَطَبِي, (S, Msb,) a pl. of pauc., (S,) and طَبِي and طَبَا, (S, M, Msb, K,) which last is of the masc. and fem., (M, Msb,) and طَبِيَات, (S, M, Msb, K,) which is of the fem. (M, Msb.) One says, بِهِ دَاءٌ طَبِي [lit. In him is the disease of a gazelle]; meaning in him is no disease, as there is [said to be] no disease in the طَبِي. (AA, T.) And لَكَ عِنْدِي مِائَةٌ سَنَ الطَّبِي [To thee I owe a hundred camels of the age of the gazelle], i. e., all of them [pl. of تَنِي, q. v.], because the طَبِي does not exceed what is termed مِائَةٌ. (M) [See also a verse cited voce سَن; in which the phrase فَجَاءَتْ كَسِينِ الطَّبِي means And they came; like the age of the gazelle was the age of every one of them.] It is said in a prov., لَأَتْرُكُهُ تَرَكَ طَبِي, [I will assuredly forsake him as a little gazelle forsakes the place of its shade]; because the طَبِي, when it leaves its covert, does not return to it: it is said in confirming the relinquishing of anything.

(T. [See طَل, where other relations of this prov. are mentioned.]) And in another prov., الطَّلَاءُ عَلَى الْبَقَرِ, said when the tie of relationship and friendship between two men is severed, and it was used in the Time of Ignorance as a form of divorce الطَّلَاء is in the accus. case by reason of احْتَارَتْ, or احْتَارَ, understood, [so that the meaning is I have preferred, or he has preferred, the gazelles to the wild cows,] by the بَقَر being meant the women. whence the saying, جَاءَ يَجْرُ بَقَرُهُ [expl. in art. بَقَر]. (Meyd. [See also Freytag's Arab. Prov. ii. 61.]) And one says, أَتَيْتُهُ حِينَ شَدَّ الطَّبِي ظِلَّهُ i. e. [I came to him when its shade] confined the طَبِي [or gazelle] by reason of the vehemence of the heat: or, as some relate it, حِينَ نَشَدَ الطَّبِي ظِلَّهُ, meaning طَلَبَهُ [i. e., when the gazelle sought its shade]. (TA.) And it is said in a trad., إِذَا أَتَيْتَهُ قَارِبُضَ فِي دَارِهِ طَبِيًا, [expl. voce رِبَض]. (T, TA.) (S, TA,) or بِهِ لَا يَطْبِي, a prov., meaning May this accident befall him, (لَيَنْزِلَ بِهِ هَذِهِ الْحَادِثَةُ) is said on an occasion of rejoicing at another's affliction, (S, Meyd, TA,) by way of imprecation, i. e. may God make that which has befallen him to cleave to him. (S, TA. [See also Freytag's Arab. Prov. i. 148.]) — أولَادُ الطَّبَا and الطَّبَا are mentioned by Freytag as names of Certain stars: in relation to the former of which he refers to Ideler's "Unters." pp. 20-21; and in relation to the latter, to the same work p. 21. — And الطَّبِي is the name of A brand, or mark made with a hot iron, peculiar to some of the Arabs. (T, K.)

طَبِيَة fem. of طَبِي [q. v.]. (AHat, T, &c.) — Also a name for † A woman; [or, app. a young

woman,] and so طَبِيَّةٌ. (Msb, TA.) — And † A man who is stupid, dull, wanting in intelligence, inert, or wanting in vigour. (K, TA. but not in the CK) — And accord. to the K, طَبِيَّةٌ and طَبِيَّةٌ but this is a great mistake, caused by a misunderstanding of what is cited in the passage here next following from the M. (TA.) — Also The vulva of a woman. (Lth, T, S, M, K) and, (M,) accord. to As, (T, S,) of any solid-hoofed beast: (T, S, M:) accord to some, (M,) or accord. to Fr, (T, S,) of the bitch (T, S, M) and accord. to Lth, of the she-camel: (T) IAar makes it to be peculiarly of the she-ass, and of the ewe or she-goat, and of the cow; (M;) meaning that it signifies the vulva of these (TA.) and it signifies also the vagina of the mare. (M) — Also A [bag for travelling-provisions &c, such as is called] جَرَاب (M, K) or peculiarly a small حَرَاب: (M, K) or one made of the skin of the طَبِيَّة [or gazelle]. (M.) or a thing [i. e. a pouch] like the حَرِيطة and the كَيْس: dim طَبِيَّة: and pl طَبَا. (T.) — And A [tent such as is called] خَيْاء. (TA) — And A place of bending, or turning, of a valley; (M, K;) as also طَبَّة [mentioned in art. طَبو] pl. of the former طَبَا. (M.) = طَبِيَّة is one of the names of The well Zemzem. (TA.)

طَبِيَّة: see طَبِيَّة [of which it is the dim.]

طَبِيَّة dim. of طَبِيَّة, q. v.

أَرْضٌ مَطْبَاةٌ A land abounding with طَبَا [or gazelles]. (M.)

طر

1. طَرَّ He cut [or split off] a مِطْرَةٌ [i. e. a fragment of hard stone, with a sharp edge, to be used as a knife]. (Lth, T, M, K. [In some copies of the K, مِطْرَةٌ; and in one place, in a copy of the M, مِطْرَةٌ: but correctly مِطْرَةٌ, as is said in the TA.]) This the pastor does for the purpose of cutting off therewith a thing resembling a wart within the belly of a she-camel, (Lth, T, M,) at the orifice of the womb, when she is affected by a disease occasioned by lust for the male. (Lth, TA.) — And He slaughtered a she-camel, (K, TA,) or, as in the "Tekmileh," an animal, with the [stone called] طَرَّ. (TA.)

4. أَطْرَى فَاكِ نَاعِلَةً (M, K) is a prov., meaning Tread thou upon the طَرَّ [for thou art furnished with leathern shoes or sandals]: (M.) but the phrase commonly known is with the unpunctuated ط [i. e. أَطْرَى: see 4 in art. طر]. (M, K.)

طَرَّ: see the next paragraph.

طَرَّ A sharp-edged hard stone. (As, T, Mgh, TA.) a stone having an edge like that of the knife: (S:) or a [kind of] smooth and broad stone which a man breaks and with which he slaughters a camel; (Ish, T, Mgh, TA;) and it is of any colour; and is also thus called before it is broken: (Ish, T, TA.) and the n. un. is

طَرَّة: (T) or, as also طَرَّة and طَرَّ, a stone, (M, K,) in a general sense (M) or a round stone. (TA.) or a round sharp-edged stone. (M, K:) or a piece of stone having a sharp edge (M.) the pl. is طَرَارٌ and طَرَانٌ, (As, T, S, Mgh;) or the pl. is طَرَانٌ and طَرَانٌ; (Th, M, and so in the K accord. to the TA; [in the CK طَرَارٌ and طَرَارٌ];) and Th says that the former of these is pl. of طَرَّ, or both may be pls. of طَرَّ; (M;) and another pl. is أَطْرَةٌ, (T, TA,) [a pl. of pauc.] occurring in a tiad; (TA,) or, accord. to Ish, طَرَارٌ [mentioned above as a pl.] is a sing., and أَطْرَةٌ is its pl.: (Mgh) and أَطْرُورٌ and طَرَّوْرٌ and مَطْرُورٌ, of which last the pl. is مَطَارِيرٌ, (Sgh, K, TA,) and all of which are with damm, thus in the handwriting of Sgh, (TA,) signify the same [as طَرَّ &c] (Sgh, K, TA.)

طَرَّة: see the next preceding paragraph, in two places.

طَرَارٌ: see طَرَّ: and see also مِطْرَةٌ.

طَرِيرٌ see مِطْرَةٌ. — Also A sign set up whereby one is guided to the right way. pl. أَطْرَةٌ (M, K) and طَرَانٌ: (TA, and so in the CK: [in some copies of the K طَرَارٌ, which is said in the TA to be wrong.]) أَطْرَةٌ signifies signs set up whereby one is guided to the right way, like the امْرئة [thus in a copy of the T, a mistranscription for امْرئة]; some of which are extended and hard, and mill-stones are made from them. (T.)

مِطْرَةٌ: see مِطْرَةٌ.

طَرَّوْرٌ: } see طَرَّ.
أَطْرُورٌ: }

أَرْضٌ مَطْرَةٌ (S, M, K,) thought to be thus by AAF; (M;) or مِطْرَةٌ, (T, M,) with kesr to the ط, accord. to Th; (M;) Land containing, (T, S,) or abounding with, (K,) stones of the kind called طَرَّ: (T, S, K:) or stony land. (Th, M.) and طَرِيرٌ also has the former meaning: (K:) or this latter is an epithet applied to a place as meaning rugged, or rugged and hard: (S:) or meaning a place abounding with stones: (M:) and its pl. is أَطْرَةٌ and طَرَانٌ. (S.) — See also the next paragraph.

مِطْرَةٌ A stone with which one strikes fire. (TS, K.) — And also, (TS, TA,) or, accord. to the K, with fet-h, [i. e. مِطْرَةٌ,] but this requires consideration, (TA,) Fragments [or a fragment, agreeably with an explanation in the Mgh, in my copy of which مِطْرَةٌ is erroneously put for مِطْرَةٌ,] of sharp-edged stone: (TS, K, TA.) pl. مَطَارِيرٌ: (TS, TA:) or مِطْرَةٌ signifies a piece split off from طَرَان [pl. of طَرَّ or طَرَّ], (Sh, TA,) or [simply] a stone, (M, TA,) with which one cuts:

(Sh, M, TA.) as also طَرَارٌ (M,) or طَرَارَةٌ. (TA.)

طَرَّوْرٌ: see طَرَّ.

طرب

1. طَرِبَ بِهِ, nor. ط, He, or it, stuck, adhered, or clave, to him, or it. (K.)

2. طَرِبَتِ الْحَوَافِرُ, inf n. تَطْرِبٌ, The solid hoofs became hard and strong. (T, K.)

طَرِبَ A stone projecting (Lth, T, M, Msb, K) from a mountain or from rugged ground (Lth, T) and having a sharp point. (Lth, T, M, K) or an expanded mountain, (M, K, TA,) accord. to some, that is not high. (TA) or a small mountain. (M, K:) or a small hill: (T, S, Msb) pl. طَرَابٌ (T, S, M, Msb, K) and أَطْرِبٌ (Nh, TA,) [the latter a pl. of pauc.,] the former pl. of a rare kind, for by rule it should be أَطْرَابٌ, and it seems as though they had imagined the sing. to be طَرِبٌ, and so made the pl. like سِهَامٌ, pl. of سِهْمٌ. (Msb, TA) or, accord. to En-Nadr, طَرِبٌ signifies the smallest of [hills such as are termed] أَكَام, and the sharpest in stones, all its stones being sharp like knives, the white thereof and the black and of every colour: and the pl. is أَطْرَابٌ. (T.) [See also this pl. below.]

طَرِبٌ Short, and thick, (M, K, TA,) and fleshy: (Lth, TA) or a short and fleshy man. (S)

طَرِبَانٌ and طَرِبَانِي: see طَرِبَانٌ, in three places.

طَرِبَاءٌ and طَرِبَاءٌ: see the next paragraph, in four places.

طَرِبَانٌ (S, M, Msb, K, &c.) and طَرِبَانٌ (AA, AZ, Msb, TA) and طَرِبَانٌ (IJ, TA) and طَرِبَاءٌ (M, CK, TA, or طَرِبَاءٌ or طَرِبَاءٌ accord to two different copies of the K) A small, stinking beast, (AZ, S, M, Msb, K,) resembling a cat, (AZ, S, M, K,) or resembling a short Chinese dog, (Msb,) or resembling an ape or a monkey, (AA, T, M, TA,) or above the navel of a dog, (El-Mustakzee, TA,) that often emits a noiseless wind from the anus; (M, Msb, TA;) said by Az, on the authority of the handwriting of AHeyth, to be a beast that has small legs, their length being that of half a finger, but which is broad, its breadth being equal to the space measured by the extension of the thumb and the little finger, or of the thumb and the fore finger, and its length being a cubit, having a compact head, and its ears [for ادناه, in my original, I read ادناه] being like the cat's; (TA;) it is small and short in the ears, (أَصْلَمُ) (M, Msb,) or having a stoppage of the ears, (أَصْرُ الْأَذِينِ, TA,) its earholes [only] hearing a confused, or humming, or ringing, sound; (M, TA;) long in the snout, [but El-Farezdaq speaks of it as having a short nose, as is shown in the S,] black in the back, white in the belly; (M, Msb, TA;) it is said that its back is [or rather contains] one single bone, without any عَصَص

[or cage-formed structure of ribs, &c.], and that the sword has no effect upon it by reason of the hardness of its skin, unless striking its nose. (TA.)

the pl. is طَرَابِينُ (M, K,) or طَرَابِي (AZ, T, S, Mṣb,) sometimes, (S,) or this latter also, (M, K,) as though it were pl. of طَرَبَاءُ (S,) or the first طَرَبِي is a substitute for the طَرَبِي [of the sing. طَرَبَانٌ] and the second for the طَرَبَان (M,) and (quasi-pl. ns., M, K) طَرَبِي (AZ, T, M, Mṣb, K) and طَرَبِي (M, K,) or طَرَبِي, is a pl. like جَحَلِي pl. of جَحَلٌ (S, TA,) and these two are [said to be] the only pls. of this measure, (AHey, TA,) and Lth and AHeyth say that طَرَبِي is incorrect, and is rightly طَرَبِي. (T, TA.) A poet says, (namely, 'Abd-Allah Ibn-Hajjaj Ez-Zebeedee, M, TA.)

أَلَا أُنَبِّئُكَ قَيْسًا وَخَنْدِفَ أَتْنِي
صَرْنَتْ كَثِيرًا مَضْرِبَ الطَّرَابِ

[Now tell ye Keys and Khndif that I have struck Ketheer in the place of striking of the طَرَبَان], meaning that he had struck Ketheer Ibn-Shihab (S, M, TA) El-Medh-hijee upon his face; for the طَرَبَان has a line, or long mark, upon his face; and he likens the blow that he inflicted upon his face to that mark: [see مَضْرِبٌ] and the same words of the latter hemistich, except that عَيْبِدَا is substituted in them for كَثِيرًا, occur in a verse of Asad Ibn-Naghshah, who slew 'Obeyd by order of En-Noaman. (TA.) One says, طَرَبَانُ طَرَبَانٌ, (S,) or طَرَبَانُ (Mṣb, K,) [lit. The طَرَبَان emitted a noiseless wind from its anus among us, or among them,] a prov., (S,) meaning that we, or they, became disunited, and alienated, one from another [for] when this animal emits a noiseless wind from its anus in the garment of a man, the stink does not go away until the garment wears out. (S, Mṣb, K.) the Arabs of the desert assert that it does so in the garment of him who hunts it: (S:) and it is said to do so in the hole of the lizard called صَبَّ, which, being stupified by the foulness of the stink, is taken and eaten by it. (M, K, TA.) One says also, طَرَبَانٌ طَرَبَانٌ تَسَاتَبَا كَأَنَّهُمَا حَزَرَا نَبِيَهُمَا طَرَبَانًا [They reviled each other, and it was as though they slaughtered between them a طَرَبَان]: the foulness of their reviling being likened to the stink of that animal. (M, TA.) And طَرَبَانٌ جَلَدَ الطَّرَابِ They two contend in pulling at the skin of the طَرَبَان, meaning + they revile each other. (M, TA.) and طَرَبَانٌ طَرَبَانٌ يَتَمَاسَتَنَانِ جَلَدَ الطَّرَابِ They wipe their hands together upon the skin of the طَرَبَان, [likewise] meaning + they revile each other. (IAar, T, TA.)

الْأَطْرَابُ [accord. to some] signifies Four teeth behind the نَوَاجِدُ [or other grinders; app. meaning, of a horse]: (K:) or the sockets (أَسْنَانُ) of the teeth. (S, K:) [and it is said that] أَطْرَابُ signifies the knots that are at the extremities of the bit. (M, TA.) J cites the following verse, ascribing it to 'Amir Ibn-Ef-Tufeyl,

وَمَقَطِجَ حَلَقِ الرِّحَالِ سَابِجٍ
بَادٍ نَوَاجِدُهُ عَنِ الْأَطْرَابِ

[thus in the S, (but in the M and TA عَلَى) as though meaning And breaking in pieces the rings of the girth of the saddle, running with the fore legs well stretched forth, his grinders appearing from the sockets] but IB says, [following the reading in the M and TA,] the verse is by Lebeed; and the poet is describing a horse that breaks in pieces the rings of the saddle by his springing forward, and whose grinders (نَوَاجِدُهُ) appear when he treads upon the [stones, or hills, called] طَرَاب [see طَرَبٌ, of which both طَرَابٌ and أَطْرَابٌ are said to be pls.] also that the right reading is وَمَقَطِجَ [and سَابِجٍ]. and by the نَوَاجِدُ are meant the صَوَاحِكُ [or teeth next behind the canine teeth], accord. to Hr. (TA.)

مُطَرَّبَةٌ [accord. to the TA مُطَرَّبَةٌ, but this is evidently a mistake (see 2),] means [Solid hoofs] that have become hard and strong. (K, TA.) [but] accord. to El-Mufaddal, الْمُطَرَّبُ, like مُعْطَمٌ [in measure], signifies فِدْلُ لَوْحَتِهِ [app. meaning that which the stones, or hills, called طَرَاب have altered, or, perhaps, heated, in its treading upon them] (TA.)

ظرف

1. ظَرْفٌ (T, S, M, &c.) mf. n. ظَرْفَةٌ (S, Mṣb,) or ظَرْفٌ and ظَرْفَةٌ (T, M, Mgh, * O, K,) but the latter is rare, (K,) allowable in poetry, (T, M,) or, as some say, is of frequent occurrence, and confirmed by analogy, (MF, TA,) said of a man, (S, O,) [or only of a young man, and طَرْفَتُ of a young woman,] He possessed the quality, or qualities, termed ظَرْفٌ meaning as expl. below [i. e. excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined. he was, or became, clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; or elegant in garb, guise, or external appearance]. (T, S, O, Mṣb, K.) = See also what here follows.

3. ظَرْفِي فَطَرْتُهُ [He vied, or contended, with me in ظَرْفٌ] and I was more ظَرْفِي (أَطْرَفُ) than he. (IKtt, TA.)

4. اظرف He (a man) had many [ظُرُوفُ, or] receptacles [of any kind]. (TA.) — And He begat, (S, Mgh, O, K,) or had born to him, (M,) children that were ظُرُوفًا (S, M, O, K,) or ظُرُوفٌ [pls. of ظَرْفِي, q. v.]. Mgh. — اظرف بالرجل He mentioned the man as possessing ظَرْفٌ. (M, TA.) — And اظرف في العبارة is explainable [as meaning He was elegant, or eloquent, in the expression, or phrase, or speech], if the saying be

received from those who are trustworthy: if not, it is correctly أَطْرَفُ, with the unpointed ط; meaning "he said what was novel and pleasing." (Mgh.) = اظرف المتاع (O,) in the K, erroneously, فَلَانًا, (TA,) He put, or assigned, or made, a ظَرْفٌ [or receptacle] for the goods. (O, TA.)

5. اظرف He affected ظَرْفٌ; (S, O, K,) as also اظرف. (TA.) One says, اظرف اظرف وَلَيْسَ بِظَرْفِي [Such a one affects ظَرْفٌ and he is not ظَرْفِي]. (TA.)

6. see the next preceding paragraph

10. استظرفه He found him [or held him] to be ظَرْفِي (O, * TA)

ظَرْفٌ A receptacle (Lth, T, S, M, Mgh, O, Mṣb, K) of anything; (Lth, T, M,) [a vessel, or vase,] an اظرف is thus termed as being a ظَرْفٌ for what is in it: (Lth, T, TA) and AHeyn applies it to a seed-vessel, or pericarp, or a cell of a pericarp. (M, TA.) [and it is also applied to a case, or cover, for a book or the like.] the pl. is ظُرُوفٌ (T, S, * M, Mgh, O, Mṣb, K.) أَطْرَافٌ is a mistake. (Mgh.) [Applying it to a vessel of silver,] Har uses it as meaning "silver." (P. 614 [referring to a phrase in p. 213]) One says, أَطْرَفُ الْمَتَاعِ بِظَرْفِي [I took the goods with the receptacle thereof]. (A, TA) And hence, (A, TA,) اظرفه رَأَيْتُهُ بِظَرْفِي † I saw him himself. (A, O, K, TA.) And اظرفي اظرفي † He is faithful, (O, K, TA,) not treacherous. (M, O, K, TA.) — And hence † [An adverbial noun of place or of time, implying the meaning of the preposition في; and also by some applied to a noun of place or of time together with that preposition; i. e.] what are termed ظَرْفُ الْمَكَانِ and الظَّرْفَانِ (O,) pl. الظَّرْفَانِ and ظُرُوفُ الزَّمَانِ (S, M:*) the descriptive terms that denote the places [or times] of things are called ظُرُوفٌ: (Lth, T.) they are thus termed by Kh; and by Ks, مَحَالٌ; and by Fr, صِفَاتٌ. (T.) — Also [Excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined:] a term denoting a condition that combines the generality of mental and bodily and extrinsic excellences; likened [by reason of its comprehensiveness] to the receptacle thus called: (Er-Raghib, TA:) or cleverness, ingeniousness, intelligence, or acuteness in intellect; syn. كَيْسَةٌ (S, O, K,) or كَيْسٌ (Mgh, Mṣb,) and ذَكَاةٌ (Mgh:) or ذَكَاةٌ قَلْبٌ, and ذَكَاةٌ; [the former meaning excellence in knowledge, or other qualities; or accomplishment, or perfection, in every excellence, and in goodness;] ('Eyn, M, O, Mṣb, K:*) thus accord. to most of the copies of the K [as well as the 'Eyn and M and O and Mṣb], but correctly ذَكَاةٌ, with the letter زاي: (TA:) [if so, these two explanations (ذَكَاةٌ and ذَكَاةٌ قَلْبٌ) add nothing to others here given:] or

skilfulness (M, K, TA) *in a thing* (M, TA) is thus termed by the people of El-Yemen (TA) or *it is in the tongue*, (IAar, T, K,) only; (K,) meaning *beauty of expression*, (M, L, TA,) and *eloquence*, (L, TA;) and *مَلَاوَةٌ* is in the eyes, and *حَمَالٌ* is in the nose (IAar, T) or *beauty of garb, guise, or external appearance*: (M) or *beauty of face, and of garb, guise, or external appearance* (O, K) or *it is in the face and in the tongue* (Ks, O, K) or *goodliness, or beauty*; and *أَدَبٌ* [as having the meaning first assigned to *ظَرْفٌ* in this sentence, i. e. *excellence, or elegance, in mind, manners, or address or speech, or as meaning good breeding, good manners, politeness, or polite accomplishments*]. (Msb) or, as an inf. n., the *being elegant, graceful, or beautiful* and the *being intelligent, sagacious, or acute in intellect* (KL:) accord. to the author of the 'Eyn, (O,) it is only an attribute of young men and young women (M, O, Msb, K) that are acute in intellect, clever, or skilful; (M, O, K;) not of elders, nor of lords, or chiefs (M, K) but as meaning *كَيْسٌ*, it is common to young persons and elders (Msb) some of those who affect distinctness of speech by twisting the sides of the mouth say that the word is *ظَرْفٌ*, with damm, to distinguish it from *ظَرْفٌ* meaning "a receptacle;" but this is a sheer mistake. (MF, TA.)

ظَرْفٌ. see what immediately precedes.

[*ظَرْفِيَّةٌ*, a term of grammar, The quality of denoting place, or time, adverbially, by a noun implying the meaning of the preposition *فِي*; and also, accord. to some, by a noun together with that preposition. One says *مَنْصُوبٌ عَلَى الظَّرْفِيَّةِ*, meaning *Put in the accusative case as denoting place, or time, adverbially*]

ظُرَافٌ: see *ظَرْفِيَّةٌ*, near the beginning and near the end.

[*ظُرُوفٌ* perhaps signifies *Possessing the quality, or qualities, termed ظَرْفٌ, in a great, or an extraordinary degree*: used alike as masc. and fem.: for I find it stated that] one says *قَيْتَةُ ظُرُوفٌ* [*A female slave, or slave-songstress, that is very intelligent or skilful or elegant &c.*]. (TA. [But I think it most probable that this is a mistranscription for *قَيْتَةُ ظُرُوفٌ*, a phrase which I find in the T, and there expl. as meaning *ظَرْفَاءَةً*.])

ظَرْفِيَّةٌ *Possessing the quality, or qualities, termed ظَرْفٌ*; (T, S, M, O, Msb, K;) as also *ظُرَافٌ* (Lh, M, O, K,) the two being like *طَوِيلٌ* and *طَوَالٌ*, (O,) [or the latter has an intensive signification, (see *طَوَالٌ*, and see also the "Durrat el-Ghowwās," in De Sacy's Anthol. Gramm. Arabe, p. 48 of the Ar. text,)] and *ظُرَافٌ* (M, K,) or this last, which is like *طَوَالٌ*, denotes more than *ظُرَافٌ* without teshdeed: (O:) accord. to Mbr, it is derived from *ظَرْفٌ* signifying "a receptacle," as though meaning a receptacle for excellence, or elegance, in mind, manners, or

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address or speech. (TA.) [it may be rendered, agreeably with explanations of *ظَرْفٌ*, *excellent, or elegant, in mind, manners, and address or speech, and in person, countenance or garb, guise, or external appearance* or *clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite, beautiful in person or countenance; elegant, or graceful; &c.*] and is expl. as meaning *eloquent*; thus by As and IAar and possessing knowledge and courage and goodly, or beautiful, in clothing, and in outer apparel: (TA) and is used by the people of El-Yemen as meaning *skilful* (O) and, as Ks says, it is applied as an epithet to a tongue, and to a face (TA) the pl. of *ظَرْفِيَّةٌ* is *ظُرَافٌ* (S, M, O, Msb, K) and *ظُرَافًا* (T, S, O, Msb, K) and *ظُرَافُونَ* (O, K) and *ظَرْفٌ* (S, M, IB, K,) a form sometimes used, (IB, TA,) and *ظُرُوفٌ* (T, S, M, O, K,) also a form sometimes used, (S, O,) approvable in poetry, (T,) as though formed from *ظَرْفٌ*, or [anomalous] like *مَذَاكِيرٌ* (S, O, K) accord. to Kh (S, O) and Sb. (TA.) the pl. of *ظَرْفٌ* is *ظُرَافًا*. (Lh, M, K) and the pl. of *ظَرْفِيَّةٌ* is *ظُرَافُونَ*: (M, K.) the fem. of *ظَرْفِيَّةٌ* is *ظَرْفِيَّةٌ*; and the pl. of this is *ظُرَافٌ*, (Sb, T, M, Msb, TA,) like a pl. of the masc., (Sb, M, TA,) and *ظُرَافٌ*. (T, M, TA.) It is said in a trad. of 'Omar, mentioned by IAar, (Mgh, O, TA,) and by As, (TA,) *إِذَا كَانَ اللَّصُّ ظَرْفِيًّا لَا يَقْطَعُ*, (Mgh,) or *لَمْ يَقْطَعْ*, (O, TA,) meaning *When the thief is eloquent (Mgh, O, TA) and intelligent, (Mgh,) he averts from himself the prescribed punishment by his pleading [so that he will not be, or is not, mutilated by amputation of the hand].* (Mgh, O, TA)

[*ظَرْفِيَّةٌ*, as a subst, *A thing, and a saying, that is ظَرْفِيَّةٌ*, meaning *elegant, &c.*: pl. *ظُرَافٌ*.]

ظُرَافٌ: see *ظَرْفِيَّةٌ*, near the beginning and near the end.

ظَارِفٌ [is distinguished from *ظَرْفِيَّةٌ* like as *شَارِفٌ* is from *شَرْفِيَّةٌ*, q. v.]. Lh mentions the saying *أَظُرِفُ إِنْ كُنْتُ ظَارِفًا* [*Possess thou ظَرْفٌ if thou be one who will possess it*] in meaning the actual state, they said *إِنَّهُ تَظَرَّفِيَّةٌ* [*Verily he is one who possesses ظَرْفٌ*]. (M.)

أَظُرِفُ: see 3. Ks allows the saying, integrogatively, *مَا أَظُرِفُ زَيْدٌ أَلْسَانُهُ أَظُرِفُ أَمْ وَجْهُهُ* [*What is the part that is the more excellent in ظَرْفٌ (or elegance, &c.), of Zeyd? is his tongue the more so, or his face?*] (TA.)

يَا مَلَكْعَانُ is an expression similar to *يَا مَطْرِقَانُ* [and *مَكْدَبَانُ* &c; meaning *O thou who possessest the quality, or qualities, of ظَرْفٌ in a great, or an extraordinary degree*]. (A, TA.)

طعن

1. *طَعْنٌ*, (S, Msb, K,) aor. *طَعَنَ*, (Msb, K,) inf. n. *طَعْنٌ* (S, Msb, K) and *طَعَنٌ* (S, K,) or

or the latter is a simple subst., (Msb,) and *طَعُونٌ* (TA) [and *مَطْعُونٌ*, occurring in a verse of Zuheyr cited in art *بَلَو*, conj. 3], *He journeyed, went away, departed*, (S, 'Msb, K, 'TA,) or *removed*; (Msb,) *he journeyed to seek after herbage, or to water; or he removed from water to water, or from one country, or tract of land, to another*. (TA. [See also the part. n., *طَاعِنٌ*.]) — *طَعْنٌ بِهِ*: see what next follows.

4. *اطْعَنَهُ* *He made him to journey, go away, depart*, (S, Msb, K,) or *remove*; and *طَعْنٌ بِهِ* signifies the same [or *he journeyed, &c, with him*] (Msb.)

8. *اطْعَنَتْهُ* *She rode him*, (S, K, TA,) namely, a camel: you say, *هَذَا يَعْزُرُ تَطْعَنُ الْمَرْأَةِ* *This is a camel that the woman rides* (S, TA) *in her journeying, and in the day of her departure*. (TA)

طَعْنٌ: see 1 — and see also *طَاعِنٌ*.

طُعْنَةٌ *A short journey*. (TA.)

طُعْنَةٌ *A state or condition, or a mode or manner, of journeying or departing*. (TA.)

طِعَانٌ *A rope with which a هَوْدَجٌ [or woman's camel-vehicle] is bound*; (S, K,) or *with which a load is bound*, accord. to the T; and *طَعُونٌ* signifies the same. (TA.)

ظَعُونٌ *A camel used for work and for bearing burdens* (S, K, TA) or, as some say, peculiarly, [like *ظَعِينَةٌ*,] *a camel that is ridden by a woman*. (TA.) — See also *طِعَانٌ*.

طَعِينَةٌ *A هَوْدَجٌ [or woman's camel-vehicle] (S, Mgh, Msb, K, TA) in which is a woman, (TA,) or whether there be in it a woman or not*. (S, Msb, K, TA.) this is [said to be] the primary signification. (Mgh) pl. *طَعَائِنٌ* and *طَعْنٌ* (S, Mgh, Msb, K) and *طَعْنٌ* (S, K) and [pl. of pauc] *طُعْنَاتٌ* (S, Mgh, K) and pl. *طُعْنَاتٌ*. (TA. [But see, in what follows, an assertion of AZ respecting the pl. *طَعْنٌ*]) — And *A woman, (ISk, Mgh, Msb, TA,) whether in a هَوْدَجٌ or elsewhere*; (ISk, TA;) the word being used in the sense of *مَطْعُونَةٌ* [for *مَطْعُونٌ بِهَا*]; because her husband journeys (*يَطْعَنُ*) with her. (Msb:) or a man's wife; because she journeys with her husband: (TA.) or a woman as long as she is in the هَوْدَج; (S, Msb, K;) when not in it she is not thus called: (S.) or this is the primary meaning: then it was applied to her though in her tent, because she might become *مَطْعُونَةٌ* [i. e. *مَطْعُونٌ بِهَا*]: (Msb.) it is mostly applied to a woman riding [in a هَوْدَج]: then, to a هَوْدَج without a woman. and to a woman without a هَوْدَج. (TA.) 'Amr Ibn-Kulthoom says,

* قِفِي قَبْلَ التَّعَرُّقِ يَا طَعِينَا
* لُحْبَرِكِ الْيَقِينِ وَتُحْبِرِينَا
[Pause thou before separation, O woman in the

camel-vehicle · we will inform thee of the real truth respecting our case, and thou shalt inform us respecting thy case]. (S.) طَعِنَا is for يَا طَعِينَا. (EM p 185.) — And, accord to Lth, *A camel that is ridden by women*. [like طَعُونٌ] and applied to signify *a woman* because she rides it · or, accord. to I Amb, *a camel upon which one journeys*: and hence the trad, تَيْسٌ, by the last word is meant a woman. (TA) AZ says, one should not say حُمُولٌ nor طُعْنٌ except as meaning the camels upon which are هَوَاجِحٌ, whether there be in them women or not. (S)

طَاعِنٌ *Journeying, going away, departing, or removing* (Msb) [a traveller] any one going forth on a journey, on pilgrimage, or on a war-ning and plundering expedition, or journeying from one city [or town &c] to another contr. of حَافِضٌ [and of مُقِيمٌ] one says, أَطَاعِنَ أَنْتَ [Art thou journeying or abiding?]: the pl. is طَاعِنُونَ and طُعْنٌ, and طُعْنٌ is a quasi-pl. n syn with طَاعِنُونَ. (TA.)

مُطْعَنٌ, applied to a horse or mare, and to a she-camel, *Easy in pace*. (TA)

مَطْعُونٌ *Made to journey, go away, depart, or remove*; originally مَطْعُونٌ بِهِ, the complement being suppressed because of frequency of usage. (Msb.)

طغر

1. طَغَرَةٌ. see 2. — [See also طَغَرٌ. — طَغَرْتُ طَغْرًا. (T, S, O, K,) aor. ٤, inf n. طَغَرٌ (S, O) and طَغَرَةٌ; (O,) and, as some say, طَغَرْتُ; (T;) *His eye had what is termed a طَغَرَةٌ or طَغَرٌ*. (T, S, O, K.) — And طَغَرٌ *He (a man) had upon his eye what is termed a طَغَرَةٌ or طَغَرٌ*. (T, O, K.) — طَغَرٌ, aor. ٤, (Msb,) inf. n. طَغَرٌ, *He attained, got, got possession of, or acquired, what he desired, or sought*. (Lth, S, M, A, Msb, K) he succeeded, or was successful. (Msb.) he won, was victorious, or gained the victory: (Lth, T) and طَغَرٌ [originally اِطْغَرٌ] signifies the same as طَغَرٌ. (S.) You say, طَغَرٌ بِهِ, عَلَيْهِ, and طَغَرَةٌ, *He attained it, got it, got possession of it, or acquired it*; (M, K;) and in like manner اِطْغَرٌ, of the measure اِفْتَعَلَ. (K.) And طَغَرْتُ بِالصَّائِلَةِ *I found the stray, or lost beast*. (Msb.) And طَغَرٌ بَعْدُوهُ (S, A, Msb) and عَلَيْهِ (Akh, S, A,) and طَغَرُهُ (S,) *He gained the victory, or mastery, over his enemy; he overcame him*. (S, A, Msb.) — [Hence,] طَغَرْتُ النَّاقَةَ لَقَحًا *The she-camel took, or received, impregnation*. (A, TA.) And مَتَدَّ طَغْرُكَ عَيْنِي (AZ, T, S, A, K) *My eye hath not seen thee [for some time]*: (AZ, T, S, A, K:) like

مَا أَحَدَتْكَ. (AZ, T.) — [طَغَرٌ in the dial. of Himeyer is said by Freytag, on the authority of the Kitáb el-Aḍḍād, to signify *He sat*.]

2. طَغَرٌ, (A, K,) inf. n. تَطْغِيرٌ, (S,) *He inserted his nail into it*; (S, A, K,) namely, an apple, and the like, (S, K,) a cucumber, and a melon: (A) and [in like manner] اِطْغَرٌ, of the measure اِفْتَعَلَ, *he stuck, or fixed, his nail [into a thing]*, (S, K, TA,) and so اِطْغَرٌ, with the unpointed ط. (TA.) You say, طَغَرُ فُلَانٍ فِي وَجْهِهِ *Such a one stuck his nail into the flesh of the face of such a one, and wounded it*. (TA.) And طَغَرُ نَسَبٍ فِي لَحْيِهِ وَطَغَرُ *He stuck his dog-tooth and his nail into his flesh, and wounded it* (A.) And طَغَرُ فُلَانٍ فِي كَدَا وَتَيْسٌ *Such a one clung to, caught to, or took fast hold upon, such a thing* (A in art. نَيْب.) Also طَغَرَةٌ, and طَغَرَةٌ, aor. ٤; (M, K,) and اِطْغَرَةٌ, in the K erroneously written اُطْغَرَةٌ, (TA;) *He stuck his nail into his face*; (M, K,) and so اِطْغَرَةٌ, with ط. (TA) And طَغَرٌ *He clawed it, he stuck his nail into it, (namely, anything,) and broke it, or made a mark [or scratch] upon it*. (M) And اِطْغَرُ الصَّقَرِ الطَّائِرِ *The hawk seized the bird with his talons* (K.) — طَغَرٌ said of بَقْلٌ [or herbs, or leguminous plants,] *They put forth what resembled the أطْغَارُ [or talons] of the bird* (M, TA.) And said of the عَرَجَجَ (K, TA,) and of the أَرْطَى, (TA,) *It put forth what resembled أطْغَارُ (K, TA,) when it put forth its [leaves termed] خُوصٌ*. (TA.) And said of the نَصِيٍّ, and of the وَشِيحٍ, and of the نَزْدِيٍّ, and of the تَجَامِرِ, and of the صِلْيَانِ, and of the عَرَرِ, and of هَذَبِ, *It, or they, put forth yellow shoots, resembling the طَغَرُ [or talon], which are the خُوصُ thereof, that come forth therefrom having a dust-coloured flower*. (M, TA.) [Or,] said of a plant, (Ks, T, S,) inf. n. as above, (Ks, T,) *It came forth*; (Ks, T;) from الْأَطْغَارِ: (T) or *it came forth of the measure of the طَغَرُ [or nail]*. (S.) And طَغَرْتُ الْأَرْضَ *The land put forth plants, or herbage, that might be uprooted (يُنَكَّنُ) with the nail, (M,) or with the fingers. (K.)* — طَغَرٌ بِتَوْبَةٍ (M, and so in a copy of the K,) inf. n. as above, (K,) *He perfumed his garment (M, and thus in that copy of the K) with what is termed طَغَرٌ: (M:) or طَغَرُ تَوْبَةٍ بِالْأَطْغَارِ he perfumed his garment with what are termed أطْغَارُ*. (So accord to other copies of the K.) — And طَغَرُ الْجِلْدِ (K,) or طَغَرْتُ الْجِلْدَ (M,) *He, (K,) or I, (M,) rubbed the skin in order that its أطْغَارُ (M, K) which means its creased parts (M) might become smooth*. (M, K.) — طَغَرَةٌ also signifies, and so اِطْغَرُهُ, *[He caused him to attain, get, get possession of, or acquire, what he desired, or sought: he caused him to succeed, or to be successful: and] He (God) caused him to be victorious, to gain the*

victory, or to overcome (A.) You say, طَغَرَهُ بِهِ (S, M) and عَلَيْهِ (M, TA,) inf. n. as above; (S,) and طَغَرُهُ بِهِ (S, M, Msb) and عَلَيْهِ (M, Msb,) *He (God, S, M, or a man, Msb) caused him to gain the victory over him, or to overcome him, (M, Msb,) namely, his enemy. (S, Msb.)* — And طَغَرَهُ عَلَيْهِ *He declared him to have overcome him* said of one who has been asked which of two persons had overcome (T) — And طَغَرَهُ (M, K,) inf. n. as above, (K,) *He prayed for him that he might attain what he desired, or sought; or that he might be successful, or victorious*. (M, K)

4. see the next preceding paragraph, latter part, in two places.

6. تَطَاهَرُوا and تَضَاهَرُوا and تَطَاهَرُوا all signify the same, so says Ibn-Buzun, (T, TA,) explaining the meaning to be, *They leagued together, and aided one another, against him*, i. e. عَلَى فُلَانٍ [against such a one]. (TA in art. صَعَر) the first of these has been said to be incorrect; but it is mentioned also by Sgh, as syn. with the third, and by Ibn-Málik, among words that are with ض and with ط. (TA in the present art.)

8. see 2, in three places. — and see also 1, in two places.

طَغَرٌ. see the next paragraph.

طَغَرٌ (T, S, M, A, Msb, K, &c) and طَغَرٌ (Msb, K,) which latter is the most chaste form, and the form adopted by the seven readers in the Kur vi. 147, and the former is a contraction of this, [but is the most common form,] (Msb,) and طَغَرٌ, which is extr., (M, Msb, K,) and disallowed by IDrd, (O,) and طَغَرٌ, which is also extr., (Msb,) and اِطْغَرٌ (T, M, A, Msb, K,) which is erroneously mentioned in the S as a pl. of طَغَرٌ, (Sgh, Msb, K,) by an anticipation of the pen; (Msb;) or, accord. to MF, it is said in most of the copies of the S, (but thus is not the case,) طَغَرٌ has for its pl. اِطْغَارٌ; and اِطْغَارٌ [has for its pl.] اِطْغَارٌ; (TA;) [and this, being the reading in most of the copies of the S seen by MF, is probably what J wrote;] *A certain well-known thing, (M,) [i. e. a nail; and a talon, or claw;] pertaining to a human being, (M, Ibn-Es-Seed, Msb, K,) and to others; (M, K;) to the beasts and birds mentioned in the next following sentence, [as well as to man,] accord. to the authorities there cited; (TA;) and to every ruminant, as syn. with طُفٌّ [i. e. a cloven hoof]: (T and M in art. طُف) or to a beast, or bird, that does not prey; [as well as to man;] that of such as preys being termed مُخَلَّبٌ: (M:) [and in the present day applied also to the spur of a cock:] it is of the masc. gender: (Lh, M, Msb.) the pl. (of طَغَرٌ, S, M, Msb, &c.) is اِطْغَارٌ (S, M, Msb, K, &c.) and sometimes اِطْغَرٌ (Msb,) [both of which are pls. of pauc., but the former is used as a pl. of mult. also,] and (of اِطْغَارٌ, M, Msb, or*

of أَطْفَارُ, and therefore a pl. pl., M) أَطْفِيرُ (M, Mgh, K) that أَطْفُورُ is a sing [and not like أَبْقُورُ which is a quasi-pl. n] is shown by the saying of a poet,

* مَا بَيْنَ ثَقْمَيْهَا الْأُولَى إِذَا انْحَدَرَتْ
* وَبَيْنَ أُخْرَى تَلِيهَا قَيْسُ أَطْفُورِ

(K) or أَطْفُورُ (Mgh) [i. e. What is between her first morsel, when it descends into her throat, and another that follows it, is the measure of a finger-nail]. or, as some relate it, إِذَا ارْدَرَدَتْ [when she swallows], and it is thus cited [in the T and] in the "Baṣāir" of the author of the K (TA.) The phrase كَلَّ ذِي طُفْرِ in the Kun vi. 147 comprises camels and ostriches; (so in the T and TṢ and L; but in the K, الأَنْعَامُ is erroneously put for الثَّعَامُ; TA.) because their مَسَامِيرُ are like أَطْفَارُ to them (T, K, TA) IAb says that it comprises camels, and also ostriches, because they have nails like camels. or any bird that has a مَحْلَبٌ, and any beast that has a solid hoof. or, accord. to Mujāhid and Katādeh, every beast and bird that has not divided toes; as the camel and ostrich and goose and duck. (TA.)

—[Hence,] الأَطْفَارُ is the name of † Certain small stars; (S;) certain stars before النَّسْرُ [meaning النَّسْرُ الْوَاقِعُ i. e. the star α of Lyra app because regarded as the talous of the سر]. (K:) or a certain dim star in السَّلْيَاتِ [q. v., i. e. the constellation Lyra]. (Kzw) —[Hence also,] إِنَّهُ لَتَقْلُومُ الطُّفْرِ (T,) or إِنَّهُ لَتَقْلُومُ الطُّفْرِ (TA,) † Verily he is one who does not lay or round an enemy. (T, TA) and إِنَّهُ مَقْلُومُ الطُّفْرِ عَنْ أَدَى (T, TA) and إِنَّهُ مَقْلُومُ الطُّفْرِ عَنْ أَدَى النَّاسِ † Verily he is one who does little hurt to mankind. (T, A, TA.) And هُوَ كَلِيلُ الطُّفْرِ † He is weak, or abject, or despicable; (T, S, K, TA;) said of a man; (K, TA;) or so مَقْلَمُ الطُّفْرِ: (K. [in the TA, as from the K, مَعْلَمُ الأَطْفَارِ]) or † he is sick, or diseased. (A.) And بِهِ طُفْرٌ مِنْ مَرَضٍ † [app. meaning In him is an evil result of a disease, that has clung to him]. (A, TA. [In the A, this immediately follows what here next precedes it; and is immediately followed by the words وَذَابَ طُفْرُ مَنَّهُ, which seem to be added by way of explanation; thus in my copy; but I think that طُفْرُ مَنَّهُ here is a mistake for طُفْرُ فَيْهِ, and have assumed this to be the case in rendering the phrase.]) —And قَرَحَتْهُ مِنْ طُفْرِهِ إِلَى شَفْرِهِ † [lit. I wounded him much, from his nail to the edge of his eyelid; but mentioned as tropical; app. meaning from toe to head]; like as one says, مِنْ قَرْنِهِ. (A.) —And مَا بِالْأَدَارِ طُفْرٌ (K,) or مَا تَرَكْتَ (A, O,) † There is not in the house any one. (A, O, K.) And مَا تَرَكْتَ النَّسْرَ طُفْرًا وَلَا شَفْرًا † The year of drought left not anything: and sometimes they said شَفْرًا, with fet-h, and in this case they said طُفْرًا, for assimilation. (A in art. شَفْر.) And رَأَيْتُهُ بِطُفْرِهِ † I

saw him himself. (O, K, TA) —طُفْرُ النَّسْرِ is the name of † A certain plant, (K, TA,) resembling what is [properly] thus termed [i. e. the tulan of the vulture]. (TA.) And طُفْرُ الْقَيْطِ is the name of † Another plant. (K, TA) —And الطُّفْرُ, (M,) or الأَطْفَارُ, (T, M, A, Mgh, O, K, &c,) for this word in the sense here following has no sing (T, M, O, K) accord to the author of the 'Eyn, (M,) but sometimes one said وَاحِدَةً أَطْفَارَةً, which is not allowable by rule, and made the pl. of this to be أَطْفِيرُ, (T, O, K,) [mentioned in the M as a pl. of الطُّفْرُ,] though, if they formed a sing from it, it should be طُفْرٌ, (T, O, K,) signifies † A certain odoriferous substance, (T, Mgh, O, K,) or a sort thereof, (M,) [i. e. unguis odoratus, (called in the present day طُفْرُ الطَّيِّبِ and طُفْرُ الْعُغْرِيتِ) or unguis odoratus,] black, (T, M, O,) resembling a طُفْر [or nail] (T, M, Mgh, O, K) of a man (M) pulled out (in the M and O and K مُقْلَفٌ, and in the T مُقْلَفٌ,) from the root thereof, (T, M, O, K,) [but in the M, the words which I have rendered "pulled out" &c. immediately follow the words صَرَبْتُ مِنَ الْعَطْرِ أَطْفَارًا] or resembling the أَطْفَارُ [or finger-nails], (A,) and put into دُخَانٌ [or incense]. (T, M, O.) and, accord. to the K, أَطْفَارٌ, sometimes imperfectly decl., i. e. أَطْفَارٌ, signifies the same; but this is very strange, for [SM says] I have referred to the M and T and O and other lexicons without finding them to have mentioned in this sense any term but الأَطْفَارُ or الطُّفْرُ: accord to the "Min-hāj," أَطْفَارُ الطَّيِّبِ are pieces of an odoriferous substance resembling the أَطْفَارُ [properly so called], they are said by [the Arabic translator of] Dioscorides to be of the nature of the shards of shells, [so I render مِنْ جِسِّ أَحْرَابِ الصَّدْفِ, supposing to be here used tropically,] found in an island of the Sea of India where is the سُئَلُ [or spikenard], a sort whereof is [called] قَلْرَمِي [i. e. of El-Kulzum], and another which is [called] بَابِلِي [i. e. of Bābil], black and small, and the best is that which inclines to whiteness, which drifts to El-Yemen and El-Bahreyn. (TA) [Forskāl, in his "Descr. Animalium" &c, mentions what here follows, among the animal substances of the materia medica of Cairo, in page 143: "Unguis odoratus. (Opercula Coch.) Dofiel afrit, ضفر العفريت i. e. unguis daemonis. E Mochha per Sués. Arabes etiam afferunt. * Nigritus fumigatorum est." (ضر is here written, agreeably with the usual vulgar pronunciation, for طفر.) See also قَسَطٌ.] أَطْفَارٌ signifies also † Large قِرْدَان [or tucks]. (S, O, K) —And † The creased parts of a skin. (M, TA.) —And the طُفْرُ of a bow is † The part in the curved end that is beyond the place where the string is tied, to the extremity. (Aṣ, T, S, M, O, K.) or the end of the bow. (K.) or each end of the bow, beyond the place where the string is tied: (A) pl. طُفْرَةٌ. (M, TA.) —See also طُفْرَةٌ.

طُفْرُ: see the next preceding paragraph.

طُفْرُ, in a man, The quality of having long nails. (ISK, S, O) [App., in this sense, an inf n of which the verb is طَفَرَ; as it is in other senses see 1] —See also طُفْرَةٌ. —Also Lon, or depressed, ground, (S, O, K,) that produces plants, or herbage. (S, O)

طُفْرٌ Sharp in the nail [or having sharp nails]. (A.) —And A man having upon his eye what is termed a طُفْرَةٌ; (A.) and so مَطْفُورٌ. (T, A, Mgh, K) —And عَيْنٌ طُفْرَةٌ An eye having what is termed a طُفْرَةٌ; (T, M, A, K,) as also مَطْفُورَةٌ. (A.) —Also [Successful;] victorious, applied to a man, (S,) and so طَافِرٌ (Mgh, TA.) or طُفْرٌ (IDrd, M, A, K) and طُفِيرٌ (IDrd, M, K) and طُفِيرٌ (IDrd, Sgh, K,) but this is said by IDrd to be not of established authority, (TA,) and مَطْفَرٌ (IDrd, M, A, K) and مِطْفَارٌ (IDrd, O, K,) all signify a man very, or often, successful or victorious (IDrd, O, TA.) or † one who does not endeavour after a thing without attaining it. (M, A, K.)

طُفْرٌ and طُفِيرٌ: see طُفْرٌ.

طُفْرَةٌ A certain plant, burning, or biting, to the tongue, (K, TA,) resembling the طُفْر [or nail] in its coming forth, (TA,) that has a beneficial effect upon foul ulcers, and warts. (K, TA.) —And طُفْرَةُ الْعُجُوزِ The rounded head of prickles of the [thistle called] حَسَك. (K, TA.) —See also the next paragraph.

طُفْرَةٌ A pellicle that comes over the eye, (T, S, Mgh, O, K,) growing from the side next the nose, (T, S, O,) upon the white of the eye, (S, Mgh, O,) extending to the black (S, O) sometimes it is cut off. if left, it covers the eye, and obscures the sight: (T) or *a certain disease in the eye, which causes a tegument like the nail to come over it or a piece of flesh that grows at the inner angle of the eye, extending to the black, and sometimes encroaching upon the black: (M) it is also called طُفْرٌ (A'Obeyd, T, S, M, Mgh, O, K) and طُفْرَةٌ (T, Mgh,) these two terms being applied to it by the physicians, (Mgh,) and طُفْرٌ (TA) and طُفْرَةٌ, (so in a copy of the T, as on the authority of Ibn-Buzurj,) or طُفْرَةٌ. (So in the O.)

طُفْرٌ and طُفَارٌ. see طُفْرٌ. —طُفَارٌ is well known as the name of a city in El-Yemen; or, accord. to the O, of two cities and two fortresses in El-Yemen. And accord. to the TA, it signifies Any land that is مَعَزَّةٌ. but the latter of these two words has been altered by an erasure over the second letter, and is perhaps incorrect. if not, it may mean, agreeably with the analogy of many words of the measure مَعْلَةٌ, as مَعْلَةٌ and مَعْلَةٌ and مَعْلَةٌ &c., such as possesses means of overcoming, or withstanding, invaders. and it may be that hence طُفَارٌ is in two instances the name of a fortress.]

طُفُورٌ [app. syn. with طُفْرٌ and طُفِيرٌ] is one of the appellations of the Prophet. (MF, TA.)

طَفِيرٌ : see طَفِيرٌ.

طَفَارَةٌ or طَفَارَةٌ see طَفَرَةٌ.

جَرَجُ طَفَارِي [Onyx of Dhafār] is so called in relation to طَفَار, a city of El-Yemen, (T, S, Mgh, O, K,) near صَعَاءَ (K,) two days' journey from the latter (O.) And in like manner, عَوْدُ طَفَارِي [Aloe-wood of Dhafār]. i. e. the عَوْدُ which one fumigates (S) or قُسْطُ (O, K, TA,) which means the same, (TA, [but see this word,]) is called قُسْطُ طَفَارِي and قُسْطُ طَفَارِي in relation to طَفَار, another city of El-Yemen, near مَرْبَاط (O, K, TA,) described by Yāqoot as in the furthest part of El-Yemen, on the shore of the Sea of India, near الشَّحْرُ (TA,) because it is brought thither from India. (O, K, TA.)

طَفِيرٌ } see طَفِيرٌ.
طَفِيرٌ }

أَطْفَرُ A man having long nails. (ISk, S, A) or having long and broad nails: (M, K) and in like manner applied to a مَسِيرٌ [or foot of a camel] طَفَرَاءُ [the reg. fem.] has not been heard. (M.)

أَطْفَرٌ see طَفَرٌ, in two places. — Also + The slender thing [or tendril] that twines upon the branch of a grape-vine. (K.)

أَطْفَرَةٌ : see طَفَرٌ, latter half.

مَطْفَرٌ : see طَفَرٌ. — قَوْسٌ مَطْفَرَةٌ + A bow having somewhat cut off from each of its two ends [which are called its طَفَرَانِ]. (O, K, TA. [In the CK, قَوْسٌ is erroneously put for قَوْسٌ.])

مَطْفَرٌ see طَفَرٌ. — Also The [instrument called] مَطْفَرٌ [q. v.]. (Fr, O, K.)

مَطْفَرٌ به see طَفَرٌ. — مَطْفَرٌ; and its fem. see طَفَرٌ. — مَطْفَرٌ Overcome, or conquered; [as also مَطْفَرٌ عَلَيْهِ, and مَطْفَرٌ alone; (see 1;)] applied to a man. (TA.)

ظل

1. ظَلَّ, aor يَظِلُّ, inf. n. ظِلَانَةٌ : see 4. = ظَلَّ, (T, M, Mgh, K,) first pers. ظَلَلْتُ, (T, S, M, O, Mgh, K,) [and accord. to SM ظَلَلْتُ also, for he says that] the verb is of the class of مَعَ as well as of the class of تَعَبَ (TA,) and ظَلَّتْ, (T, S, M, O, K,) likened to لَسْتُ, (M, K,*) formed by rejecting the former ل in ظَلَلْتُ, (T, O,) and ظَلَّتْ, which is [also] originally ظَلَلْتُ, (Sb, T, M, O, K,) formed by transferring to the ظ the vowel of the rejected ل, (Sb, T, M, O,) anomalously, (Sb, M,) the latter of the dial. of the people of El-Hijaz; (T;) aor يَظِلُّ; (S, M, O, Mgh, K;) imperative اُظِلُّ and ظِلْ (T) [and it is implied in the M voce قَرَّ that one says also اُظِلُّ and ظِلْ, which indicates that the aor.

is also يَظِلُّ, but this requires confirmation, which I have not anywhere found]; inf. n. ظَلُولٌ (T, S, M, O, Mgh, K) and ظَلَّ (M, K) and ظِلَّ; (thus also in a copy of the M; [but this I think doubtful;]) accord. to Lth, (T,) or Kh, (Mgh,) [i. e. accord. to the author of the 'Eyn,] is said only of a thing that is done in the day, or daytime, (T, S, M, O, Mgh;) like as نَاتَ, aor. يَبِيْتُ, is said only of a thing that is done in the night (T) it is an incomplete [i. e. a non-attributive] verb, relating to a time in which is a shade from the sun, from morning to evening, or from sunrise to sunset (Esh-Shihāb, TA) one says, ظَلَّ فَلَانٌ نَهَارَهُ صَائِمًا [Such a one was during his day fasting, or he passed his day fasting] (Lth, T.) and ظَلَّ نَهَارَهُ يَعْمَلُ كَذَا [He was in, or during, his day doing such a thing; or he passed his day doing such a thing]. (M, K) and ظَلَلْتُ أَعْمَلُ كَذَا [I was in the day or daytime, or I passed the day, doing such a thing; or] I did such a thing in the day or daytime. (S, O, Mgh,*) In the saying of Antarah,

وَلَقَدْ أَتَيْتُ عَلَى الطَّوِيِّ وَأَطَلُّهُ

حَتَّى أُنَالَ بِهِ كَرِيمَ الْمَاكِ

[app meaning And verily I pass the night in hunger, and I pass the day in it, that I may attain thereby plentiful eating], أَطَلُّهُ is for أَظَلُّهُ (S, O.) And accord to some, (TA,) ظَلَّ عَلَيْهِ occurs in poetry; (M, K, TA,) so that one says, ظَلَّ لَيْلَهُ يَفْعَلُ كَذَا [He was in, or during, his night, or he passed his night, doing such a thing]. but it is said that in this case the verb has the meaning next following. (TA.) — And it signifies also He, or it, became; syn. صَارَ. (Er-Rāghib, TA.) being in this sense likewise an incomplete [i. e. a non-attributive] verb, divested of that meaning of time which it radically denotes; as in the phrase in the Kur [xvi. 60 and xlii. 16], ظَلَّ وَجْهُهُ مُسْوَدًّا [His face becomes black]: so says Ibn-Mālik: (TA:) or this may mean his face continues all the day black: (Bq in xvi. 60:) and one says also, ظَلَّ يَفْعَلُ كَذَا meaning He continued doing such a thing: this too is mentioned by Ibn-Mālik, and is of the dial. of the people of Syria. (TA.) — It is also a complete [i. e. an attributive] verb as meaning He, or it, continued; as is said in the Expos. of the "Shifā," and by Ibn-Mālik; and, as Ibn-Mālik likewise says, it was, or became, long. (TA.)

2. ظَلَّلَهُ عَلَيْهِ [He made it to give shade over him, or it,] (M,) inf. n. تَظْلِيلٌ. (O.) It is said in the Kur [vii. 160, and the like is said in ii. 54], وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ And we made the clouds to give shade over them. (M.) — [And ظَلَّلَهُ signifies He shaded him, or it. See an ex. in a verse of Jereer in art. رَدَف, conj. 3.] لَيْكُنْ عَلَى الْأَثَلَاتِ لَحْمٌ لَا يَظَلُّ [But at the tamarish-trees is flesh that will not be shaded, or, accord. to

the reading given by Meyd, بِالْأَثَلَاتِ] is a prov., said by Beyhes, in allusion to the flesh of his slain brothers, on the occasion of persons saying, ظَلَّلُوا لَحْمَ حَزْرُوكُمْ [Shade ye the flesh of your slaughtered camel]. (S, O) = See also 4. = One says also ظَلَّلَ بِالسُّوطِ, meaning He made a sign with the whip for the purpose of frightening. (Ibn-Abbād, O, K)

4. اُظَلَّ, said of a day, It was, (S, O,) or became, (M, K,) shady, or a day having shade: (S, M, O, K) or it was a day having clouds, or other [causes of shade] (T) or it was continually shady; as also ظَلَّ, aor. يَظِلُّ, inf. n. ظِلَانَةٌ. (Mgh) — And, said of a thing, [It extended its shade; or] its shade extended, as also ظَلَّ. (Mgh) = أَظَلَّتْنِي الشَّجَرَةُ [The tree shaded me, or afforded me shade]: and in like manner one says of other things than trees. (S, O) أَظَلَّكَ said of a building, or of a mountain, or of a cloud, means It protected thee, and cast its shade upon thee. (Mgh.) — [Hence,] اُظَلَّ + He took him into his shelter, or protection: (TA.) or he guarded, or protected, him, and placed him within the scope of his might, or power of resistance or defence. (Er-Rāghib, TA.) — And أَظَلَّنِي + It (a thing) covered me. (M, K) or it approached me, or drew near to me, so as to cast its shade upon me. (K) or it has both of these meanings: (M) or أَظَلَّكَ means he, (T, S,) or it, (O,) approached thee, or drew near to thee, as though he, or it, cast his, or its, shade upon thee. (T, S, O.) And hence one says, أَظَلَّكَ أَمْرٌ + An event approached thee, or drew near to thee: (S, O:) and in like manner one says of a month. (T, S, O.) And اُظَلَّ [alone] + It (a thing) advanced: or approached, or drew near. (Mgh.) And اُظَلَّ [app. as meaning + He, or it, became within sight, or view]. (Mgh.)

5. see the next paragraph. It is also pronounced تَظَلَّى: (IAqr, T) and signifies He kept to shady places, and to ease, or repose: (IAqr, T and K in art. ظَلَى) it is like تَظَلَّيْتُ from الظَّن. (T in that art.)

10. اسْتَظَلَّ, (T,) or اسْتَظَلَّ بِالظِّلِّ, (Mgh, TA,) He (a man, T) sheltered, or protected, himself by means of the shade: (T, TA) or the latter means he inclined to the shade and sat in it. (M, K.) And اسْتَظَلَّ مِنَ الشَّيْءِ and بِهِ means تَظَلَّلَ [i. e. he shaded himself (ظَلَّلَ being quasi-pass. of ظَلَّلَهُ) from the thing and by means of it]. (M, K.) You say, اسْتَظَلَّ بِهِ مِنَ الشَّمْسِ [He shaded himself with it, or by means of it, from the sun] (T.) And اسْتَظَلَّ بِالشَّجَرَةِ He shaded and sheltered himself by means of the tree. (Ibn-Abbād, S, O.) — اسْتَظَلَّ الدَّمُ The blood was in the جَوْفِ [or belly, or interior of the belly, or the chest]. (T, O, K, TA. [In the CK, من, اسْتَظَلَّتِ الْعَيْنُ — [في الجَوْفِ is put for الجَوْفِ]

(T, Ibn-'Abbād, O,) or الغَيُونُ, (K,) *The eye*, (T, Ibn-'Abbād, O,) meaning that of a she-camel, (Ibn-'Abbād, O,) or *the eyes*, (K,) *sank*, or *became depressed, in the head* (T, Ibn-'Abbād, O, K) — And استطلَّ الكرْمُ *The grape-vine became luxuriant, or abundant and dense, in its branches whereon were the bunches.* (M, K)

ظِلٌّ properly signifies *Shade*, i. e. the *light of the sun without the rays* when there is no light, it is ظِلْمَةٌ, not ظِلٌّ (S, O) *contr.* of صَحٌّ. (M, K.) or قَيْءٌ (K) so some say (M) or so the [common] people say (IKt, Msb) or the former is [shade] in the morning; and the latter is in the evening. (M, K.) or, accord to IKt, the former is in the morning and in the evening, but the latter is only after the declining of the sun from the meridian. ISk says that the former is from the rising of the sun to its declining, and the latter, from the declining to the setting. Th says that the ظِلُّ of a tree &c is in the morning; and the قَيْءُ, in the evening (Msb) Ru-beh says, (M, Msb,) any place, (M,) or any thing, (Msb,) upon which the sun has been and which it has quitted is termed ظِلٌّ and قَيْءٌ (M, Msb,) but a thing [or place] upon which the sun has not been is termed ظِلٌّ [only]; and hence it is said that the sun annuls, or supersedes, the ظِلُّ, and the قَيْءُ annuls, or supersedes, the sun. (Msb.) AHeyth says, the ظِلُّ is anything upon which the sun has not come; and the term قَيْءُ is applied only after the declining of the sun; the قَيْءُ being eastwards and the ظِلُّ being westwards, and the ظِلُّ being termed ظِلٌّ from the beginning of the day to the declining of the sun; after which it is termed قَيْءُ until the night: (T, TA:) one says the ظِلُّ of Paradise, but not its قَيْءُ, because the sun will never replace its ظِلُّ; but En-Nābighah El-Jaḍee has assigned to Paradise قَيْءُ having ظِلَالٌ: (M, TA:) in a verse of Aboo-Sakhr El-Hudhalee, ظِلٌّ is made fem. as meaning مَنِيَّةُ [i. e. death]: (Ham p. 161.) the pl. [of mult.] is ظِلَالٌ (S, M, O, K) and ظُلُولٌ and [of pauc.] أَظْلَالٌ (M, O, K.) The saying of a rájiz,

* كَأَنَّهَا وَجْهَكَ ظِلٌّ مِنْ حَجَرٍ *

[As though thy face were a shade of a stone] is said to mean hardness of face, and shamelessness. or the being black in the face: (T, TA:) for the Arabs say that there is nothing more dense in shade than a stone. (TA) قَدْ صَحَا ظِلُّهُ [His shade, or shadow, has become sun] is said of the dead. (TA) مَرَبًا كَأَنَّهُ ظِلٌّ ذُئْبٍ [He passed by us as though he were the shadow of a wolf] means swiftly, as does a wolf. (M.) انتعلت أَظْلَالَهَا † [They made their shadows to be as though they were sandals to them] is said of camels or other beasts when it is midday in summer and they have no shadow [but such as is beneath them]: a rájiz says,

* قَدْ وَرَدَتْ تَمْشِي عَلَى ظِلَالِهَا *
* وَذَابَتْ الشَّمْسُ عَلَى قِلَالِهَا *

[They came to the water walking upon their shadows, and the sun was intensely hot upon the tops of their heads and humps]. (T) And one says, هُوَ يَتَّبِعُ ظِلَّ نَفْسِهِ † [He follows the shadow of himself, i. e. a thing that he will not overtake; for], as a poet says, the shadow that goes with thee thou wilt not overtake by following and هُوَ يَبَارِي ظِلَّ نَفْسِهِ † [He strives to outstrip the shadow of himself], meaning that he walks with a proud and self-conceited gait so in the A (TA.) And انتعلت عَنْ ظِلِّي † I left my state, or condition (TA.) And تَرَكَ الظَّنِّي ظِلَّهُ so in the T and S and O (TA) but [said to be] correctly, أَتَرَكَهُ تَرَكَ الظَّنِّي ظِلَّهُ, (K,) or أَتَرَكَتُهُ, (M, TA,) i. e. [I will forsake him, or I will assuredly forsake him, as the gazelle forsakes] the place of its shade (O, TA) [each, however, is app. right, and the former is the more agreeable with the following explanations] a prov., (M,) applied to the man who is wont to take flight and flee, for the gazelle, when it takes flight and flees from a thing, never returns to it (S, O, K) by the ظِلُّ is here meant the covert in which it shades and shelters itself in the vehemence of the heat, then the hunter comes to it and rouses it, and it will not return thither; and one says, تَرَكَ الظَّنِّي ظِلَّهُ, meaning the place of its shade it is applied to him who takes flight and flees from a thing, and forsakes it so as not to return to it; and to the case of a man's forsaking his companion (Meyd) تَقْيِيلُ الظِّلِّ as applied to a man, see expl. in art تَقِلُّ: see also Har p. 250, where it is indicated that it may be rendered One whose shadow, even, is oppressive, and therefore much more so is his person.] In the phrase وَلَا الظِّلُّ وَلَا الْحَرُّ (M, K) in the Kur [xxxv. 20], Th says, accord. to some, (M,) الظِّلُّ means Paradise; (M, K;) and الْحَرُّ, the fire [of Hell]. but he adds, I say that الظِّلُّ is the ظِلُّ itself [i. e. shade], and الْحَرُّ is the حَرٌّ itself [i. e. heat]: (M: [see also حَرُّورُ:]) and Er-Rághib says that ظِلٌّ is sometimes assigned to anything; whether it be approved, as in the phrase above mentioned; or disapproved, as in يَحْمُومٌ مِنْ وَطْئٍ in the Kur [lvi 42, meaning And shade of smoke, or black smoke]. (TA.) And الظَّلَالُ means ظِلَالُ الْجَنَّةِ [The shades of Paradise]: (Fr, T, O, K, TA.) in some copies of the K, الظَّلَالُ and الظَّلَالُ, which is a mistake: (TA.) [but this requires consideration, for] El-'Abbás Ibn-'Abd-El-Muttalib says,

* مِنْ قِبَلِهَا طِبْتُ فِي الظَّلَالِ وَفِي *
* مُسْتَوْدَعٍ حَيْثُ يُخَصَفُ الْوَرَقُ *

[Before it thou wast good in, or in the shades of, Paradise, and in a depository in the part where

leaves are sewed together to conceal the pudenda], (T, O, TA,) i. e. before thy descent to the earth (to which the pronoun in قِبَلِهَا relates), thou wast good in the loins of Adam when he was in Paradise. (TA) الْحَسَّةُ تَحْتَ ظِلَالِ السُّوفِ [Paradise is beneath the shades of the sword] is a trad., meaning that fighting against unbelievers is a way of attaining to Paradise. (Marg. note in a copy of the "Jámi' es-Sagheer") مَلَاعِبُ ظِلِّهِ is an appellation of A certain bird, [see art. لعب;] and one says مَلَاعِبًا ظِلِّهَا, and مَلَاعِبَاتٌ ظِلِّهَا: but when you make them indeterminate, you say مَلَاعِبَاتٌ أَظْلَالِهَا. (T, O, K) [But in the TA in art لعب, it is said that one dualizes and pluralizes both nouns, because the appellation becomes determinate.] — ظِلُّ اللَّيْلِ means † The blackness of the night: (T, S, O, Msb;) metaphorically thus termed; (S,) as in the saying, أَتَانَا فِي ظِلِّ اللَّيْلِ [He came to us in the blackness of the night] (S, O.) or it signifies حُجُوعُ اللَّيْلِ [app. as meaning the darkness, and confusedness, of the night; see حُجُوعُ], (M, TA;) or so الظِّلُّ: (K:) or this means the night, (M, K, TA,) itself, (M, TA,) so the astronomers say (TA) all the night is ظِلٌّ and so is all the period from the shining of the dawn to the rising of the sun. (T.) — ظِلُّ النَّهَارِ is The colour of the day when the sun predominates over it [app. meaning when the light of the sun predominates over that of the early dawn]. (K.) — ظِلُّ السَّحَابِ means Such, of the clouds, as conceal the sun or the blackness of the clouds (M, K.) — And ظِلَالُ الْبَحْرِ means The waves of the sea; (O, K, TA,) because they are raised so as to shade the ship and those that are in it. (TA.) — ظِلٌّ also signifies A خَيَالٌ (M, O, K) that is seen, (M, K,) [i. e. an apparition, a phantom, or a thing that one sees like a shadow, i. e. what we term a shade,] of the jinn, or geni, and of others (M, O, K:) or the like of a خَيَالٌ of the jinn. (T.) — Also Anything that shades one. (TA) — And it is the subst. from أَظْلَى الشَّيْءِ meaning "the thing covered me," (M, K;) [i. e. it means A covering;] in which sense Th explains it in the phrase إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ [in the Kur lxxvii 30, Unto a covering having three parts, or divisions]; saying, the meaning is that the fire will have covered them; not that its ظِلٌّ will be like that of the present world. (M. [See شُعْبَةٌ.]) And ظِلُّ الشَّيْءِ means † That which serves for the veiling, covering, or protecting, of the thing; syn. كُنْهٌ. (M.) [Hence] one says, فَلَانٌ يَعْيشُ فِي ظِلِّ فَلَانٍ i. e. † [Such a one lives] in the shelter, or protection, of such a one. (T, S, O, Msb, K.) And السُّلْطَانُ ظِلُّ اللَّهِ فِي الْأَرْضِ (O, TA,) a saying of the Prophet, (O,) [meaning † The sovereign, or ruling, power is God's means of defence in the earth,] because he wards off

harm from the people like as the **طَلَّ** [properly so called] wards off the harm of the heat of the sun. (TA) or the meaning is, † *God's means of protection* or *God's خَاصَّة* [or *specul servant*]. (O, TA.) — Also † *Might, or power of resistance or defence* (M, K, TA) whence [as some say] its usage in the **كُرِ** xiii 35, and the usage of [the pl.] **طَلَال** in xxxvi 56 and in lxxvii. 41: [but the primary signification is more appropriate in these instances] and so in the saying, **حَعَلَنِي فِي طَلِّهِ** [i.e. + *He placed me within the scope of his might, or power of resistance or defence*]. so says Er-Rāghib. (TA) — And † *A state of life ample in its means or circumstances, unstraitened, or plentiful, and easy, pleasant, soft, or delicate.* (TA) — Also † *The beginning of winter.* (T, O) [accord. to the copies of the **كُرِ**, of youthfulness but I think that **السَّبَاب** in this instance, in the **كُرِ**, is evidently a mistranscription for **السَّتَاء**.] And † *The vehemence* (T, O, K) of the heat (T, O) of summer. (T, O, K.) — Also † *The سَحْصُ* [as meaning *person* of a human being, and as meaning the *bodily* or *corporeal form* or *figure* or *substance which one sees from a distance*, or the *material substance*,] of anything; (M, K, TA; [in the second and third of which is added, “or its كُنْ,” a signification which I have mentioned above on the authority of the M,]) because of its [apparent] blackness [or darkness, resembling that of a shade or shadow]: (M, TA) whence the saying, **لَا يَعَارِنُ طَلِّي طَلَّكَ** + [My person will not quit thy person], like the saying, **لَا يَعَارِنُ سَوَادِي سَوَادَكَ** and the following exs. have been cited as instances of **طَلَّ** in the sense of **سَحْصُ**: the saying of a poet,

* لَمَّا نَرَيْنَا رَفَعْنَا طَلَّ أَحْيِيَةٍ *

[as though meaning *When we alighted, we raised the material fabric of tents*], for it is said that they do not set up the **طَلَّ** which is the **فَيْء**, but they only set up the tents, and the saying of another,

* تَتَّبَعَ أَفْيَاءَ الطَّلَالِ عَتِيَّةً *

[as though meaning *He followed the shadows of the material objects in the evening*]. but Er-Rāghib says that the former means, we raised the tents, and so raised the **طَلَّ** thereof, and in the other ex., **الطَّلَال** is a general term, and **الْعَتِيَّة** [or **أَفْيَاء**] is a special term, so that it is an instance of the **إِصَافَةُ** of a thing to its kind [i.e. of prefixing a noun to one significant of its kind]. (TA) [See also **طَلَّالَةٌ**.] — And accord. to Ibn-Abbād, (O,) it signifies also *The nap, or villous substance, upon the surface of a garment, or piece of cloth*; syn. **زُرْمُر**. (O, K.)

طَلَّةٌ i. q. **إِقَامَةٌ** [Continuance, residence, abode, &c.]. (K.) — And i. q. **صَحَّةٌ**: thus accord. to the copies of the **كُرِ**; but this may be a mistranscription; for Az and others mention, among the

significations of **طَلَّةٌ**, [in a copy of the T written in this case, as in others, † **طَلَّةٌ**,] that of **صَحَّةٌ** [q. v.]. (TA)

طَلَّةٌ *A thing that covers, or protects, [or shades,] one, overhead* accord. to Lth, i. q. † **مَطَلَّةٌ** or **مِطَلَّةٌ** meaning *a thing that shades one from the sun* (T) see an ex voce **مِطَلَّةٌ**: *a covering* and i. q. **نُطَلَّةٌ** (M, K) this latter word correctly signifies *a مِطَلَّةٌ for the summer*: (TA in art **بِرطَل**) and *a thing by which one is protected from the cold and the heat* (M) *anything that protects and shades one, as a building or a mountain or a cloud* (Mgh) *the first portion that shades* (AZ, S, K) of a cloud (AZ, S) or of clouds, (K,) accord. to Er-Rāghib, mostly said of that which is deemed unwholesome, and which is disliked, whence the use of the word in the **كُرِ** vii 170 (TA) and *what shades one, of trees* (K) or *anything that forms a covering over one*, (T, TA,) or *shades one* (T) and [particularly] *a thing like the صُعَّة* [q. v.], (S, M, O, K,) *by which one protects himself from the heat and the cold* (K) or, accord. to the lawyers, **طَلَّةُ الدَّارِ** means *the سُدَّة* [or *projecting roof*] over the door of the house: or *that of which the beams have one end upon the house and the other end upon the wall of the opposite neighbour* (Mgh) pl. **طَلَلٌ** (S, M, O, K) and **طَلَالٌ** (M, K) [See also **طَلَالٌ**.] One says also, **دَامَتْ طَلَّةٌ** and **الطَّلَّ** and **الطَّلَّ** † **طَلَّالَةٌ**, meaning *That whereby one shades himself*, (K, TA,) of trees, or of stones, or of other things, (TA,) [continued.] **عَذَابُ يَوْمِ الطَّلَّةِ**, in the **كُرِ** [xxvi. 189], is said to mean [The punishment of the day of] clouds beneath which was a hot wind (**سُومَر**) (S, O, K) or an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them, whereupon it covered them, (T, K, TA,) and they perished beneath it (T, TA:) or, accord. to some, i. q. **عَذَابُ يَوْمِ الصُّعَّةِ**. (T: see art. **صَف**.) And **بَنُومٍ مِنْ فَوْقِهِمْ طَلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ طَلَلٌ**, in the **كُرِ** [xxxix. 18], means *To them shall be above them coverings of fire, and beneath them coverings to those below them*; Hell consisting of stages, one beneath another. (T, TA.) Seditions, or conflicts and factions, are mentioned in a trad. as being like **طَلَلٌ**, by which are meant *Mountains, and clouds* and El-Kumeyt likens waves of the sea to **طَلَلٌ**. (TA.) And [the pl.] **طَلَلٌ** is used as meaning *The chambers of a prison*. (M, TA.) — See also **طَلَّةٌ**.

طَلَّةٌ i. q. **طَلَالٌ**; (T, K, TA;) app. a pl. of **طَلِيلٌ**, like as **طَلَّةٌ** is of **طَلِيلٌ**. (TA.) **طَلَلٌ** *Water that is beneath a tree*, (O,) or beneath trees, (K,) upon which the sun does not come. (O, K.) [See also **صَلَلٌ**.] **طَلَالٌ**, like **سَحَابٌ**, [so accord. to the **كُرِ**, but in my copies of the **سُ**, † **طَلَالٌ**,] *A thing that shades one*, (IAar, S, O, K, TA,) such as a cloud,

(IAar, S, TA,) and the like. (IAar, TA) [See also **طَلَّةٌ**.]

طَلَالٌ pl. of **طَلَّ**: (S, M, O, K) — and of **طَلَّةٌ**. (M, K) — [Also, app. pl. of **طَلِيلٌ** see **طَلَّةٌ** — Freytag has app. understood it to be expl. in the **كُرِ** as syn. with **مِطَلَّةٌ**, though it certainly is not.] — See also **طَلَالٌ**.

مَكَانٌ طَلِيلٌ *A place having shade*: (M, K) or *having constant shade* (T, S, M, O, K) And hence **طَلَّ طَلِيلٌ** (M, K) *Constant shade* (S) or *extensive shade* (O) or in this case the latter word denotes intensiveness [meaning *dense*], (M, K, TA;) being like **سَاعِرٌ** in the phrase **شَجَرٌ سَاعِرٌ**. (TA.) **طَلَّ طَلِيلًا** in the **كُرِ** iv 60 is said by Er-Rāghib to be an allusion to ease and pleasantness of life. (TA) One says also **أَيْكَةٌ طَلِيلَةٌ** *A collection of trees tangled, or luxuriant, or abundant and dense* (TA) In the saying of Uḥeybāh Ibn-El-Julāh, describing palm-trees,

* هِيَ الطَّلُّ فِي الْحَرِّ حَقَّ الطَّلِيلِ *

* لِي وَالْمَنْظَرُ الْأَحْسَنُ الْأَجْمَلُ *

[ISd says] in my opinion, he means **السَّيِّئُ الطَّلِيلُ** [so that the verse should be rendered *They are the shade in the heat, the shady thing, the extremely shady, and the most goodly, the most beautiful, thing at which one looks*, (see the phrase **هَذَا الْعَالَمُ حَقَّ الْعَالَمِ**, voce **حَقَّ**);] the inf. n. being put in the place of the subst. (M) **لَا طَلِيلٌ** in the **كُرِ** [lxxvii. 31] means *Not profitable as the shade in protecting from the heat*. (TA.)

طَلَّالَةٌ, (M, TA,) with fet-h, (TA,) the subst. from the verb in the phrase **طَلَّلْنَا عَلَيْهِمُ الْغَمَامَ** [expl. above, see 2; as such app. meaning either *The making to give shade*, like the inf. n. **طَلَّلِيلٌ**, or *a thing that gives shade*, like **طَلَّالَةٌ**]. (M, TA) — And i. q. **سَحْصُ** [expl. above, see **طَلَّ**, last quarter]: (O, K.) and so **طَلَّالَةٌ**, with ط. (O.)

طَلَّالَةٌ: see **طَلَّةٌ**. — Also *A cloud that one sees by itself, and of which one sees the shadow upon the earth*. (K.) — And one says, **رَأَيْتُ طَلَّالَةً**, *app. meaning I saw a covert, or place of concealment, of birds*. (TA.)

طَلِيلَةٌ *A place in which a little water collects and stagnates in a water-course and the like*. (Lth, T) or *a place in which water collects and stagnates in the lower part of the torrent of a valley*. (M, K:) or the like of an excavated hollow in the interior of a water-course, such that the water stops, and remains therein. (AA, O) pl. **طَلَالٌ**. (Lth, AA, T, O.) And *A meadow (رَوْضَةٌ) abounding with collections of trees, or of dense and tangled trees*: (AA, T, O, K:) pl as above. (K)

طَلْيَةٌ *A thing which a man makes for himself,*

of trees, or of a garment, or piece of cloth, by which to protect himself from the heat of the sun. a vulgar word. (TA.)

طُلُطُلٌ *q. سَعْنٌ*, i. e. *أ. مَطْلَةٌ* [q. v.; or as expl. in the L, in art سَعْنٌ, *أ. طُلَّةٌ* (q. v.), or a thing like the *طُلَّةٌ*, which is made upon the flat house-tops, for the purpose of guarding against the dew that comes from the direction of the sea in the time of the greatest heat], on the authority of IAAr. (T. [Accord to the O and K, *أ. سَعْنٌ*, which is evidently a mistranscription])

أَطْلٌ [More, and most, dense in shade]. The Arabs say, *يَسُّ شَيْءٌ أَطْلٌ مِنْ حَاحِرٍ* [There is not anything more dense in shade than a stone] (TA) — And *أَطْلٌ*, [as a subst., i. c. *أَطْلٌ* accord. to a general rule, or, if regarded as originally an epithet, it may be *أَطْلٌ*] by poetic license *أَطْلٌ*, (S, M, O, K,) signifies The under part, (S, O,) or the concealed part, (M, AHai, K,) of the *مُسْمِرٌ*, (S, M, O, K,) or of the *حَفٌّ*, (AHai, TA,) [the former app. here used, as it is said be in other cases, in the same sense as the latter, meaning the foot,] of the camel, (S, M, O, AHai, K,) so called because of its being concealed. (AHai, TA.) and, (M, K,) in a human being, (M,) *أَطْلٌ* signifies *الْأَصْبَعُ*, (M, K,) and [Isd says] this is in my opinion the right explanation; but it is said that *أَطْلٌ* signifies *أَصَابِعُهُ*, which means the portion, of what is next to the fore part [of the bottom] of the foot, from the root of the great toe to the root of the little toe, of the human being (M.) the pl. is *طُلٌّ*, which is anomalous, (M, K,) or formed after the manner of the pl. of an epithet. (M) or *الطُّلُّ فِي الْإِنْسَانِ* means the roots, or bases, (أَصُولُ) of what are termed *بُطُونٌ* *الْأَصَابِعُ*, next to the fore part [of the bottom] of the foot. (Ibn-Abbād, O.) Hence the prov, *إِنْ يَدْمَأْطَلُّكَ فَقَدْ نَقِبَ حَقِي* [If the fore part of the sole of thy foot be bleeding, the sole of my foot has become worn through, in holes: see *نَقِبٌ*] said to the complainer to him who is in a worse condition than he. (AHai, TA.)

مُظِلٌّ [app. *مُظِلٌّ*, being from *ظَلٌّ* of which the aor. is *يُظِلُّ*; A place of shade, or of continual shade]. One says, *هَذَا مَنَاحِي وَمَحَلِّي وَبَيْتِي وَمُظِلِّي* [Thus is my nightly resting-place for the camels, and my place of abode, and my tent, and my place of shade, or of continual shade]. (TA.)

مُظِلٌّ A thing having shade; by means of which one shades himself, as also *مُظِلٌّ*. (Msb.) And [A cloudy day;] a day having clouds: or having continual shade. (TA.)

مُظَلَّةٌ (T, S, M, Msb, K) and *مُظَلَّةٌ*, (T, M, Msb, K,) the former with *كسر* to the *م* as an instrumental noun, (Msb,) [and the latter with

fet-h as a noun of place,] A large tent of [goats'] hair, (S, O, Msb,) more ample than the *حِصَا*; so says El-Farábee. (Msb) one of the kinds of tents of the Arabs of the desert, the largest of the tents of [goats'] hair; next after which is the *وَسُوط*, and then, the *حِصَا*, which is the smallest of the tents of [goats'] hair, so says AZ but Abou-Málik says that the *مُظَلَّة* and the *حِصَا* are small and large IAAr says that the *حِصَا* is of poles roofed with [the panic grass called] *تَمَام*, and is not of cloths, but the *مُظَلَّة* is of cloths (T) or it is of the tents called *أَحْبِيَّة*; (M;) such as is large, of the *أَحْبِيَّة*, (K,) and it is said to be only of cloths, and it is large, having a *رَوَاقٌ* [q. v], but sometimes it is of one oblong piece of cloth (*سَعَّةٌ*), and of two such pieces, and of three, and sometimes it has a *كَعَمَاءٌ*, which is its hinder part or, accord. to Th, it is peculiarly of [goats'] hair (M) see also *طُلَّةٌ*, and *طُلُطُلٌ* the pl. is *مَطَالٌ*; (M, Msb;) and *مَطَالِي* or *مَطَالِي* occurs at the end of a verse of Umeiyeh Ibn-Abec-Áidh El-Hudhalec, for *مَطَالٌ*; the [latter] being either elided, or changed into *ي*. (M) *عَلَّةٌ مَا عَلَّةٌ أَوْبَادٌ وَأَجَلَةٌ وَعَمَدُ الْبُطْلَةِ انْزَرُوا لِصِرْكَمُ* *طُلَّةٌ* [A pretext what is the pretext of tent-pegs, and of pins for fastening together the edges of the pieces of the tent-cloth, and of the poles of the large tent? go ye forth: he who has married among you has a tent for shade from the sun.] is a prov, and was said by a girl who had been married to a man, and whose family delayed to conduct her to her husband, urging in excuse that they had not the apparatus of the tent: she said this to urge them, and to put a stop to their excuse (Meyd, TA.) and the prov. is applied in attributing untruth to pretexts. (Meyd) — Hence, as being likened thereto, † A booth, or shed, made of palm-sticks, and covered with [the panic grass called] *تَمَام*. (Msb.) — And The *thang* [i. e. umbrella] by means of which kings are shaded on the occasion of their riding; called in Pers. *چتر*. (TA.)

عَرَّسَ مُظِلٌّ [A booth, or shed, shaded over] is from *الظِّلُّ*. (S.)

مُظِلٌّ: see *مُظِلٌّ*.

مُسْتَظِلٌّ Blood that is in the *جَوْفٌ* [or belly, or interior of the belly, or the chest]. (T, O.) — And [Az says,] I heard a man of the tribe of Teiyi apply the term *الْمُسْتَظِلَّاتُ* [so accord. to a copy of the T, but in the TA *الْمُسْتَظِلُّ*] to Certain thin flesh, adhering to the interior of the two fetlock-joints of the camel, than which there is in the flesh of the camel none thinner, nor any softer, but there is in it no grease. (T.)

ظلع

1. *ظَلَعَ*, aor. *عَظَعَ*, inf. n. *ظَلْعٌ*, (S, Mgh, O, Msb, K,) said of a camel, (S, O, Msb, K,) and of a

man also, (Msb, TA,) and, by Abou-Dhu-eyb, of a horse, (S, TA,) [and likewise said of a dog, (see *ظَالَعٌ*)] He limped, or halted, syn. *عَمَرَ فِي* (S, O, Msb, K, TA,) and *عَرَجَ*; (TA,) or *was slightly lame* (Mgh) what it signifies resembles *عَرَجٌ* [or natural lameness], and therefore it is said to be a slight *عَرَجٌ*. (Msb) One says, *ارْقُ عَلَى طَلْعِكَ*, (S, O, L, K,) a prov., (O, L,) meaning *Ascend thou the mountain with knowledge [or because] of thy limping, or slight lameness, not jading thyself* (L) or *deal gently with thyself, and burden not thyself with more than thou art able to do* (S) or *impose upon thyself, of what is difficult, [only] what thou art able to do, for he who ascends a ladder or stair, or a mountain, when he is one who limps, or has a slight lameness, deals gently with himself, i. e. exceed not thy proper limit in thy threatening, but see thy deficiency, and thine impotence to execute it* (O, K) and some say *ارْقُ*, with *ء*, meaning *rectify thine affair first*, (O, K,) or as meaning *abstain, and restrain thyself*, (O,) or, accord. to AZ, *abstain thou, for I know thy vices, or faults* (TA) or the meaning of both is, *be silent, because, or in consideration, of the fault that is in thee*. (Ks, O, K) One says also, *ارْقُ عَلَى طَلْعِكَ*, with *كس* to the *ف*, [meaning *Charm thou thy slight lameness, to cure it*,] from *الْوَقِيَّةُ*. and it is said in another prov,

* *ارْقُ عَلَى طَلْعِكَ أَنْ يَهَاصَا* *

[app meaning *Charm thou thy slight lameness, that it may become mitigated* see art. *هَيْضٌ* the final *ا* in *بَهَاصَا* being what is termed *الْإِطْلَاقِي*, not a radical]. (O, K.) And *ارْقُ عَلَى طَلْعِكَ* [Be cautious, because, or in consideration, of thy limping] said when there is a vice, or fault, in a man, and you chide him in order that it may not be called to mind: (O, K:) [for *يَذْكُرُ* in the CK, I read *يَذْكُرُ*, as in other copies of the K and in the O.] and to this he replies, or may reply, *وَقَيْتُ*. (TA. [See also art. *وَقِي*]) And *ارْبَعُ عَلَى طَلْعِكَ* [Act gently, or with deliberation, or restrain thyself, because of thy limping]; meaning thou art weak; therefore refrain from that which thou art not able to do. (O, K. [See also art. *رَبَعَ*]) And *يَرْبَعُ عَلَى طَلْعِكَ مَنْ لَيْسَ* [He will not mind thine affair] (Hr, O, K) whom thy condition does not grieve (Hr, O:) or, originally, he will not pause because of thy limping, when thou laggest behind thy companions on account of thy weakness, who does not care for thy case. (Hr, O, K.) [See, again, art. *رَبَعَ*] — Also, said of a man, † He stopped short, and lagged behind. (TA.) — *ظَلَعَتِ الْأَرْضُ بِأَهْلِهَا* † The land became straitened with its inhabitants, by reason of their multitude; (A'Obeyd, S, O, K;) it would not bear them, by reason of their multitude, like the beast that limps with its load because of its heaviness. (Z, TA.)

— طَلَعَتْ said of a bitch, † *She desired copulation.* (A, O, K, TA.) And طَلَعَ said of a dog, † *He desired to copulate* (TA.) = طَلَعَتْ عَيْنَهَا *She (a woman) contracted and inclined her eye* (TA.)

4 اطلع *He made his camel, or beast, that he rode, to limp, or become lame.* (A, TA.)

5. In the following saying of a poet,

* وَمَا ذَاكَ مِنْ جُرْمٍ أَتَيْتَهُ بِهِ
* وَلَا حَسَدٍ مِثِّي لَهْرٍ يَتَطَلَّعُ

ISd thinks the meaning to be, [*And that was not a crime, or an offence, that I committed against them, nor envy on my part arising in their minds, and occurring hastily to their understandings.*] (TA.)

طَلَعَ, thus with fet-h to the ل, *A declining from the truth, or from that which is right; and a sin, crime, fault, or misdeed.* (TA.)

طَلَعَ *A disease in the legs of a beast, not from journeying nor from fatigue,* (Lth, K, TA, [in the O inadvertently written صَلَعَ,]) *in consequence of which it limps.* (Lth, TA.)

طَالَعَ *Lumping, or halting; [or slightly lame;] applied to a camel, and a horse, [&c.,] (S,) [i. e.] to a beast, (TA,) to the male and the female alike, (Lth, O, K, TA,) to the former as a part n, and to the latter as a possessive noun, (TA,) like عَامِرٌ; (Lth, O, TA;) or the fem. of طَالَعَ is طَالِغَةٌ, (S, O, K, TA,) but one does not say عَامِرَةٌ: (O, TA:) [pl. طَالِغٌ.] One says, لَا أَنَامُ حَتَّى يَنَامَ طَالِغُ الْكَلَابِ [*I will not sleep until the limping dog sleeps*]; (O, K;) a prov., (O,) meaning, until the dogs become still; (O, K;) because the طَالِغ, of dogs, waits until there remains none other, and then copulates, and sleeps: (A, O, K) — or the طَالِع is the dog that is lusting for the female; for such does not sleep, and the saying is applied to him who is mindful of his affair, who does not neglect it: — or the bitch that is lusting for the male; because the dogs follow her, and will not let her sleep. (O, K) — Also *Inclining, or declining*: (O, K) like ضَالِغٌ. (TA.) — And [*Declining from the truth, or from that which is right; (see طَلَعَ);] committing a sin, crime, fault, or misdeed.* (TA.) — And *Suspected.* (S, O, K.) = In the saying of Ru-beh,*

* فَإِنْ تَخَالَجَنَ الْعَيْنُونَ الظُّلُغَا
[*And if ye women vie with the contracted and inclined eyes*], he means الْهَظْلُوعَةُ, [see 1, last sentence,] using the word in the manner of a possessive noun. (TA.)

مُظْلِعٌ, applied to a load, i. q. مُضْلِعٌ [i. e. *Heavily burdening, or overburdening, &c.; or causing to limp.*] (TA.)

مِظْلَاعٌ an epithet applied to a horse [and the like, as meaning *That limps, or halts, much*]. (TA.)

ظلف

1. طَلَفَ الصَّيْدَ, (S, M, O,) or النَّشَاءَ, (K,) aor. ٢, inf. n. طَلَفٌ, (M,) *He hit in his ظلف [or cloven hoof]* (S, M, O, K) *the animal of the chase* (S, M, O) at which he had shot or cast, (S, O,) or the شاة [a term including the antelope and the like] (K) = طَلَفَ أَثَرَهُ, (S, M, O, K,) aor. ٢, and ٢, (M, K,) inf. n. طَلَفٌ, (M, TA,) *He made his foot-marks to be unapparent, in order that he might not be tracked* (K) or *he went, or walked, upon hard and rugged ground, in order that his foot-marks might not be visible* (S, M, O, K) upon it; (S, O,) as also طَالَعَهُ; (S, M, L, TA;) in the K, erroneously طَالَعَهُ. (TA.)

— And طَلَفَ *It (a herd of camels driven together) was taken along ground such as is termed ظلف, (which means rugged ground, such as does not show foot-marks, M,) in order that the foot-marks thereof might not be followed.* (S, O.) — And طَلَفَهُ, (M, K,) aor. ٢, (M,) or ٢, (TA,) inf. n. طَلَفٌ, (M, TA,) *He followed their foot-marks.* (M, K.) = طَلَفَ نَفْسَهُ عَنْهُ, (T, S, M, O, K,) aor. ٢, (S, O, K,) inf. n. طَلَفٌ, (S, O,) *He withheld himself from doing it, or coming to it, (S, O, K;) namely, a thing (S, O:) or he restrained himself from it, (T, K;) namely, a thing that would disgrace him: (T) or he withheld himself from the love, or blamable love, of it; namely, a thing. (M.)* And طَلَعَهُ عَنْهُ, (T, M,) aor. ٢, inf. n. طَلَفٌ, *He withheld him from it; namely, an affair: (M:) or he made him to be, or become, far, or aloof, from it; or to avoid it; namely, a thing; as also طَالَعَهُ. (T, TA.)* And طَلَفَهُ [alone] *He withheld him from that in which was no good.* (M) = طَلَفَتِ الْأَرْضُ, (M, K,) [aor. ٢,] inf. n. طَلَفٌ, (S, M, TA,) *The ground was rugged, not showing a foot-mark.* (S, M, K.) And طَلَفَتْ مَعِيشَتَهُ, inf. n. طَلَفٌ, *His means of subsistence became hard, strait, or difficult.* (TK.) = طَلَفَتْ نَفْسِي, طَلَفٌ, aor. ٢, inf. n. طَلَفٌ, *My mind, or soul, abstained, or refrained, from such a thing.* (S.) = [And accord. to the KL, طَلَفٌ as an inf. n. signifies *The being ineffectual* (i. e. *unretaliated, or uncompensated by a mulct, as expl. below*); said of blood; and so طَلَفٌ (which is also expl. below): — and the being concealed].

2. تَطْلِفُ عَلَيْهِ, (IAar, T, O, K,) inf. n. تَطْلِيفٌ, (O,) *He exceeded it; (IAar, T, O, K;) i. e. [a certain number of years in age, as, for instance,] السِّتِينَ [sixty], (T,) or الْحَمْسِينَ [fifty]: (O:) and so طَلَفٌ and طَلَّتْ and ذَرَفٌ &c. (T, TA.)*

3. طَالَفَهُ: see 1, former half: it is a mistake, in the K, for طَالَعَهُ. (TA.)

4. اطلف, said of a man, (IAar, T, O,) or of a company of men, (M,) *He, or they, became, or*

came to be, (IAar, T, M, O, K,) in, or upon, a hard place, (IAar, T, O,) or in, or upon, what is termed أَطْلُوعَةٌ (M, K) and طَلَفٌ. (M.) = اطْلَعُ: see 1, in two places.

طَلَفٌ, of ground, or land, *Such as is rugged, that will not show any foot-mark, (M,) as also طَلَفٌ (S, M) or so طَلِغَةٌ (S, K) and طَلَعَةٌ and طَلَعَةٌ: (K) and طَلَفٌ signifies ground such as horses like to run upon: (T) or (i. e. the last) a place elevated above the water and the mud; and so طَلَفٌ, (K,) this last thus expl. by Ibn-Abbād (O) or this last and طَلَعَةٌ, accord. to ISh, (TA,) or طَلَفٌ and طَلَعَةٌ, (so accord. to a copy of the T, in which the authority is not mentioned,) signify ground, or land, in which the foot-mark will not appear, and which is high and rugged and accord. to Fr, طَلَفٌ and طَلَعَةٌ signify ground, or land, that will not show a foot-mark; as though it were prevented from doing so. (T, TA.) and طَلَفٌ, (so in a copy of the T,) or طَلَفٌ, (so in the TA,) accord. to Fr, signifies such as is soft, of ground, or land: but accord. to IAar, such as is hard, and does not show a foot-mark; in which is no softness, so as to be difficult to him who walks upon it, nor sand, so that the camels would have their feet burnt upon it; nor stones, so that they would be chafed, or abraded, in the soles of their feet, upon it and it is also expl. (by IAar, TA) as meaning such as is rugged and hard, of ground, or land: (T, TA.) and طَلِغَةٌ signifies high ground, or land, that will not show a foot-mark. (M) [See also طَلِيفٌ.] — [In the CK, الظُّلْفُ is erroneously put for الطُّلْفُ as relating to the means of subsistence] = طَلَفٌ also signifies *Ineffectual, null, or void: and allowable.* (TK.) One says, ذَهَبَ دِمَهُ ظُلْفًا, (AA, S, M, O, K,) and طَلَعًا, (AA, T, S, M, O, K,) and طَلِيفًا, (M,) as also طَلَعًا and طَلَفًا (AA, O) [and طَلِيفًا], *His blood went for nothing; as a thing of no account; ineffectually; or in vain; unretaliated, or uncompensated by a mulct.* (AA, T, S, M, O, K.)*

[الظُّلْفُ in Har p. 312, there said to be used as meaning *Contenance, and disdain of base actions*, is app. a mistake for الظُّلْفُ, inf. n. of 1 in the phrase طَلَفَ نَفْسَهُ.]

طَلَفٌ The طُفْر [meaning cloven hoof] of any ruminant (T, M) of the bovine kind and the like; (T;) [i. e.] it is an appertenance of the bovine kind and of the sheep and goat (S, O, M, K) and of the gazelle or antelope (S, O, K) and the like, (O, M, K,) which is to them like the طُفْر to man, (M, K,) or like the قَدَم to us: (K:) one says the رَجُل and قَدَم of a man, and the خَافِر of a horse, and the خَفِّ of a camel and of an ostrich, and the ظُفْر of a bovine animal and of a sheep or goat [and the like]: (ISk, T, TA:) pl. أَظْلَافٌ (S, M, O, M, K) and طَلُوفٌ: (S, O, K:) and

أُطْلَفَ is applied, by 'Amr Ibn-Mandee-keirih, to the hoofs of horses, (S, M, O,) as is said by Lth and Az and IF, by poetic license, (O,) metaphorically. (S, O) and by El-Akhtal, metaphorically, to the feet of men (M, IB, TA) [Its dual is used in the K, in explanations of the words شَعْرَةٌ and أُسْعَرُ, in the latter instance on the authority of Lh, as meaning The two halves of a cloven hoof] And one says, مَا حَسَمْتُ إِلَيْكَ طُلْفًا [app meaning I have not had the trouble of bringing to thee so much as the hoof of a gazelle or the like] (AZ, TA in art. جَسَمَ, q. v.) And هُوَ يَأْكُلُهُ بِضَرْبِ وَنَطْوَةٍ يَظْلِفُ [He eats it with a lateral tooth, and treads it with a cloven hoof, app meaning, vehemently] (TA.) — It is sometimes used as meaning † Cloven-hoofed animals (TA) One says, مَا لَكَ حُفٌّ وَلَا حَاوِرٌ وَلَا طُلْفٌ [He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts] (TA in art. حُفٌّ.) — It also signifies [or implies] The making consecutive progressions in walking and in other actions, (T, K,) or, accord to the L, in a thing (TA) One says, حَافَتِ الْإِبِلُ عَلَى طُلْفٍ وَاحِدٍ (T, A, O, TA) i. e. The camels came following one another (A, TA. [See also a similar phrase voce حُفٌّ.] And عَمَرَ فَلَانٌ عَلَى طُلْفٍ وَاحِدٍ and طُلْفٌ † The sheep, or goats, of such a one, have all of them brought forth [app one after another]. (M.) — Also A thing that is suitable to the requirements of a man, and of a beast. (M) and an object of desire (M, O, K.) and an object of want. (T, K) One says, أَصَابَ فَلَانٌ طُلْفَهُ Such a one attained what was suitable to his requirements, and what he desired and sometimes one says the like of any beast that finds, or lights on, or meets with, that which he likes. (M.) وَحَدَّثَ الدَّابَّةُ طُلْفَهَا is a prov., (M, O,) applied to him who finds the means of attaining that which he seeks; (Meyd,) meaning [The beast found what was suitable to its requirements, or,] what withheld it [from other things] and prevented its desire [thereof] (A, TA. [See also Freytag's Arab. Prov., II. 807.] And one says, وَجَدَتِ الشَّاةُ طُلْفَهَا The sheep, or goat, found suitable pasturage, and therefore did not quit it: (K, TA) a prov. mentioned by Fr, applied to him, of men and of beasts, that finds what is suitable to him. (TA.) And بَدَدَ مِنْ طُلْفِ الْعَمْرِ A country of such as are suitable to sheep or goats. (M) And وَجَدَ طُلْفَهُ He found what he loved, (O,) or what he desired, (K,) and what was suitable to him; (TA;) said of a man. (O.) And مَا وَحَدْتُ عَنْهُ طُلْفِي I did not find with him the object of my want. (TA) — See also ظُلْفٌ, near the middle of the paragraph. — [In some copies of the K, الظُّلْفُ is erroneously put for الطُّلْفُ as relating to the means of subsistence. And in the CK طُلْفًا is erroneously put for طُلْفًا as meaning النَّفْسُ الطُّلْفُ.]

طُلْفٌ [as an inf. n. see I, last quarter. — Also] Hardness, or difficulty, (S, O, K,) or Bk. I.

coarseness, (M,) in the means of subsistence (S, M, O, K) thus the word is correctly written not طُلْفٌ, as we find it written in [copies of] the K [not طُلْفٌ, as in the CK] and طُلْفُ الْعَيْسِ occurs in a triad, (O, TA,) meaning straitness, and hardness or difficulty, and coarseness, of the means of subsistence. (TA.) — See also طُلْفٌ, in three places, near the beginning of the paragraph. — And see the last sentence of that paragraph — Also Anything that is easy, or of light estimation, paltry, or despicable, [as also طُلْفٌ,] syn. كُلُّ هَيْبٍ (M,) or كُلُّ هَيْبٍ (TA.) — See also طُلْفٌ, latter half — And see طَلِيعَةٌ.

طُلْفٌ see طُلْفٌ, former half, in three places = طُلْفُ النَّفْسِ, [accord to the CK طُلْفُ النَّفْسِ, but this is a mistranscription,] and طُلْفُ النَّفْسِ (M, O, K,) A man who withholds himself from the love, or blamable love, of a thing (M) or one who abstains from that which is indecorous, syn. تَرَهُ النَّفْسِ. (O, K) And امْرَأَةٌ طَلِيعَةُ النَّفْسِ i. q. عَزِيزَةٌ عِنْدَ نَفْسِهَا [app. a woman strong to resist, in her own estimation, and therefore meaning one who abstains from that which is indecorous] Colinus renders it mulier pudica, et de honore suo sollicita. (S, TA.) — See also طَلِيعَةٌ.

[الظُّلْفُ in Har p. 623, there said to mean The restraining the soul from its desire, or blamable inclination, is app. a mistranscription for الطُّلْفُ, inf. n. of طَلِيعَةُ النَّفْسِ.]

طُلْعَةٌ see طُلْفٌ = Also A certain brand, or mark made with a hot iron, upon a camel; and so طُلْعَةٌ. (O, K)

طُلْعَةٌ see طُلْفٌ, in two places, near the beginning — [Hence, perhaps,] one says, أَقَامَهُ اللَّهُ، [مُحَرَّكَةً]، عَلَى الطُّلْعَاتِ (TA, [there said to be طُلْعَاتُ، or الطُّلْعَاتِ, (so in a copy of the T, [i. e. طُلْعَاتُ،]) meaning [God made him to keep to] a state of hardship and straitness (T, TA.)

طُلْعَةٌ see طُلْفٌ, in four places: — and see طُلْعَةٌ. — Also The [lower] end of the [curved piece of wood called the] حِنُو [that lies against the side, at the fore part and at the hinder part,] of the [kind of saddle called] قَتَبٌ, and of the [kind called] إِكَّافٌ, and the like; being in what is next to the ground, of the sides thereof (Lth, T, TA:) or its pl., which is طُلْعَاتُ (S, M, O, K) and طُلْفٌ (O, K, [or rather the latter is a coll gen n.,]) signifies the four pieces of wood, (S, M, O, K,) of the [saddle called the] رَحْلٌ and of the [saddle called the] قَتَبٌ (S, O,) that are upon the two sides of the camel, (S, M, O, K,) the lower ends of which touch the ground when they are put down upon it; in the وَاسِطُ [or fore part of the saddle] are two (i. e. طُلْفَتَانِ), and so in the مُؤَخَّرَةُ [or hinder part], and they are the lower portions of the حِنَوَانِ; (S, O, K;) for the

parts above them, next to the [pieces of wood called the] عَرَاقِي, are [called] the عَصَدَانِ, and the elongated pieces of wood upon the sides of the camel are the أَحْصَاءُ [pl. of حِنُو] (S, O.) AZ says that the upper portions of the طُلْعَانِ, [a mistake for the حِنَوَانِ, as is shown by what follows,] next to the عَرَاقِي, are [called] the عَصَدَانِ; below them being the طُلْعَانِ, which are the lower parts of the حِنَوَانِ of the وَاسِطُ and of the مُؤَخَّرَةُ. (T, TA) — [Hence] one says, عَلَى أَطْرَافِهِمْ طُلْعَاتِهِمْ, meaning † They stood upon their extremities, i. e. their feet] (TA) — And نَحْنُ عَلَى طُلْعَاتِ أَمْرِ † We are on the verge of an affair, or event (TA.) — See also طَلِيعَةٌ.

طُلْعَاءُ A smooth stone or rock, or a hard, smooth, large stone, (صَعَاءُ,) even with the ground, (T, O, K,) round (مَدَوْرَةٌ), (so in a copy of the T, [i. e. مَدَوْرَةٌ,]) or extended (مَمْدُودَةٌ) (O, K)

طُلْفٌ [a pl. of which the sing. is not mentioned accord to general analogy, the sing. should be طُلْفٌ. طُلُوفٌ طُلْفٌ means Hard طُلُوفُ [or divided hoofs]. (S, O, K) the latter word being a corroborative. (S, O)

طُلْفٌ A rough, or rugged, place, (S, M, O, K, TA,) in which is much sand (M, TA [See also طُلْفٌ]) — And A man (S, O) evil in condition (T, S, M, K) in respect of his means of subsistence. (T) and low, abject, or abased, and weak. (M, O, K.) — And An affair that is hard, or difficult. (K) anything difficult to one to see. (IDrd, M, O.) and evil hard to be borne, or severe (S, O) — See also طُلْفٌ = Also Hardship, or difficulty. (O, K) = دَهَبَ بِهِ طُلْفًا He went away with it, or took it away, without compensation, or without price (T, S, M, K) and so طُلْفًا. (Yoo, TA in art. طُلْفٌ) And دَهَبَ بَعْلَامِي طُلْفًا He went away with, or took away, my young man, or slave, without price (AZ, S, O.) — See also طُلْفٌ, last sentence = أَحَدَهُ بِطُلْفٍ رَقَبَتِهِ He took him by the base of his neck. (O, K, TA) — See also what here follows.

بِطُلْفِهِ, (S, M, O, L,) or بِطُلْفِيهِ, (K,) and بِطُلْفِهِ, (S, O, K,) بِطُلْفِيهِ, (T, M, L,) He took it altogether, or wholly, (T, S, O, K,) or with its root, or base, and wholly, (M, L,) not leaving of it anything (T, S, M, O, L, K:) so says AZ. (S)

أُطْلُوفَةٌ A piece of rugged, or rough, ground. (T) or ground, (S, O, K,) or hard ground, (TA,) in which are sharp stones, as though its composition were that of a mountain: (S, O, K, TA) pl. أَطْلُوفٌ. (T, S, &c.)

مَظْلُوفٌ An animal of the chase, at which one

has shot or cast, *hut in his ظلف* [or cloven hoof] (Yaḡkoob, §)

ظلم

1. ظَلَمَ, aor. َ, has for its inf. n. ظَلَمٌ, (M, Mṣb, K, and so in some copies of the S,) or ظَلَمٌ, (so in other copies of the S,) or both, (T,) or the latter is a simple subst., (T, M, Mṣb, TA,) which is put in the place of the inf. n., (TA, [and the same is indicated in the T and K by the saying that the proper inf. n. is with fet-h,]) and مَظْلَمَةٌ, (S, TA,) or this is likewise a simple subst., (Mṣb,) and مَظْلَمَةٌ, [or this also is a simple subst.,] and ظَلَامٌ also is said to be an inf. n. like ظَلَمٌ, these two being like نَاسٌ and نَاسٌ, [or it is a simple subst. like as ظَلَمٌ is said to be, or it is an inf. n. of 3, as such occurring in the middle of this paragraph,] or, accord. to Kr, it is pl. of ظَلَمٌ [like as رَمَاحٌ is pl. of رَمَحٌ]. (TA) [ظَلَمٌ when intrins. generally means *He did wrong; or acted wrongfully, unjustly, injuriously, or tyrannically*: and when trans., *he wronged; or treated, or used, wrongfully, unjustly, injuriously, or tyrannically*; or *he misused*] accord. to most of the lexicologists, (Er-Rāghib, TA,) primarily, (As, T, S, Mṣb,) الظلم signifies *the putting a thing in a place not its own, putting it in a wrong place; misplacing it* (As, T, S, M, Er-Rāghib, Mṣb, K) and it is by exceeding or by falling short, or by deviating from the proper time and place: (Er-Rāghib, TA) or the acting in whatsoever way one pleases in the disposal of the property of another: and the transgressing the proper limit. (El-Munāwee, TA) [i. e.] *the transgressing the proper limit much or little* (Er-Rāghib, TA) or, accord. to some, it primarily signifies النقص [as meaning *the making to suffer loss, or detriment*]: (MF, TA) and it is said to be of three kinds, *between man and God, and between man and man, and between a man and himself*, every one of which three is really للنفس [i. e. *a wrongdoing to oneself*]. (Er-Rāghib, TA:) [when it is used as a simple subst.,] the pl. of ظَلَمٌ, accord. to Kr, is ظَلَامٌ, as mentioned above, and ظَلَامٌ, with damm, is said to be syn. with ظَلَمٌ, or a pl. thereof, [of an extr. form, commonly regarded as that of a quasi-pl. n.,] like رُخَالٌ. (TA.) One says, مَنْ أَسْرَعَ الدُّنْبَ فَقَدْ ظَلَمَ [He who asks, or desires, the wolf to keep guard surely does wrong, or puts a thing in a wrong place]: a prov. (S, Mṣb) And مَنْ أَشَبَّ أَبَاهُ فَمَا ظَلَمَ, (As, T, S,) a prov., meaning [Whoso resembles his father in a quality, or an attribute,] *he has not put the likeness in a wrong place*. (As, T. [See art. شبه.]) وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا, in the Kur [xviii. 31], means وَلَمْ تَنْقُصْ [i. e. *And made not ought thereof to suffer loss, or detriment*]. (M, K:) and in like manner Fr explains the saying in the Kur [ii. 54

and vii. 160], وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ And they made not us to suffer loss, or detriment, by that which they did, but themselves they made to suffer loss, or detriment (T, TA) in which sense it seems to be indicated in the A that the verb is tropical. (TA.)—It is also trans. by means of ب; as in the phrase in the Kur [vii. 101 and xvii. 61] فَظَلَمُوا بِهَا, because the meaning is كَفَرُوا [i. e. *And they disbelieved in them*], referring to the آيَات [or signs], (M, TA,) the verb having this meaning tropically or by implication, or being thus made trans. because implying the meaning of التَّكْذِيبُ or [the meaning is, and they wronged themselves, or the people, because of them, for], as some say, the ب is causative, and the objective complement, i. e. أَنْفُسَهُمْ, or النَّاسُ, is suppressed. (TA.)—And it is doubly trans. by itself (TA) one says, ظَلَمَهُ حَقَّهُ [He made him to suffer loss, or detriment, of his right, or due; or defrauded, or despoiled, or deprived, him of it]; and تَظْلِمُهُ حَقَّهُ: (M, K) [and] you say, تَظْلِمِي يَا فُلَانٌ, [as well as تَظْلِمِي مَالِي, occurring in a verse cited in the M,] meaning تَظْلِمِي مَالِي [i. e. *Such a one caused me to suffer loss, &c., of my property*]. (S) It is said in the Kur [iv. 44], إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا لِّدَرَّةٍ, لَا يَظْلِمُهُمْ مِثْقَالَ ذَرَّةٍ, and the verb is made doubly trans. because the meaning is لَا يَسْتَلْبِهُهُمْ [i. e. *Verily God will not despoil them, or deprive them, of the weight of one of the smallest of ants, or a grub of an ant, &c.*]: or مِثْقَالَ ذَرَّةٍ, may be put in the place of the inf. n., for ظَلَمًا حَقِيرًا كَمِثْقَالِ ذَرَّةٍ [i. e. *with a paltry spoliation or deprivation, such as the weight of one of the smallest of ants, &c.*]. (M.)—One says also, مَظْلَمَتُهُ and أَزَادَ ظَلَامَهُ, [these two nouns being inf. ns. of ظَلَمَهُ, or the former, as mentioned above, is, accord. to some, an inf. n. of ظَلَمٌ,] meaning ظَلَمَهُ or ظَلَمَهُ [i. e. *He desired the wronging, &c., of him*]. (M, K) ظَلَمَهُ, inf. n. ظَلَمٌ [or ظَلَمٌ?], also means *He imposed upon him a thing that was above his power, or ability*. (TA.) And يَظْلِمُ He is asked for a thing that is above his power, or ability. (S.)—And one says, ظَلَمَ الْبَعِيرَ, † *He slaughtered the camel without disease*. (S, K, TA.) And ظَلَمَتِ السَّافَةُ † *The she-camel was slaughtered without disease, or was covered without her desiring the stallion*. (M.) And ظَلَمَ الْحِمَارُ الْأَتَانَ † *The he-ass leaped the she-ass (K, TA) before her time*: (TA:) or *when she was pregnant*: (K, TA.) so in the A. (TA.)—And ظَلَمَ الْوُطْبَ, (S, K,) inf. n. ظَلَمٌ [or ظَلَمٌ?], (S,) † *He gave to drink of the milk of his skin before its becoming thick* (S, K, TA) and *its butter's coming forth*. (TA. [And the like is said in the T and M.]) And ظَلَمَ الْقَوْمَ † *He gave to drink to the people, or party*, (T, M, K,) *milk before it had attained to maturity*, (T, K,) as related on the authority of A'Obeyd, (T,) or

[milk such as is termed] طَلِيمَةً. (M) but this is a mistake. it is related on the authority of Aḥmad Ibn-Yahyā [i. e. Th] and AHeyth that one says, طَلِمْتُ السَّقَاءَ, and النَّسْنُ, meaning *I drank, or gave to drink, what was in the skin, and the milk, before its attaining to maturity and the extracting of its butter*. accord. to ISk, one says, طَلِمْتُ وَطْبِي الْقَوْمَ, [but I think that it is correctly لِقَوْمٍ وَطْبِي, agreeably with a verse cited in the T and M,] meaning *I gave to drink [to the people, or party,] the contents of my milk-skin before the thickening thereof*. (T.) And طَلِمْتُ is said of anything as meaning † *I did it hastily, or hurriedly, before its proper time, or season*. (M, TA.)—ظَلِمْتُ الْحَوْضَ means † *I made the watering-trough in a place in which watering-troughs should not be made*. (ISk, T) And ظَلَمَ الْأَرْضَ means † *He dug the ground in what was not the place of digging*. (M, K, TA.) or *when it had not been dug before* (M) And, said of a torrent, † *It furrowed the earth in a place that was not furrowed*. (T.) And ظَلَمَ الْبِطَاحَ, said of a torrent, † *It reached the بطاح* [or wide water-courses containing fine, or broken, pebbles, &c], not having reached them before. (A, TA) And ظَلَمَ الْوَادِي † *The water of the valley reached a place that it had not reached before*. (Fr, T, S, K, TA.)—When men have added upon the grave other than its own earth, † *لا تَظْلِمُوا* [Transgress not ye the proper limit] is said to them. (TA) —And one says, لَا تَظْلِمِ الطَّرِيقَ † *Turn not thou from the main part, or the beaten track, of the road*. (M) And لَا تَظْلِمِ عَنْهُ شَيْئًا † *Turn not thou from it at all*. (T.) And لَزِمَ الطَّرِيقَ فَلَمْ يَظْلِمْهُ † *He kept to the road, and did not turn from it to the right and left*. (TA) —And مَا ظَلَمَكَ أَنْ تَعْمَلَ (T, K, TA) † *What has prevented thy doing (K, TA) such a thing?* (TA.) A man complained to Abu-l-Jarrāh of his suffering indigestion from food that he had eaten, and he said to him, مَا ظَلَمَكَ أَنْ تَقِيءَ, † *What has prevented thy vomiting?*. (Fr, T.) And one says, مَا ظَلَمَكَ عَنْ كَذَا † *What has prevented thee from such a thing?* (T.) Respecting the saying

قَالَ بَلَى يَا مَيِّ وَالْيَوْمَ ظَلَمَ *

[addressed by a man to a woman who had invited him to visit her], Fr says, they say that the meaning is حَقًّا [Truly, or in truth; i. e. *He said, Yes, O Meiya, truly, or in truth, I will visit thee*]; and it is a prov.; (T;) or الْيَوْمَ ظَلَمَ, or بَلَى وَالْيَوْمَ ظَلَمَ, is a prov.; (Meyd;) and thus it was expl. by IAgar, as used in the manner of an oath but Fr says, in my opinion the meaning is, and a day in which is a cause of prevention shall not prevent me: [so that the words of the hemistich above may be rendered, *he said, Yes, O Meiya, though the day present an obstacle, for I will overcome every obstacle*]: (T:)

accord. to Kr, قَدِمَ فَلَانَ وَالْيَوْمَ طَلَمَ means *Such a one came truly, or in truth* [or it may be rendered *such a one came though the day presented an obstacle*] but in the saying

* إِنَّ الْعِرَاقَ الْيَوْمَ وَالْيَوْمَ طَلَمَ *

the meaning is said by some to be *Verily separation is to-day, and the day has wronged (us)* or, as some say, طلم here means, *has put the thing in a wrong place* (M.) accord. to ISk, the phrase وَالْيَوْمَ طَلَمَ means [And, or but, or though,] *the day has put the affair in a wrong place.* (T.) [See also Freytag's Arab Plov n 911.] = طلم, said of the night see 4

2. ظَلَمَهُ, inf n. تَطَلَّمَ, (T, S, &c.,) *He told him that he was طالم* [i. e. doing wrong or acting wrongfully &c, or a wrongdoer] (T) or *he attributed, or imputed, to him طلم* [i. e. wrong-doing, &c]. (S, M, Msh, K.) — And *He* (a judge) *exacted justice for him from his wronger, and aided him against him.* (T)

3: see 1, in the middle of the paragraph

4. اطلم, said of the night, (F, T, S, M, Msh, K,) and طلم, (Fr, T, S, K,) the latter with kesī, (S,) like سيع, (K,) [erroneously written in the TT as from the مَطْلَمَ,] *It became dark,* (S, K,) or *it became black;* (M;) or *it came with its darkness.* (Msh) It is said in the Kuri [n. 19], وَإِذَا أَطْلَمَ عَلَيْهِمْ فَأَمُوا [And when it becomes dark to them they stand still]; the verb being intrans. or, accord. to the Ksh, and Bd follows it, it may be trans [so that the meaning is, and when He makes their place dark &c]; as is shown by another reading, which is أَطْلِمُوا — accord. to AHei, it is known by transmission as only intrans.; but Z makes it to be trans. by itself; Ibn-Eṣ-Ṣalāh affirms it to be trans and intrans., and Az [so in the TA, but correctly ISd, in the M.] mentions the saying, تَكَلَّمَ فَأَطْلَمَ عَلَيْهِمُ + عَلَيْنَا الْبَيْتُ [He spoke, and made dark to us the house, or chamber, or tent], meaning he made us to hear what we disliked, or hated, the verb being trans. (TA.) — And أَطْلَمُوا They entered upon the طلام [or darkness, or beginning of night]: (S, M, Msh, K.) or, as in the Mufradāt [of Er-Rāghib], they became in darkness. (TA.) — And they said, مَا أَطْلَمَهُ and مَا أَصَوَّهُ [How dark is it! and How light, or bright, is it!], which is anomalous. (S, TA.) = And اطلم اطلع The front teeth glistered. (T, K.) Hence the saying [of a poet],

* إِذَا مَا أَجَلَى الرَّأْيَى إِلَيْهَا بِطَرَفِهِ *

* غُرُوبَ تَسَايَاهَا أَصَاءً وَأَطْلَمًا *

[as though meaning, *When the beholder of her with his eye looks at the fineness, or sharpness, (but غُرُوب is variously explained,) of her central teeth, it shines brightly, and glisters: but Az plainly indicates another meaning; i. e., he sees*

(lit. *lights on, or finds,)* brightness and lustre; for he immediately adds, without the intervention of أَصَاءَ or أَو, evidently in relation to this verse,] (T) [and ISd cites the verse above with the substitution of يَعْنِيهِ for يَطْرَفُهُ and of أَنَارَ for أَطْلَمَ immediately after saying that] اطلم signifies *he looked at the teeth and saw lustre* (الطلم). (M) [In the K, next after the explanation of اطلم اطلع given above, it is added that اطلم said of a man signifies أَصَابَ طَلْمًا thus, with fet-h, to the ط, accord. to the TA in my MS copy of the K and in the CK, طَلْمًا, which is doubtless a mistranscription]

5 تَطَلَّمَ مِنْهُ (T, S, M, K, [but in some copies of the S, مِنْهُ is omitted,]) *He complained of his طلم* [or wrongdoing, &c], (S, M, K,) إِلَى الْحَاكِمِ [to the judge]. (T) in some copies of the S, تَطَلَّمَ (TA.) — And تَطَلَّمَ signifies also *He transferred the responsibility for the طلم* [or wrongdoing, &c,] upon himself, (M, K,) accord. to IAA, who has cited as an ex,

* كَانَتْ إِذَا عَصَبَتْ عَلَى تَطَلَّمَتْ *

[as though meaning *She used, when she was angry with me, to transfer the responsibility for the wrongdoing upon herself; which may mean that she finally confessed the wrongdoing to be hers*]; but [ISd says] I know not how that is: the تَطَلَّمَ in this case is only the complaining of الطلم, for when she was angry with him, it was not allowable [to say] that she attributed the طلم to herself. (M.) — See also 1, former half, in two places

6. تَطَالُمُ الْقَوْمِ (S, M, Msh) *The people, or company of men, treated, or used, one another wrongfully, unjustly, injuriously, or tyrannically* (طلم) (نَعَصَهُمْ بَعْصًا). (M, Msh) — And [hence] تَطَالَمَتِ الْبَعْزَى † *The goats smote one another with their horns* by reason of their being fat and having abundance of herbage (IAgr, M, TA) One says, وَحَدْنَا أَرْضًا تَطَالَمَ مَعَزَاهَا † *We found a land whereof the goats smote one another with their horns* by reason of satiety and liveliness. (T, TA.)

7: see the next paragraph.

8. اَطْلَمَ (T, S, M, K) and اِطْطَلَمَ and اِطْلَمَ, (S, M,) which last is [said to be] the most usual, (S,) [but I have mostly found the first to be used,] of the measure اِتَعَلَّ (S, M,) *He took upon himself [the bearing of] طلم* [or wrong, &c.,] in spite of difficulty, trouble, or inconvenience: (S, TA) or *he bore الطلم* [or wrong, &c,] (T, M, K, TA,) *willingly, being able to resist;* (T, TA;) and اِظْلَمَ signifies [thus likewise, or] *he bore الطلم*. (S, M, K.)

طلم The lustre, and brightness, of gold. (Z, TA) — And hence, (Z, TA,) The lustre (lit

running water) upon the teeth; (Lth, T, Z, TA,) the lustre (مَلَّة, S, M, K, and بَرِيق, S, K) of the teeth, (Lth, T, S, M, Z, K, TA,) from the clearness of the colour, not from the saliva, (Lth, T, M,) like blackness within the bone thereof, by reason of the intense whiteness, (S, K,) resembling the فَرْند [q v.] of the sword, (S, K,) or appearing like the فَرْند [of the sword], so that one imagines that there is in it a blackness, by reason of the intense lustre and clearness. (M) or, accord. to Sh, whiteness of the teeth, as though there were upon it [something of] a blackness or, as Abu-l-Abbās El-Aḥwal says, in the Expos. of the “Kaabeeyeh,” lustre (lit. running water) of the teeth, such that one sees upon it, by reason of its intense clearness [app. meaning transparency], what resembles dust-colour and blackness or, accord. to another explanation, fineness, or thinness, and intense whiteness, of the teeth. (TA) pl. طُلُومُ (S, M) — Also Snow. (M, K.) it is said to have this meaning and the phrase مُسْتَرَبَّةُ السَّيَا بِمَاءِ الطُّلْمِ, used by a poet, may mean [Having the central teeth suffused with the lustre termed طلم, as is indicated in the T and S, or] with the water of snow. (Lth, T.)

طلم [as a simple subst generally means Wrong, wrongdoing, injustice, injuriousness, or tyranny] see 1, first sentence, in two places. — طلم in the CK is a mistranscription for طلم الأرض. — And الطلم in one place in the CK, as syn. with الظلمة, is a mistake for الظلمة]

أَدْنَى ذِي طَلَمٍ (S, M, K,) or لَقِينُهُ أَدْنَى طَلَمٍ (K, TA, [in the CK طلم ذى طلم]) means † *I met him the first of everything* (S, K, TA.) or *the first thing*. (M.) or *when the darkness was becoming confused* (M, K.) or أَدْنَى طَلَمٍ means near; (El-Umawce, S, M, K,) or nearness: (M, K.) and one says, هُوَ مِنْكَ أَدْنَى ذِي طَلَمٍ [app. He is near thee], and رَأَيْتُهُ أَدْنَى ذِي طَلَمٍ [app. I saw him near] (M.) and طلم is also syn. with شَخْصٌ [as meaning an object seen from a distance, or a person]; (K,) or, as some say, it has this meaning in the phrase أَدْنَى طَلَمٍ [so that أَدْنَى طَلَمٍ may mean *I met him the nearest object seen from a distance, or the nearest person*]. (M.) and accord. to Kh, one says, † أَوَّلُ بَرَى طَلَمَةٍ, or لَقِينُهُ أَدْنَى طَلَمَةٍ, (as in different copies of the S,) meaning *I met him the first thing that obstructed my sight.* (S.) — طلم signifies also *A mountain*: and the pl. is طُلُومُ (M, K.)

طلم an appellation of Three nights (T, S, K) of the lunar month (T, S) next after the three called دُرْعُ; (T, S, K;) so says A'Obeid: (T:) thus called because of their darkness. (S) the sing is طَلَمَةٌ; (T, S;) so that it is anomalous; for by rule it should be طَلْمٌ; (S,) and the sing. of دُرْعُ is دُرْعَاءُ: so says A'Obeid: but accord. to AHeyth and Mbr, the sings. are طَلَمَةٌ and

by several but mentioned on the authority of Fr, and all three are mentioned in the Towsheeh and in copies of the S, (MF, TA,) and طَلَمَةٌ (T, S, M, Mgh, Msb, K,) and طَلِيمَةٌ (S, TA,) *A thing of which one has been defrauded*, (M, K, [in the CK, تَطْلِمَةٌ is erroneously put for تَطْلِمَةٌ,]) *a thing of which thou hast been defrauded*, (الَّتِي تَطْلِمَتَهَا, T,) or *a thing that thou demandest*, (مَا تَطْلِمُهُ, S, Msb,) *in the possession of the wrongdoer*, (T, S, Msb,) a term for *a thing that has been taken from thee*, (S, [thus, as is said in the M, the first is expl. by Sb,]) *a right, or due, that has been taken from one wrongfully* (A, Mgh) the pl. of مَطْلَمَةٌ is مَطَالِمٌ. (Mgh, TA.) In the phrase يَوْمُ الْمَطَالِمِ, [meaning *The day of the demand of things wrongfully taken*, and particularly applied to the great day of judgment,] the prefixed noun [i. e. طَلَب] is suppressed. (Mgh) [Respecting the office termed السُّطْرُ المَطَالِمِ *The examination into wrongful exactions*, see De Sacy's *Chrest. Ar.*, sec ed, 1. 132.]

مُطَلَّمٌ † A house, or chamber, *decorated with pictures*, (M, TA,) as though the pictures were put therein where they should not be it is related in a trad. that the Prophet, having been invited to a repast, saw the house, or chamber, to be مُطَلَّمٌ, and turned away, not entering (M.) or *adorned with gilding and silvering*, an explanation disapproved by Az, but pronounced by Z to be correct, from الطَّلْمُ signifying “the lustre, and brightness, of gold.” (TA) — And † Herbage spreading (مُبْتَثٌّ [in the CK مُنْتَثِرٌ]) upon the ground, not rained upon. (K, TA.) — Also, of birds, † The رَحِم [or *vultur percnopterus*], and crows, or *ravens*. (IAqr, M, K*)

مِظْلَامٌ: see مُطْلِمٌ, in two places.

مَطْلُومٌ [Wronged; treated, or used, wrongfully, unjustly, injuriously, or tyrannically — and hence used in other senses]: see طَلِيمٌ, in three places. أَرْضٌ مَطْلُومَةٌ is also expl. as meaning † *Land that is dug in a place not proper for digging*. (TA.) or *land in which a watering-trough has been dug, not being a proper place for digging it*. (ISK, M.) or *land in which a well, or a watering-trough, has been dug, when there had not been any digging therein*. (A, TA:) or *hard land, when it is dug*. (Ham p. 56.) Also † *Land upon which rain has not fallen*. (T.) And بَلَدٌ مَطْلُومٌ † *A country upon which rain has not fallen, and wherein is no pasturage for the camels upon which people journey*. (T.)

مُتَطَلِّمٌ: see طَالِمٌ.

ظلى Quasi

5. تَظْلَى: see 5 in art. ظل.

طما

1. طَمِيٌّ (T, S, M, &c,) aor. ٤, (Msb, K,) inf n. طَمًا (T, S, M, Msb, K) and طَمَرٌ (TA) and طَمَاءٌ (T, M, K) and طَمَاءَةٌ (M, K, TA,) in one copy of the K طَمَاءٌ (TA,) *He thirsted, or was thirsty* (S, M, Msb, K) or *he thirsted most vehemently* (Zl, T, M, K.) or, as some say, *he thirsted in the slightest degree* (M, TA.) — Hence, (M,) طَمِيٌّ إِلَى لِقَائِهِ † *He desired, or longed, [or, as we often say, thirsted,] to meet with him* (S, M, K, TA)

2 see the next paragraph.

4. اطمأء (T, S, Msb, K,) inf n. اِطْمَأْء (T;) and طَمَأَةٌ (T, S, Msb, K,) inf n. نَطْمَأَةٌ (T, S;) *He made him to thirst* (S, Msb, K) [or to *thirst most vehemently* or to *thirst in the slightest degree* see 1.] — And (K) † *He made him lean, or lank, namely, a horse*, (T, K, TA,) *by sweating him*. (TA.) [See also 4 in art. طمى]

5 طَطَمًا *He constrained himself to endure with patience a state of thirst*. (A, TA)

طُمٌ a subst. from طَمِيٌّ (S, M, K) in both of its senses, (M, K,) [i. e.] it signifies *Thirst* (MA) [or *most vehement thirst*, or the *slightest degree of thirst*] pl. أَطْمَاءٌ. (MA.) — [And † *Desire, or a longing*, (or, as we often say, a *thirsting*,) to meet with a person. See 1.] — And (S, M, K) *The time, or interval, or period, between two drinkings, or waterings*, (T, S, M, K,) *in the coming of camels to water*. (T) and *the keeping of camels from the water [during that interval, i. e.] until the extreme limit of the coming thereto* (S) pl. أَطْمَاءٌ. (T, S, M.) The shortest طُمٌ of camels is that termed عَيْتٌ, i. e., when they come to the water one day and return, and are in the place of pasture a day, and come to the water [again] on the third day; the interval between their two drinkings being termed a طُمٌ this is during the greatest heat. but when Suheyl [i. e. Canopus] rises [aurorally, which it did in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O.S.], they increase the طُمٌ, so that the camels remain in the place of pasture two days, and come to the water on the fourth, and one says, وَرَدَتْ رُبْعًا: then follow the خَمْسُ and the سِدْسُ to the عَشْرُ: and the interval between their two drinkings is termed طُمٌ, whether long or short. (T.) One says, مَا بَقِيَ مِنْ عَمْرِهِ إِلَّا طُمٌ الْحِمَارِ, (T, S, K, TA,) meaning *There remained not of his life save a little; [lit., save the period between the two drinkings of the ass,] (S, K, TA;) because there is no beast that bears thirst for a shorter time than the ass; (T, S, K, TA;) for he comes to the water in summer every day twice. (T, TA.) — الطُمٌ also signifies † *The period from birth to death*; (K,) or so طُمٌ الْحَيَاةِ. (S, M, TA.) — ظُمٌ is a dial. var. of طُمٌ. (T and M in art. ظمو.)*

طَمِيٌّ see the next paragraph.

طَمَانٌ (T, S, M, Msb, &c,) fem طَمَائِي (T, S, M, A, L, Msb,) both imperfectly decl. (T,) or طَمَانٌ, fem. طَمَانَةٌ; (K, [but this requires consideration, for its correctness is extremely doubtful,]) and طَمِيٌّ (so in the K accord to the TA, and so in my MS copy of the K,) like كَفٍ, [agreeably with analogy as part n of طَمِيٌّ, and therefore probably correct,] (TA,) or طَمِيٌّ, (so in a copy of the M and in the CK,) fem [of the former] طَمِيَّةٌ, like فَرِحَةٌ, mentioned by Ibn-Múhik, but generally held to be disused, (MF, TA,) and طَامِرٌ, like رَامِرٌ; (TA; [app for طَامِيٌّ,]) *Thirsty* (S, M, Msb, K) or *most vehemently thirsty* (T, M, K) or *thirsty in the slightest degree* (M, TA) pl. (of the first, M, Msb, and of the second, M, or of all, masc. and fem., TA) طَمَائِي (T, S, M, Msb, K) and طَمِيَّةٌ, which is extr. (K, TA,) being of a form applying to only about ten words, (TA,) mentioned on the authority of Lh, (K, TA,) by ISd in the “Mukhassas.” (TA) — [Hence,] one says, أَنَا طَمَانٌ إِلَى لِقَائِكَ † *I am desirous, or longing, [or, as we often say, thirsting,] to meet with thee*. (A, TA) — And وَحَّةٌ طَمَانٌ † *A face having little flesh*, (T, TA,) *the skin of which adheres to the bone, and the sap of which is little*: (TA.) an expression of praise contr. of وَجَّةٌ, which is [said to be] an expression of dispraise. (A, TA.) And فَرَسٌ طَمَانٌ السَّوَى † *A horse having little flesh upon the legs* (T in art. طمى.) and so أطمى السَّوَى. (T in art. طمى.) And سَاقٌ طَمَائِي † *A lean shank* (T, TA) and so سَاقٌ طَمِيَّةٌ. (S and M* and K in art. طمى.) And عَيْنٌ طَمَائِي † *An eye having a thin, or delicate, lid* (M, TA) and so عَيْنٌ طَمِيَّةٌ. (S and M and K in art. طمى.) And فُصُوصُهُ طَمَائِي (said of a horse, T, S, TA) † *His joints are [firm,] not flabby, or lax*, (T, S, K, TA,) *not fleshy*, (S, K, TA,) and *are well braced*, an expression of commendation: (T) and مَعَاصِلُ طَمَائِي † *Hard [or firm] joints, without flabbiness, or laxness* (A, TA) accord, to IB, belonging to art. طمى; but said in the T to be originally from طما (TA.) — And رِيحٌ طَمَائِي † *A wind that is hot*, (As, T, K,) *thirsty, not gentle*, (K,) and *without moisture*. (As, T.)

طَمِيٌّ: see طَمَانٌ, first sentence.

طَمَاءَةٌ † *Evilness of nature, of a man, and meanness of disposition, and deficiency of equity to associates*: (En-Nadr, T, K.) originating from the fact that he who is given to drink, if of an evil nature, does not act equitably to his associates. (T.)

طَامِيٌّ: see طَمَانٌ, first sentence.

أَطْمَأٌ *Tawny*; applied to a spear: (A, TA.) and so أَطْمَى. (TA in art. طمى.) — And Black;

applied to an antelope and to a camel pl طَبْرُ (A, TA)

طَبْرٌ A thirsty place of the earth or ground. (M, K)

طَبْرٌ A very thirsty man. (K)

طَبْرٌ Watered [only] by the rain contr. of مَسْقُوعٌ. (K) and so مَطْبِي: applied to seed-produce. (S and K in art. طَبِي.)

طبخ

طَبْخٌ (K), or طَبْخٌ (AA, TA,) A tree having the form of the دُنب [or plane-tree], (AA, T, K) from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried, [and is used for tanning,] and which is also called طَبْخٌ, n. un. طَبْخٌ, and the spathe, or spadix, (طَبْخٌ) whereof is called سَفْعٌ. (AA, T:) and in the dial. of Toiy, the fig-tree, n. un with ة. or the sing. is طَبْخَةٌ, and the pl. is طَبْخٌ, sometimes contracted into طَبْخٌ. (K) and some say that it is the tree called سَبَقٌ. (TA, and so in one of my copies of the S, in which it is written طَبْخٌ:) it is also called طَبْخٌ and طَبْخٌ. (TA.)

طمو

طَمُو, relating to the أَطْمَاءُ of camels, is a dial var. of طَرِي, (M,) signifying The interval between two drinkings in the coming of camels to water. (T) [See art. طَبَا.]

طبي

1. طَبِي, [and طَبِيثٌ, aor. ٢,] inf. n. طَبِي, He, or it, [and she, or it,] had any of the qualities denoted by the epithet أَطْبَى [and its fem. طَبِيَّةٌ]. (M, TA. [See art. أَطْمَى, and see also طَبِي expl below.])

2: see the next paragraph.

4. أَطْبَى, inf. n. أَطْبَا, He (a horse) was made lean, or lank; as also طَبِي, inf. n. طَبِيَّةٌ. (T, TA. [See also 4 in art. طَبَا.])

طَبِي is the inf. n. of 1 [q. v.]: and [it is said that it] signifies The withering, or drying up, of the lip, from thirst. (M:) so says Lth: but it signifies paucity of the flesh and blood of the lip; not the withering, or drying-up, in consequence of thirst it is a quality that is commended: (T:) or a tannish, or brownish, or dusky, colour, and a withering, or drying-up, in the lip. (S.) — And Paucity of the blood of the gum: (Lth, T:) or paucity of the blood and flesh of the gum. (M.) [In the T is added وَيَعْتَرِي الْحَبْسُ: and in the M, وَهُوَ يَعْتَرِي الْحَبْسَ, in which الْحَبْسُ seems to be evidently a mistranscription for الْحَبَشُ: I

therefore think it most probable that in the T, as well as in the M, the right reading is وَهُوَ يَعْتَرِي الْحَبَشَ, meaning and it is incidental to the Abyssinians.] — And Tawiness of a spear-shaft. (T.)

طَبِي: see أَطْبَى.

طَبَا } see طَبَانٌ, in art. طَبَا.
طَامِر }

أَطْمَى Anything withering, or withered, or becoming, or become, dried up, from heat; as also طَبِي. (M) — [Hence,] شَعَّةٌ طَبِيَّةٌ A lip that is not swollen, [not] having much blood, (T,) accord to Lth, from thirst; but AZ says that it is not so (TA. [see طَبِي]) or a lip in which is a tannish, or brownish, or dusky, colour, and a withering, or lack of moisture (S.) or a lip withering, or withered, or lacking moisture, inclining to a tannish, or brownish, or dusky, colour. (K.) — And تَبَّةٌ طَبِيَّةٌ A gum having little blood (S, K) or, accord. to the M, having little blood and flesh. (TA) — And عَيْنٌ طَبِيَّةٌ An eye having a thin, or delicate, lid (T, S, M, K) and so عَيْنٌ طَبِيَّةٌ. (M and TA in art. طَبَا) — And سَائِقٌ طَبِيَّةٌ A lean shank. (S, M, K) and so سَائِقٌ طَبِيَّةٌ. (T and TA in art. طَبَا) And أَطْمَى السَّوَى means A horse having little flesh upon the legs. (TA) and so طَبَانٌ السَّوَى. (T in art. رَوَى) — أَطْمَى is also applied to a man, as signifying Black in the lip. (M.) and so طَبِيَّةٌ applied to a woman. (T, M.) — And the former applied to a man, and the latter to a woman, Having the quality of the gum termed طَبِي expl above. (M.) — Both also, accord. to Lh, signify Tannish, brownish, or dusky; the former as applied to a man, and the latter to a woman (M) and thus the former applied to a spear, (As, T, S, M,) and the latter to a spear-shaft (قَنَاقَةٌ). (TA.) — And أَطْمَى signifies also Black. (T) thus as applied to shade (S) and so the fem. applied to a she-camel (K) or the latter applied to a she-camel, and [the pl.] طَبِي applied to camels, in the colour of which is a blackness. (T.) [See also أَطْمَى, in art. طَبَا.]

مَطْبِي Land, (M,) or [rather] seed-produce (S, K,) watered only by the rain: (S, M, K.) and so مَطْبِي: (K in art. طَبَا) such as is irrigated by running water is termed مَسْقُوعٌ. (S.)

طن

1. طَنَّ, aor. ٢, inf. n. طَنَّ, (Mgh,) [He thought, opined, supposed, or conjectured: and he doubted: and he knew, but not by ocular perception: see أَطْنَهُ below] you say, طَنَّتُ الشَّيْءَ, aor. أَطْنَهُ, inf. n. طَنَّ; and أَطْنَنْتُهُ and أَطْنَنْتُهُ; and أَطْنَنْتُهُ and أَطْنَنْتُهُ, thus last formed by changing the last ن into ي: [i. e. I thought the thing,

&c.] and Lh mentions, as heard from the Benoo-Suleym, طَنَّتُ ذَاكَ i. e. ذَاكَ [I thought that, &c] like طَنَّتُ and other instances of the dial. of Suleym. (M) [In the first of the senses expl above, it governs two objective complements, which are originally an inchoative and an enunciative] you say, طَنَّتُكَ زَيْدًا [I thought thee Zeyd, originally I thought thou wast Zeyd], and طَنَّتُ زَيْدًا إِيَّاكَ [I thought Zeyd thee, originally I thought Zeyd was thou], denoting by a pronoun what is originally an inchoative [in the former phrase] and what is originally an enunciative [in the latter phrase] (S, TA.) It is also used [in this sense] in the same manner as a verb signifying an oath, the Arabs giving it the same kind of complement, saying, طَنَّتُ لَعْنَدُ طَنَّتُكَ زَيْدًا [I thought surely 'Abd-Allah was better than thou]. (S in art. دَرَد.) طَنَّ بِهِ كَذَا means I thought of him, or it, such a thing and I thought such a thing to be in him, or it and is used in relation to good and to evil] It is said in the Kur [xxxiii 10] وَتَطْنُونَ بِاللَّهِ الطُّنُونَا [And ye were thinking, of God, various thoughts]. (M) Accord to Sb, طَنَّتُ بِهِ means I made him, or it, the place [i. e. object] of my طَنَّ [or thought, &c.] (M.) [In all these exs. the verb denotes a state of mind between doubt and certainty, but the latter is predominant. and hence طَنَّ sometimes means He doubted. and sometimes, he knew, by considering with endeavour to understand, not by ocular perception, being more frequently used in this sense than as meaning "he doubted," though not so frequently as it is in the sense of "he thought," whence the meaning "he knew" is held by some to be tropical.] إِيَّاهُ طَنَّتُ أَتَى مُلَاقِي حِسَابِيَّةٍ means Verily I knew [that I should meet with my reckoning]. (T.) And الَّذِينَ يَطْنُونَ أَتَاهُ مُلَاقُوا رَبِّهِمْ, in the same [ii. 43], means Who know [that they shall meet their Lord, lit., be meeters of their Lord]. (Mgh) And طَنَّتُ مَا قَالَ, occurring in a trad., means I knew [what he meant to say by his making a sign with his hand] (TA.) — طَنَّتُهُ, (M, Mgh, Mgh,) aor. as above, (Mgh,) and so the inf. n., (M,) signifies also I suspected him; thought evil of him; (M, Mgh, Mgh;) and (M) so أَطْنَنْتُهُ (S, M, Mgh, K) and أَطْنَنْتُهُ (M, TA) and أَطْنَنْتُهُ. (TA.) [Thus, too, أَطْنَنْتُهُ accord. to several copies of the S and accord. to the CK; but this is app. a mis-transcription] In the saying of Ibn-Seereen, لَمْ يَطْنِ عَلَى يَظُنُّ فِي قَتْلِ عَثْمَانَ (T, S, K, but in the T مَا كَانَ,) meaning 'Alee was not suspected [in the case of the slaying of 'Othmán], (T,) يَظُنُّ is of the measure يُعَمِّلُ, originally يَظُنُّ: (T, S, K.) so says A'Obeid: (T:) or, as some relate it, the word is يَظُنُّ. (TA.) One says, يَظُنُّ هُوَ يَظُنُّ بِكَذَا, meaning He is suspected of such a thing. (TA in art. ظن.) And طَنَّتُ زَيْدًا طَنَّتُكَ زَيْدًا I suspected Zeyd: in

this sense the verb has a single objective complement (TA)

4. أَطَسْتُ الشَّيْءَ *I made him to think the thing.* (M, TA.) — And أَطَسْتُ بِهِ النَّاسَ [*I made the people to suspect him* or *I exposed him to suspicion*; (M, Mṣb, TA,) [and] so أَطَسْتُ [alone]. (K.) — See also 1, last quarter.

5. التَّظَنِّي means *The exercising, employing, or using, of الظَّن* [i. e. *thought, &c.*], originally التَّظَنُّنُ. (S, K.) A'Obeid says, تَطَنَّتْ is from طَنَ, and is originally تَطَنَّتْ, the ن being many, one of them is changed into ي: it is like قَصَصْتُ, which is originally قَصَصْتُ. (T) — See also 1, first sentence.

8. see 1, first sentence. — and again, in the last quarter, in three places.

ظَنُّ is a simple subst as well as an inf n; (TA,) and signifies *Thought, opinion, supposition, or conjecture* (Er-Rāghib, Mgh, TA) or a preponderant belief, with the admission that the contrary may be the case (KT, El-Munāwee, TA.) or a preponderating wavering between the two extremes in indecisive belief (K) or an inference from a sign, or mark, or token; when strong, leading to knowledge, and when weak, not exceeding the limit of وَهْمٌ. (Er-Rāghib, TA) or doubt or uncertainty, (T, M,) or it has this meaning also, (Er-Rāghib, TA;) contr. of يَقِينٌ: (Mṣb) and sometimes it is put in the place, (S, K,) or used in the sense, (Mgh, Mṣb,) of عِلْمٌ, (S, Mgh, K,) or يَقِينٌ, (Mṣb,) [i. e. *knowledge, or certainty*], in which sense it is [held by some to be] tropical, (Mgh,) or it signifies also *knowledge, or certainty*, (يَقِينٌ, T, M,) such as is obtained by considering with endeavour to understand, not by ocular perception, (M,) or not such as relates to an object of sense: (MF.) and it also means *suspicion, or evil opinion* (Er-Rāghib, TA [but in this last sense, ظَنُّ is more common:]) as a subst., (TA,) its pl. is ظُنُونٌ and أَظَانِينُ, (M, K, TA,) the latter anomalous, or (as ISd says, TA) it may be pl. of أَظُونَةٌ, but this I do not know. (M, TA.) One says, هُوَ سَيِّئُ الظَّنِّ بِكُلِّ أَحَدٍ [*He is evil in opinion of everyone*]. (M.) [And ظَنُّهُ بِمُلَانٍ *His opinion of such a one was evil.*] And عَلِمَهُ بِالشَّيْءِ ظُنُونٌ [*His knowledge is but opinions*]; meaning that no confidence is to be placed in him. (TA.)

ظَنَّةٌ *Suspicion, or evil opinion*; (T, S, M, Mgh, Mṣb, K;) as also ظَنَّةٌ; the ظ being changed into ط, though there is no إِدْغَامٌ in this case, because of their being accustomed to say أَظَنَّ [for أَظَنَّ, which is for أَظَنَّ]; an instance like الدَّكْرُ, which is made to accord with إِذْكَرَ [for إِذْكَرَ, which is for إِذْكَرَ], as mentioned by Sb; (M;) and ظَنَانَةٌ, (so accord. to a copy of

the M,) or ظَنَانَةٌ, like كَنَانَةٌ, (TA,) signifies the same. (M, TA) the pl. of ظَنَّةٌ is ظُنُنٌ. (S, K.) One says, هُوَ طَبِيبِي وَعِنْدَهُ طَبِيبِي, meaning *He is the place [i. e. object] of my suspicion.* (TA) — And [hence] + A little [like the French "suspçon"] of a thing. (TA)

ظَنَّ see ظَنَّ.

ظَنُونٌ A man who thinks evil (S, M) of everyone (M.) — A man possessing little good or goodness or, as some say, of whom one asks [a thing] thinking that he will refuse, and who is as he was thought to be. (M) [or] ظَنِينٌ has this latter meaning. (TA.) — A man in whose goodness no trust, or confidence, is to be placed. (M) And Anything in which no trust, or confidence, is to be placed, (M, TA,) of water, and of other things, (TA,) as also ظَنِينٌ. (M, TA.) A well (نُورٌ) having little water, (S, M, K,) in the water of which no trust, or confidence, is to be placed (M) or a well, (S, K,) or a drinking-place, (M,) of which one knows not whether there be in it water or not (S, M, K.) or water which one imagines, or supposes, to exist, but of which one is not sure (TA.) كُلُّ مَيَّةٍ ظَنُونٌ is a saying mentioned, but not expl., by IAM, [app. meaning *Every death is doubtful as to its consequence except slaughter in the way, or cause, of God*; but ISd says,] in my opinion the meaning is that it is of little good and profit. (M.) دَيْنٌ ظَنُونٌ means *A debt of which one knows not whether he who owes it will pay it or not.* (A'Obeid, T, S, M, K.) it is said in a trad. of 'Omar that there is no poor-rate in the case of such a debt (TA) — Also A man suspected in relation to his intellect, or intelligence. (Abou-Tālib, TA) And A woman suspected in relation to her grounds of pretension to respect, or honour, on account of lineage &c. (TA) And A woman of noble rank or quality, who is taken in marriage, (M, K,) from a desire of obtaining offspring by her, when she is advanced in age. (M.) — Also A weak man. (K. [See also ظَنِينٌ.]) — And A man having little artifice, cunning, ingenuity, or skill. (K.)

ظَنِينٌ Suspected; (T, S, M, Mgh, Mṣb, K;) applied to a man; (S, M;) i. q. ظَنُونٌ, (Mṣb, Mṣb,) in this sense: (Mṣb) pl. ظَنَانَةٌ. (M, TA.) Thus in the saying in the Kur [lxxx. 24], وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ, (T, M, Mṣb,) meaning *And he is not suspected as to what he makes known from God, of the knowledge of that which is undiscoverable*, as is related on the authority of 'Alee; or, accord. to Fr, it may mean *weak*; for ظَنِينٌ may have this meaning like as ظَنُونٌ has. (T) some read بَصِينٍ. (TA in art. بَصِينٌ, q. v.) كِبَادَةٌ ظَنِينٌ, which is said in a trad. to be not allowable, is *The testimony of one who is suspected as to his religion.* (TA.) And نَمَسَ ظَنَانٌ means [*A soul, or person,*] suspected. (TA.) — Also One who treats, or regards, another, or others, with enmity, or hostility; (T,

M;) because of his evil opinion and the evil opinion of which he is an object. (M.) — See also ظُنُونٌ, in two places.

ظَنَانَةٌ or ظَنَانَةٌ see ظَنَّةٌ.

ظَنَانٌ: see ظَنِينٌ.

ظَنَّ One who opines, or conjectures, much [and] in an evil manner, as also ظَنَّ. (TA.)

أُظُنُّ [*Such as is more, or most, fit that one should think of him to do a thing.*] You say, نَظَرْتُ إِلَى أَطْيَبِهِمْ أَنُ يَفْعَلَ ذَلِكَ *I looked towards him who was the most fit of them that I should think of him to do that.* (M, TA.)

أُظُونُ see ظَنَّ, near the end.

مَظَنَّةٌ (M, Mgh, Mṣb, TA,) of which مَظَنَّةٌ, mentioned by Ibn-Mālik and others, and مَظَنَّةٌ, are dial. vars., (TA,) or [rather] مَظَنَّةٌ سَيِّئَةٌ, (IF, S, Mṣb, K, TA,) signifies *The place, (IF, S, Mṣb, K, TA,) and the accustomed place, (IF, S, Mṣb, TA,) in which is thought to be the existence, (S, K, TA,) of a thing, (IF, S, Mṣb, K, TA,) [a place] where a thing is thought to be. (M) or it signifies, (Mgh, Mṣb,) or signifies also, (S,) a place where a thing is known to be. (S, Mgh, Mṣb) [a thing, and a person, in which, or in whom, a thing, or quality, is thought, supposed, presumed, suspected, inferred, known, or accustomed, to be, or exist:] accord. to IATH, by rule it should be مَظَنَّةٌ. (TA) [it may therefore be properly rendered *a cause of thinking, &c., the existence of a thing; and مَظَنَّةٌ لَكِنَّا may be well expl. as meaning a thing, and a person, that occasions one's thinking, supposing, presuming, suspecting, inferring, or knowing, the existence of such a thing or quality, in it, or in him. and hence, an indication, or evidence, or a symptom, diagnostic, characteristic, sign, mark, or token, of the existence of such a thing or quality:] the pl. is مَظَانٌ. (M, Mgh, Mṣb, TA.) One says, مَوْضِعٌ مَظَنَّةٌ مِنْ فُلَانٍ i. e. *Such a place is a place in which such a one is known [&c.] to be.* (S, TA.) And فُلَانٌ مَظَنَّةٌ مِنْ كَذَا i. e. *Such a one is one in whom such a thing, or quality, is known [&c.] to be.* (Lh, T.) And فُلَانٌ مَظَنَّةٌ لِلْخَيْرِ i. e. *Such a one is one in whom good, or goodness, is thought [&c.] to be.* (Ham p 437.) And En-Nābighah says,**

فَإِنْ يَكْ عَامِرٌ قَدْ قَالَ جَهْلًا

فَإِنَّ مَظَنَّةَ الْجَهْلِ السَّبَابُ

[And if 'Amir has spoken ignorantly, verily youthfulness is a state in which ignorance is usually found to exist]: (S, Mṣb:*) or, as some relate the verse, السَّبَابُ [so that the meaning is, *mutual reviling is an act in which &c.*] (S) or, accord. to another relation, the latter hemistich is

فَإِنَّ مَظَنَّةَ الْجَهْلِ السَّبَابُ

aor. ٤, (TA,) inf. n. ظَهَرَ; (TK;) and ٥ ظَهَرَهَا, (K, TA,) in some copies of the K ٥ ظَهَرَهَا, (TA,) and ٥ اظهرها, (K,) inf. n. اِظْهَرُ, (TA;) and ٥ اِظْهَرَهَا, (K,) of the measure اَفْعَل; (TA,) † *He held the object of my want in little, or light, estimation, or in contempt,* (S, A,) [lit.] *he put it behind [his] back,* (S, K,) *as though he put it away, [out of his sight,] and paid no regard to it.* (S, TA) One says also, *يَطْهَرُونَ بِيَهُمْ وَلَا يَنْتَقِبُونَ* [They hold them in contempt, and do not pay any regard to their ties of relationship] (S) — See also 10, in three places. = ٥ طَهَّرَهُ, (O, K,) aor. ٤, inf. n. طَهَّرَ, (K,) *He struck, or smote,* (TA,) *or hit, or hurt,* (O, K,) *his back.* (O, K, TA.) = طَهَّرَ, (S, O, K,) aor. ٤, (K,) inf. n. طَهَّرَ, (O, K,) *He (a man, S, O) had a complaint of his back.* (S, O, K) = طَهَّرَ, (JK, O, L,) or طَهَّرَ, (K,) [but this is app. a mistranscription,] inf. n. طَهَّرَ, (S, O, L, K,) said of a camel, (JK, S, O,) *He was, or became, strong* (JK, S, O, L, K) *in the back.* (L, K)

2: see 1, near the middle: — and again, in the last quarter — and see also 3 — طَهَّرَ الثَّوْبَ [and ٥ اظهره, contr. of طَهَّرَ and اِظْهَرَهُ] *He faced the garment, or piece of cloth, put a facing, or an outer covering, (طَهَّرَ,) to it.* (TA.) = See also 4, last sentence.

3 طَاهِرُهُ, (A,) inf. n. مُطَاهَرَةٌ, (S, O, Mgh,) *He aided, or assisted, him;* (S, A, O, Mgh,) *as also عَلَيْهِ طَهَّرَ.* (Th, K.) And طاهر عليه *He aided, or assisted, against him.* (TA.) — طاهر به. see 10. — طاهر بينهما, (K,) i. e. (TA) *طاهر بينهما* (S, A, Mgh, TA,) and *دَرَعَيْنِ* (A, Mgh, TA,) and *نَعْلَيْنِ* (TA,) i. q. طَارَقَ نَيْبَهَا, (S, TA,) or طَارَقَ, (A, K, TA,) i. e. (TA) *He put them on, or attired himself with them, [namely, two garments, and two coats of mail, and two sandals or soles, or rather, when relating to two soles, he served them together,] one over, or outside, the other.* (Mgh, TA:) app. from تَطَاهَرُ in the sense of “mutual aiding or assisting.” (IAth.) The phrase طاهر بدرعَيْنِ requires consideration; and the ب in it should be regarded as meant to denote conjunction; not as a part of the necessary complement of the verb. (Mgh.) طاهر الدرع is said to signify *لَا مَ بَعْضَهَا عَلَى بَعْضٍ* [app. meaning *He folded over and fastened one part of the coat of mail upon another.*] (TA.) And طاهر عليه means *He threw upon him* (i. e. a horse) *housings or coverings [one over another].* (TA in art. حَض.) = طاهر من أمْرَاتِهِ, (S, Mgh, O, Mgh, K,) inf. n. طَهَّرَ (S, Mgh, Mgh, K) and مُطَاهَرَةٌ (JK, TA;) and تَطَاهَرُ مِنْهَا (A, Mgh, O, TA,) and اِطْهَرُ (Mgh;) and تَطَهَّرُ مِنْهَا (S, Mgh, K,) and اِظْهَرُ (O, TA;) and طَهَّرُ مِنْهَا (S, O, K,) inf. n. تَطَهَّرَ (S;) signify the same; (O;) *He said to his wife كَظِيرَ أُمِّي* [Thou art to me like the back of my mother]; (S, Mgh, Mgh, K;) [as though he said رُكُوبَكَ]

Bk. I.

رُكُوبَكَ لِلنِّكَاحِ حَرَامٌ عَلَى; meaning *كَرْكُوبِ أُمِّي لِلنِّكَاحِ*; the back being specified in preference to the نَظْن or فَحْد or فَج because the woman is likened to a beast that is ridden, and the act of نِكَاح to that of رُكُوب the phrase being a form of divorce used by the Arabs in the Time of Ignorance. (Msb, TA.) In the K in lvi. 2 [and 4], some read يَطْهَرُونَ; some يَطْهَرُونَ; and 'Asim read يَطْهَرُونَ. (Bd) The verb is made trans. by means of مِنْ because the man who uttered this sentence estranged himself from his wife. (IAth)

4. اظهره *He made it apparent, overt, open, perceptible or perceived, manifest, plain, or evident, he showed, exhibited, manifested, displayed, discovered, revealed, or evinced, it, or put it forth* (S, O, K.) [it is also used in relation to a saying, and an action, and the like, as meaning *it showed, &c., as above, or it bespoke, it*] and Mtr relates his having heard from one worthy of reliance of the people of Baghdad, that they say ٥ تَطَاهَرْتُ بِهِ in the place of اُظْهَرْتُهُ, and scarcely ever employ اظهر in its usual sense. (Haj p. 85.) [Hence, اظهر التضعيف *He made the doubling of a letter distinct; as in لَحَحْتُ*, which, accord to a general rule, should be لَحَّحْتُ. opposed to اُدْعَمَ. And اظهر له كذا *He showed, &c., to him such a thing* and *he made a show of, professed, pretended, or feigned, to him such a thing* as, for instance, love.] — اَعْلَنْتُ بِهِ اُظْهَرْتُ بَعْلَانِ means *He prepared him, namely, a camel, [a phrase which I have not found except in this instance, app. I elevated, or exalted, such a one like اَعْلَنُهُ, which has this meaning]:* (S, IKtt, L, TA:) or اَعْلَنْتُ بِهِ [app. meaning *I made such a one to be, or become, publicly known*]: (so in the O.) [but the former explanation seems to be regarded by SM as the right; for he remarks that,] accord. to all the copies of the K, the explanation is اَعْلَنَ بِهِ, and refers to طَهَّرَ بَعْلَانِ [instead of اُظْهَرْتُ]; so that what its author says in this case differs in two points of view from what is found in the “Kitáb el-Abniyeh” of IKtt, in which the اَعْلَنْتُ in ى has been marked as correct, and in the L [as well as in the S], (TA.) = اظهره الله على عدوه means *God made him to overcome, conquer, subdue, overpower, master, gain the victory over, or prevail over, his enemy.* (S, A, O, TA.) — And [hence] اظهره عليه *He (God) made him to know it, or become acquainted with it: you say, مَا اُظْهَرَنِي اللهُ عَلَى سُرْقِ مِثْيَ* what had been stolen from me. (TA.) = See also 1, last quarter, in two places. = And see 2. = اظهر signifies also *He entered upon the time called the طَهْرَة:* (A, Mgh, K.) or the time called the طَهْر, (Msb.) And *He went, or journeyed, in the time called the طَهْرَة;* as also ٥ اظهر, (K,) inf. n. تَطَهَّرَ. (TA:) or the time called the طَهْر. (S, O.)

5. اظهره and تظهر. see 3, latter half, in three places.

6 see 1, first sentence. — and see also 4, first sentence — *تظاهروا They aided, or assisted, one another* (S, O, K.) And *تظاهروا عَلَى قُلَانٍ They leagued together, and aided one another, against such a one.* (Ibn-Buzurj, TA in art. صعر.) — Also *They regarded, or treated, one another with enmity, or hostility, or severed themselves, one from another* (S, Mgh, K) as though they turned their backs, one upon another (S:) or, because they who do so turn their backs, one upon another. (Msb.) Thus the verb has two contr. meanings. (K.) — *تظاهر مِنْ أَمْرَاتِهِ* see 3, latter half, in three places.

8 اِظْهَرُ: see 1, last quarter.

10. استظهر به *He sought aid, or assistance, in, or by means of, him, or it,* (S, O, Mgh, K, TA,) عَلَيْهِ [against him, or it], as also استظهره. (TA.) [In the CK, after the explanation of استظهر به, is an omission, to be supplied by the insertion of وَقَرَهُ] One says, *استظهر بِالْعَوَائِدِ عَلَى الثَّوَابِ* [He sought aid in wealth against calamities, or afflictions] (Msb) And به طاهر signifies the same as استظهر [in this sense or in another of the senses expl. in what follows]. (TA.) — And طَهَّرْتُهُ بِهِ, and طَهَّرْتُ ٥ بِهِ, and استظهرت بالشئ, *I put the thing behind my back for protection, or security* (Har p. 265.) — And استظهر *He prepared for himself a camel, or two camels, or more, for future need:* (T:) and استظهره, and استظهر به, *He prepared him, namely, a camel, for future need* (K) and استظهر بغيرين *He prepared for himself two camels for future need* (T. [See طَهَّرَ]) — Hence, (T,) استظهر signifies also *He used precaution* (T, Mgh) with respect to anything. (T.) *he secured himself, (استَوْتَقَ) by using precaution; as, for instance, a woman does by remaining three days, before she performs the ablution termed غُسل, and prays, after the usual period of the menses.* (T, L.) One says, *يُسْتَحَبُّ الْإِسْتِظْهَارُ بِغَسَلَةٍ ثَانِيَةٍ وَثَلَاثَةٍ* The using precaution by a second and a third washing, to make sure of being pure, is approved. (Er-Ráfi'ee, Mgh.) And استظهرت *I adopted the most fit, or proper, way, and used precaution, in seeking to attain the thing.* (Msb.) — See also 1, in the middle of the latter half.

٥ طَهْر The back; contr. of بَطْن. (S, A, O, Mgh, K.) in a man, from the hinder part of the كَاهِل [or base of the neck] to the nearest part of the buttocks, where it terminates: (TA.) in a camel, the part containing six vertebrae on the right and left of which are [two portions of flesh and sinew called the] مَنَافِي. (AHeyth, T, O:) of the masc. gender: (Lh, A, K.) pl. [of pauc.] اُظْهَرُ, and [of mult.] طَهْرَانِ and طَهْرَانِ (Msb, K.) — رَجُلٌ خَفِيفُ الظَّهْرِ † *A man having a small household to maintain: and ثَقِيلُ الظَّهْرِ † having a large household to maintain.* (K, TA.) — اَنْتَ عَلَى كَظِيرِ أُمِّي hold to maintain. (K, TA.) —

أُمِّي *Thou art to me like the back of my mother* · said by a man to his wife (S, Mgh, Msb, K.) [This has been expl. above · see 3.] — عَدَا فِي ظَهْرِهِ † *He stole what was behind him* · (A.) [or he acted wrongfully in respect of what was behind him for] لَيْسَ عَادِي ظَهْرٍ is expl. by the words عَدَا فِي ظَهْرِهِ فَسَرَقَهُ [so that it app. means † *A thief who has acted wrongfully in respect of what was behind one, and stolen it*]. (O, K.) — أَقْرَانُ الظُّهُرِ (S, O, K) and الظُّهُورُ (O, TA) *Adversaries who come to one from behind his back, in war, or fight*. (S, O, K, TA.) In the copies of the K, يُجُونُكَ is erroneously put for يَجِيؤُوكَ. (TA.) You say also, فَلَانٌ قَرْنُ الظُّهْرِ *Such a one is an adversary who comes to one from behind, unknown*. (IAar, Aq) — قَتَلَهُ ظَهْرًا † *He slew him unexpectedly; he assassinated him*; syn. عَيْلَهُ. (IAar, TA) — جَعَلَنِي بِظَهْرٍ † *He cast me off*. (TA.) And حَاجَتُهُ بِظَهْرٍ † *I cast his want behind my back*: (AO, K) and جَعَلَهَا ظَهْرِيَّةً signifies the same · (S.) and جَعَلَهَا ظَهْرِيًّا (K,) and ظَهْرِيَّةً: (TA.) or the former of the last two phrases signifies *he held it in contempt*; as though ظَهْرِيًّا were an irreg. rel. n. from ظَهْرٌ. (TA.) or جَعَلَهَا ظَهْرِيًّا signifies *he neglected, or forgot*, (S, O, Msb,) him, as in the Kur. xi. 94, (S, O,) or *it*, namely, what was said. (Msb) And لَا تَحْغَلْ حَاجَتِي *Forget not thou, or neglect not, my want* (S.) and جَعَلَهُ ظَهْرِيًّا signifies *he forgot it*; as well as جَعَلَهُ بِظَهْرٍ. (A.) And جَعَلْتُ هَذَا الْأَمْرَ جَعَلْتُ هَذَا الْأَمْرَ رَمَيْتُهُ بِظَهْرٍ, † *I cared not for this thing*. (Th, O) — فَلَانٌ مِنْ وَدِّ الظُّهْرِ † *Such a one is of those who do not belong to us: or of those to whom no regard is paid* (TA.) or of those who are held in contempt, and to whose ties of relationship no regard is paid. (S, TA.) — هُوَ أُنْسٌ عَمِّهِ ظَهْرًا † [He is his cousin on the father's side,] *distantly related*. contr. of دُنْيَا [and لَحَا] (Aq, A, O, TA.) — رَحَعَ عَلَى ظَهْرِهِ † *He receded, retired, or retreated*. (K) in art. بَيْنَ ظَهْرَيْنِهِمَا, and هُوَ نَارِلٌ بَيْنَ ظَهْرَيْنِهِمَا (S, A, O, Msb, K,) in which latter the † and ن are said by some to be added for corroboration, (Msb,) and for which one should not say بَيْنَ ظَهْرَيْنِهِمَا (IF, S, O, Msb, K,) and أَظْهَرَهُمْ (Msb, K,) † *He is making his abode in the midst of them; in the main body of them*: (K, TA.) originally meaning he is making his abode among them for the purpose of seeking aid of them and staying himself upon them: as though it meant that the back of one of them was before him, and that of another behind him, so that he was defended in either direction afterwards, by reason of frequency of usage, it came to be employed to signify abiding among a people absolutely. (IAth, Msb) You say also هُوَ بَيْنَ ظَهْرَيْنِ, and بَيْنَ ظَهْرَيْنِهِ, meaning *It (anything)*

is in the midst, or main part, of it, namely, another thing. (TA.) — تَقِيَّتُهُ بَيْنَ الظُّهْرَيْنِ, and بَيْنَ الظُّهْرَيْنِ (S, O, Msb, K,) † *I met him during the day*, (Msb,) or *during the two days*, (S, O, K,) or *during the three days*, (K,) or *the days* · (S, O, Msb) from the next preceding phrase. (TA.) And أَتَيْتُهُ مَرَّةً بَيْنَ الظُّهْرَيْنِ † *I came to him one day* or, accord. to Abou-Fak'as, *on a day between two years*. (Fr) And رَأَيْتُهُ بَيْنَ ظَهْرَانِي وَاللَّيْلِ † *I saw him between nightfall and daybreak*. (TA.) And جِئْتُ بَيْنَ ظَهْرَانِي وَالسَّهَارِ † [I came to him between the beginning and end of the day]. (A.) — تَعَلَّبَ ظَهْرًا لِبَطْنٍ † *It turned over and over, or upside down*, (lit. *back for belly*), as a serpent does upon ground heated by the sun. (S and TA in art. قلب.) [Hence,] قَلَبْتُ الْأَرْضَ ظَهْرًا لِبَطْنٍ † [I turned the earth over, upside-down] (A) And [hence,] قَلَّبَ أَمْرَهُ ظَهْرًا لِبَطْنٍ (O, TA,) and ظَهْرُهُ لِبَطْنِهِ, and ظَهْرُهُ لِبَطْنِهِ, and ظَهْرُهُ لِبَطْنِهِ, which last form is preferred by El-Farezdaq to the second, because [as in the third form] the second of the two words is determinate like the first word, † *He meditated, or managed, the affair with forecast, and well*. (O, TA.) — The Arabs used to say, هَذَا ظَهْرُ السَّمَاءِ and هَذَا بَطْنُ السَّمَاءِ, both meaning † *This is the apparent, visible, part of the sky*. (Fr, Az) And the like is said of the side of a wall, which is its بَطْنٌ to a person on the same side, and its ظَهْرٌ to one on the other side. (Az.) — مَا نَزَلَ مِنَ الْقُرْآنِ آيَةٌ إِلَّا † [part of] a saying of Moḥammad, [of which see the rest voce مُطْلَعٌ] means † *Not a verse of the Kur-an has come down but it has a verbal expression and an interpretation* · (K, TA) or a verbal expression and a meaning · or that which has an apparent and a known [or an ecoteric] interpretation and that which has an intrinsic [or esoteric] interpretation · (TA.) or narration (K, TA) and admonition (TA.) or [it is to be read and to be understood and taught; for] by the ظَهْرُ is meant the reading; and by the بَطْنُ, the understanding and teaching. (TA.) [See also بَطْنٌ] — بَطْنٌ signifies also † *Camels on which people ride, and which carry goods*; (S, A, O, K, TA;) *camels that carry burdens upon their backs in journeying*: (TA.) [or] a beast: or a camel for riding. (Mgh:) pl. ظَهْرَانٌ. (TA.) It is said in a trad. of 'Arfajoh, قَتَاوَلِ السَّيْفِ مِنَ الظُّهْرِ *And he reached, or took in his hand, the sword from the camels for carrying burdens and for riding*: and in another, أَتَاؤُنْ دُونَكَ لَنَا فِي نَحْرِ ظَهْرِنَا *Dost thou permit us to slaughter our camels which we ride?* (TA.) And one says also, هُوَ عَلَى ظَهْرٍ † *He is determined upon travel*: (K.) as though he had already mounted a beast for that purpose. (TA.) — [Hence, app.] † *Property consisting of camels and sheep or goats*: (TA.) or *much property*. (K, TA.)

— † The short side [or lateral half] of a feather (S, O, K) pl. ظَهْرَانٌ. (S, M, K, TA, &c.) opposed to بَطْنٌ, sing. of نَطْنَانٌ, (TA,) which latter signifies the “long sides” (S, TA) and ظَهْرٌ signifies the same as ظَهْرٌ (K,) or the same as ظَهْرَانٌ, being an irregular pl.; and this is meant by the saying الظُّهَارُ بِالصَّمِّ الحَمَاعَةُ, mentioned in a later place in the K [in such a manner as to have led to the supposition that ظَهْرٌ is also syn. with حَمَاعَةُ] (TA) AO says that among the feathers of arrows are the ظُهَارُ, which are those that are put [upon an arrow] of the ظَهْرُ [or outer side] of the عَسِيبِ [app. here meaning the shaft] of the feather; (S, TA,) i. e., the shorter side, which is the best kind of feather; as also ظَهْرَانٌ sing. ظَهْرٌ. (TA) ISd says that the ظَهْرَانُ are those parts of the feathers of the wing that are exposed to the sun and rain · (TA) Lth says that the ظُهَارُ are those parts of the feathers of the wing that are apparent. (O, TA.) One says, وَلَا تَرْنُ بِنَطْنَانٍ *Feather thine arrow with short sides of feathers, and feather it not with long sides of feathers*. (S, TA.) [Do Sacy supposes that ظَهْرٌ and نَطُونٌ are also pls. of ظَهْرٌ and بَطْنٌ thus used: (see his “Chrest. Arabo,” sec. ed, tome ii., p. 374) but his reasons do not appear to me to be conclusive] — ظَهْرَانٌ and ظَهْرَانٌ are also used as epithets. you say, رَسَتْ ظَهْرَانٌ and رَسَتْ ظَهْرَانٌ. (TA) — ظَهْرُ الْكَفِّ and ظَهْرُهَا mean † *The back of the hand*. And in like manner, ظَهْرُ الْقَدَمِ and ظَهْرُهَا mean † *The upper, or convex, side, or back, of the human foot, corresponding to the back of the hand, including the instep*: opposed to بَاطِنٌ and بَاطِنٌ. And ظَهْرُ اللِّسَانِ means † *The upper surface of the tongue* — And ظَهْرٌ also signifies † *A way by land*. (S, M, O, Msb, K.) This expression is used when there is a way by land and a way by sea. (M.) You say, سَارُوا فِي طَرِيقِ الظُّهْرِ † *They journeyed by land*. (A.) — And † *An elevated tract of land or ground*; as also ظَاهِرَةٌ: (A) or *rugged and elevated land or ground*; (JK, K;) as also ظَاهِرَةٌ: (JK) opposed to نَطْنٌ, which signifies “soft and plain and fine and low land or ground.” (TA.) and طَوَاهِرٌ [pl. of ظَاهِرَةٌ] signifies † *elevated tracts of land or ground*: (S, K;) you say, هَاجَتْ ظَوَاهِرُ الْأَرْضِ, meaning, † *the herbs, or leguminous plants, of the elevated tracts of land, or ground, dried up*: (Aq, S, L:) and ظَاهِرٌ signifies † *the higher, or highest, part of a mountain*; (ISh, L, TA;) whether its exterior be plain or not: (TA.) and ظَاهِرَةٌ, the same, of anything. (L:) when you have ascended upon the ظَهْرُ of a mountain, you are upon its ظَاهِرَةٌ. (TA.) — سَالَ وَادِيهِمْ ظَهْرًا means † *Their valley flowed with the rain of their own land* · opposed to دُرَّةٌ, meaning, “from other rain:” (IAar, O, K.) or the former signifies *their valley flowed*

with its own rain: and the latter, "with other than its own rain" (TA) and some say **ظَهْرًا**, which Az thinks the better form. (O, TA.) — [Hence, probably,] **أَصْنَتْ مِنْهُ مَطَرٌ ظَهْرٌ** (Sgh, O, K) — And another signification of **ظَهْرٌ** is *What is absent, or hidden, or concealed, from one.* (O, K) — It is sometimes prefixed to another noun to give plainness and force to the expression, as in **ظَهْرُ الْعَيْبِ** and **ظَهْرُ الْقَلْبِ**, meaning **نَعْسُ الْعَيْبِ** and **نَعْسُ الْقَلْبِ** (Msb) or it is redundant in these instances. (Mgh.) Lebeed says, describing a [wild] cow going about after a beast of prey that had eaten her young one,

* **وَتَسَمَّعَتْ رِئَاسَ الْأَنْبَسِ قَرَاعَهَا** *
* **عَنْ ظَهْرِ عَيْبٍ وَالْأَنْبَسِ سَقَامَهَا** *

[And she heard the sound of man, and it frightened her, from a place that concealed what was in it; for man is her malady, i. e., a cause of pain and trouble and death to her]. (TA) meaning, she heard the sound of the hunters, &c. (TA in art. عَيْب.) And you say, **بِظَهْرِ الْعَيْبِ بِهَا**, **تَكَاوَلَهُ يَسْوُهُ** *He carped at him behind the back, or in absence, by saying what would grieve him.* (TA in art. عَيْب.) And **ظَهْرُ الْعَيْبِ** (A, O) or **عَنْ ظَهْرِ عَيْبٍ** (TA) [app., † I spoke it by memory, in the absence of a book or the like; as one says in modern Arabic, **عَلَى الْعَائِبِ**. See also **عَيْبٌ**.] And **قَرَأَهُ عَنْ ظَهْرِ الْقَلْبِ** † *He recited it by heart, or memory; without book.* (L, K) [in the latter, **مِنْ** is put in the place of **عَنْ**; but the right reading is that in the L. and in the CK is an omission here, to be supplied by the insertion of **وَقَرَأَهُ**.] and **قَرَأَهُ عَلَى** and **قَرَأَهُ طَاهِرًا** and **ظَهْرٌ لِسَانِهِ** [signify the same] (K). And **حَمَلَهُ حَمَظُهُ عَلَى ظَهْرِ قَلْبِهِ** like **الْقُرْآنَ عَلَى ظَهْرِ لِسَانِهِ** † [He knew the Qur-ān by heart]. (A, O, TA.) — One says also, **فُلَانٌ يَأْكُلُ عَلَى ظَهْرِ يَدِ فُلَانٍ** † *Such a one eats at the expense of such a one.* (A, O, K.) And in like manner, **الْفُقَرَاءُ يَأْكُلُونَ عَلَى ظَهْرِ أَيْدِي النَّاسِ** † *The poor eat at the expense of the people.* (A, TA.) And **أَعْطَاهُ عَنْ ظَهْرِ يَدٍ** † *He gave him originally; without compensation.* (O, K; but in some copies of the K we find **مِنْ** in the place of **عَنْ**.) It is said [in a trad.], **أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَنَى** † *The most excellent of alms is that which is [derived] from competence; عَنْ نَفْسِ الْغِنَى* (Msb.) or simply **عَنْ غِنَى**, the word **ظَهْر** being here redundant: (Mgh.) or *from manifest competence upon which one relies, and in which he seeks and against calamities, or afflictions: or from what remains after fight:* (Msb.) or *from superfluous property.* (TA.) — See also **ظَهْرٌ** — **ظَهْرٌ قَدْرٌ** means † *An old cooking-pot* (O, K.) pl. **قُدُورٌ ظُهْرٌ** (O.) as though, because of its oldness, it were thrown behind the back. (TA.)

ظَهْرٌ *Midday, or noon* (IAth, TA) or the *time when the sun declines from the meridian* (Msb, K, O, TA) or [the time immediately] *after the declining of the sun* (S, Mgh) masc and fem.; unless when the word **صَلَاةٌ** is prefixed to it, in which case it is fem. only. (Msb) [pl. **أُظْهَارٌ**. See also **ظَهْرِيَّةٌ**.] **صَلَاةُ الظُّهْرِ** means *The prayer [i. e. the divinely-ordained prayer] of midday, or noon* (IAth, TA) or *of the time after the declining of the sun.* (S, O.) In the phrases **أَبْرِدُوا بِالظُّهْرِ** [Defer ye the prayer of midday until the cooler time of day] and **صَلَّى الظُّهْرَ** [He performed the prayer of midday], the prefixed noun (**صَلَاةٌ**) is suppressed. (Mgh.) — **سَالٌ** **ظَهْرًا**: see **ظَهْرٌ**, last quarter.

ظَهْرٌ (S,) or **ظَهْرِيٌّ** (K,) [the former agreeable with analogy, being derived from **ظَهْرٌ**,] *A man (S,) having a complaint of the back.* (S, K) or *having a pain in the back* as also **مُظْهِرٌ** (O, TA.)

ظَهْرٌ. see **ظَهْرِيٌّ**, in three places. — Also *The tortoise.* (O, K)

ظَهْرَةٌ: see **ظَهْرِيٌّ**, in six places.

ظَهْرَةٌ *The goods, or furniture and utensils, of a house or tent;* (IAth, S, O, K, TA;) as also **أَهْرَةٌ** (IAth, TA:) or the former signifies the *exterior of a house, or tent;* and the latter, the "interior thereof." (Th, TA) — And *Abundance of مَالٍ* [i. e. property, or cattle] (TA.) — See also **ظَهْرٌ**.

ظَهْرِيٌّ *A camel prepared for future need;* (T, S, O, K;) *taken, by way of precaution, to bear the burden of any camel that may happen to fail in a journey.* sometimes two or more unladen camels are taken for this purpose. some say that such a camel is thus called because its owner puts it behind his back, not riding it nor putting any burden upon it. (T, TA) the word appears to be an irreg. rel. n. from **ظَهْرٌ**: (ISd, TA:) pl. **ظَهْرَائِيٌّ**, imperfectly decl., because the rel. ي retains its place in the sing. [inseparably; there being no such word as **ظَهْرٌ**: but if it be a rel. n., this pl. is irreg., like **مَهْرَائِيٌّ**]. (S, O, K.) — See **ظَهْرٌ**, first quarter, in five places, for examples of **ظَهْرِيٌّ** and **ظَهْرِيَّةٌ** used tropically.

ظَهْرَانٌ [app. **ظَهْرَانٌ** (which is also a pl. of **ظَهْرٌ** used in several senses), or, perhaps **ظَهْرَانٌ**, as having a dual meaning,] *The upper, thick, pair of wings of the locust.* (AHn, TA.) — [See also **ظَهْرٌ**.]

ظَهْرَانِيَّةٌ, and **ظَهْرَانِيَّةٌ**, and **الظُّهْرَانِيَّةُ**, &c.: see **ظَهْرٌ**, former half, in five places.

ظَهَارٌ *The exterior (K, TA) and elevated (TA) part of a [stony tract such as is called] حَجَرَةٌ.* (K, TA.)

ظَهَارٌ *Pain in the back.* (Az, O, TA.) — See also **ظَهْرٌ**, third quarter, in two places.

ظَهْرِيٌّ: see **ظَاهِرٌ** — Also *An aider, or assistant,* (S, A, O, Msb, K,) and so **ظَهْرِيَّةٌ** (S, K) and **ظَهْرَةٌ** (K) [in one place, in the K, **ظَهْرَةٌ** is expl. by **عَوْنٌ**; but by this is meant, as will be seen below, the same as is meant by **مُعِينٌ**, by which all the three words are expl. in another place in the K, as well as in the S &c.] and *aiders, or assistants;* (S, Mgh,) as also **ظَهْرِيٌّ** and **ظَهْرِيَّةٌ** (TA) the pl. of **ظَهْرِيٌّ** is **ظَهْرَائِيَّةٌ** (O.) It is said in the Kur [xxv. 57], **وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهْرِيًّا** *And the unbeliever is an aider of the enemies of God [against his Lord].* (Ibn-'Arāfeh.) You say also, **فُلَانٌ عَلَى ظَهْرِيٍّ** *Such a one is my aider* (**عَوْنٌ**) *against such a one* and **هَذَا عَلَى ظَهْرِيٍّ** *I am thine aider against this thing, or affair.* (S, O) And it is also said in the Kur [lxvi. 4], **وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ**, [And the angels after that will be his *aiders*] an instance of **ظَهْرِيٌّ** in a pl. sense. (S, O, Msb) for words of the measures **فَعُولٌ** and **فَعِيلٌ** are sometimes masc. and fem. [and sing.] and pl. (S) You also say, **ظَهْرِيَّةٌ** (S, A, K,) and **ظَهْرِيَّةٌ** (A, K,) and **ظَاهِرِيَّةٌ** (K,) *Such a one came among his people,* (S,) or *hisself,* (K,) and *those who performed his affairs for him,* (S, A,) i. e., his *aiders, or assistants.* (A) And **ظَهْرِيٌّ** **وَاحِدَةٌ** *They aid one another against the enemies* (TA.) — Also *Strong in the back;* (K,) *sound therein* (Lth) and so **مُظْهِرٌ** (S, O, K.) applied to a man. (S) or *hard and strong, whether in the back or any other part is not said:* (TA:) in this sense, (TA,) or as signifying *strong,* (S, O,) applied to a camel: fem. with ة. (S, O, TA.) — Also *A camel whose back is not used, on account of galls, or sores, upon it: or unsound in the back by reason of galls, or sores, or from some other cause.* (Th.) Thus it has two contr. significations. (TA.) — See also **ظَهْرٌ**.

ظَهْرَاءَةٌ [The facing, or outer covering, or] *what is uppermost,* (TA,) *what is apparent* (Msb, TA) *to the eye,* (Msb,) *not next the body,* of a garment; (TA;) and in like manner, *what is uppermost and apparent, not next the ground,* of a carpet; (TA;) as also **ظَاهِرَةٌ** (JK) contr. of **بِطَانَةٌ** (S, O, Msb, K:) pl. **ظَهْرَائِرٌ**. (TA)

ظَهْرِيَّةٌ *The point of midday.* (M, A, K:) or only *in summer* (M, K:) or i. q. **هَاجِرَةٌ** [i. e. *midday in summer or when the heat is vehement: or the period from a little before, to a little after, midday in summer: or midday, when the sun declines from the meridian, at the ظَهْر:* or *from its declining until the غَضْرُ.* (S, O, TA.)] or the **هَاجِرَةُ**, which is *when the sun declines from the meridian:* (Msb.) or the *vehement heat of midday:* (IAth, TA.) or i. q. **ظَهْرٌ** [q. v.]; (Az, TA:)

pl. طَهَائِرُ. (TA.) You say, أَتَيْتُهُ حَدَّ الظَّهِيرَةِ [I came to him at the point of midday in summer, &c.] and حِينَ قَامَ قَائِمُ الظَّهِيرَةِ [when the sun had become high, and the shade had almost disappeared: so expl. in art. قَوْم]. (§, O.) And أَتَرُدُّ عَنْكَ مِنَ الظَّهِيرَةِ Stay thou until the midday-heat shall have become assuaged, and the air be cool. (L in art. فَيْح.) And hence, in a trad. of 'Omar, when a man came to him complaining of gout in the feet, he said, كَدَبْتَكَ الطَّهَائِرُ, meaning Take thou to walking during the heat of the maddays in summer. (TA.)

طَهَارَةٌ One of the modes of seizing [and throwing down] in wrestling: or i. q. شَغْرِيَّةٌ. (K.) the twisting one's leg with the leg of another in the manner that is termed سَعْرِيَّةٌ, and so throwing him down: one says, أَحَدَهُ الطَّهَارَةَ and السَّغْرِيَّةُ [He seized him and threw him down by the trick above described]. both signify the same (ISH, O) or طَهَارِيَّةٌ signifies the throwing one down upon the back. (Ibn-'Abbād, O, K.) — And (hence, as being likened thereto, TA) † A certain mode, or manner, of compressing, or cortus. (O, K, TA.) — And أَوْتَقَهُ الطَّهَارَةَ He bound his hands behind his back. (Ibn-Buzurj, O, K, TA.)

ظَاهِرٌ [Outward, exterior, external, extrinsic, or exoteric and hence, appearing, apparent, overt, open, perceptible or perceived, manifest, conspicuous, ostensible, plain, or evident: in all these senses] contr. of بَاطِنٌ (§, K, TA.) and so ظَهِيرٌ. (TA.) [Hence, ظَاهِرًا Outwardly, &c.: and apparently; &c. and فِي الظَّاهِرِ in appearance. And كَذَا الظَّاهِرُ أَنَّهُ It appears, or it seems, or what seems to be the case is, that it is so, or thus. And ظَاهِرٌ فِيهِ كَذَا ظَاهِرٌ فِيهِ, meaning A person, or thing, in whom, or in which, such a quality is apparent, or manifest, &c. see an ex. in a verse cited in the first paragraph of art. طَعْن.] See also مُظْهِرٌ. — [Hence also,] عَيْنٌ ظَاهِرَةٌ A prominent eye; (§, O, K, TA.) that fills its cavity. (TA.) — And هَذَا ظَاهِرٌ أَنَّهُ † This is a thing, or an affair, of which the disgrace is remote from thee (§, TA.) or does not cleave to thee. (TA.) And هَذَا عَيْبٌ ظَاهِرٌ عَنكَ † This is a vice, or fault, that does not cleave to thee. (A.) A poet says, (namely, Kutheiyar, accord. to a copy of the §, or Abou-Dhu-eyh, TA.)

وَعَيَّرَهَا الْوَاثُونَ ابْنِي أُحِبَّهَا

وَتِلْكَ سَكَاةٌ ظَاهِرٌ عَنْكَ عَارَهَا

† [And the slanderers taunted her with the fact of my loving her; but that is a fault of which the disgrace is remote from thee]. (§, TA.) — [الظَّاهِرُ also signifies The outside, or exterior, of a thing. You say, نَزَلَ ظَاهِرُ الْمَدِينَةِ He

alighted, or took up his abode, outside the city: comp. طَاهِرٌ. Hence,] طَاهِرُ الْكَفِّ and طَاهِرُ الْقَدَمِ; and another signification of طَاهِرٌ. for all of which see طَهَّرَ, third quarter. — [Also The external, outward, or extrinsic, state, condition, or circumstances, of a man: and the outward, or apparent, character, or disposition of the mind opposed to الْبَاطِنُ.] — One says also, فَلَانٌ طَاهِرٌ عَلَى فَلَانٍ Such a one has the ascendancy, or mastery, over such a one; is conqueror of him, or victorious over him (TA.) And هَذَا أَمْرٌ طَاهِرٌ بِكَ This is a thing, or an affair, that overcomes, or overpowers, thee. (TA.) And هَذَا أَمْرٌ طَاهِرٌ عَلَى كَذَا This is an affair which thou hast power to do (TA.) [And هُوَ طَاهِرٌ عَلَى كَذَا He is a conqueror, a winner, an achiever, or an attainer, of such a thing see an ex. voce عَرَبَ, near the end.] And الطَّاهِرُ is one of the names of God, meaning The Ascendant, or Predominant, over all things or, as some say, He who is known by inference of the mind from what appears to mankind of the effects of his actions and his attributes. (IATH, TA.) — حَاجَتُهُ عِنْدَكَ ظَاهِرَةٌ means † His want is in thine estimation [an object of contempt, or neglect, as though] cast behind the back. (O, * TA.) — قَرَأَهُ طَاهِرًا see طَهَّرَ, towards the end of the paragraph. — سَاءَ طَوَاهِرُ Sheep, or goats, that come to the water every day at noon. (TA.)

طَهَّرَ as a subst.; and its pl. طَوَاهِرُ: see طَهَّرَ, in four places, in the third quarter of the paragraph. [Hence,] قُرَيْشُ الطَّوَاهِرِ Those, of Kureysh, that dwell in the exterior of Mekkeh, (O,) upon the mountains thereof, (K, * TA,) or upon the higher parts of Mekkeh (TA.) those who dwell in the lower parts are called قُرَيْشُ الْبِطَاحِ; (O, * TA,) and these are the more honourable, (O, TA, +) because they are neighbours of the House of God. (O.) — See also طَهَارَةٌ. — And see ظَهِيرٌ. — Also The coming of camels, (§, O, K, TA,) and of sheep or goats, (TA,) to the water every day, at noon. (§, O, K, TA.) One says, of camels, [and of sheep or goats,] تَرُدُّ الطَّاهِرَةَ [They come to the water every day, at noon]: and Sh says that they return from the water at the عَصْرُ. (TA.) And شَرِبَ الْغَرَسُ طَاهِرَةً The horse drank every day, at noon. (TA.) طَاهِرَةُ الْغَيْبِ [The coming to the water at noon on alternate days] is for sheep or goats; scarcely ever, or never, for camels; and is a little shorter [in the interval] than what is called [simply] الْغَيْبُ. (O, TA.)

مَظْهَرٌ i. q. مَصْعَدٌ [i. e. A place of ascent, or a place to which one ascends]; (O, K; in some copies of the latter of which, both words are erroneously written with damm to the م; TA;) and دَرَجَةٌ [as meaning a degree, grade, rank, condition, or station, or an exalted, or a high, grade, &c.]: (O.) used by En-Nābighah El-Jaadee as meaning Paradise. (O, TA.)

مُظْهِرٌ Made apparent, &c. — And hence, as also طَاهِرٌ, but the former more commonly, applied to a noun, Explicit; and, elliptically, an explicit noun; opposed to مُضْمَرٌ and صَبِيرٌ (a concealed noun, i. e. a pronoun), and to مُبْهِمٌ (a noun of vague signification).]

مُظْهِرٌ Possessing camels for riding or for carrying goods pl. مُظْهِرُونَ. (§, * K, * TA) — And A camel made to sweat by the طَهِيرَةِ [or vehement heat of midday in summer]. (Sgh, K, TA.) And accord. to As, one says, أَتَانَا فَلَانٌ مُظْهِرًا, meaning Such a one came to us in the time of the طَهِيرَةِ [or midday in summer, &c.] but accord. to A'Obeyd, others say مُظْهِرًا, without teshdeed; and this is the proper form. (§) or both mean, in the time of the طَهِيرِ. (O)

مُظْهِرٌ see طَهِيرٌ, near the end of the paragraph.

مُظْهِرٌ see مُظْهِرٌ.

مَظْهُورٌ pass. part. n. of طَهَّرَ [q. v.]. — See also طَهَّرَ.

طور

3. طَائِرٌ, occurring in a trad. for طَائِرٌ: see 3 in art. طَارَ.

طوف

1. حَاةٌ يَطْوِفُهُ He came driving him away; as also يَطَافُهُ. (Ibn-'Abbād, O, K.)

ظَافٌ: see what follows, in three places.

ي. e. بِظَافِهَا and أَحَدَهُ يَطْوِفُ رَقَبَتِهِ [He took him, or laid hold upon him,] by the skin of his neck. (O, K:) or أَخَذَ يَطْوِفُ رَقَبَتِهِ and بِظَافِهَا i. e. [he laid hold upon] the whole of his neck. or the pendent hair in the hollow of the back of his neck (M:) i. q. رَقَبَتِهِ. [&c.]. (§. [See more voce صَوَفٌ: and see ظَلِيفٌ, last sentence.]) And تَرَكْتُهُ يَطْوِفُ رَقَبَتِهِ (Ibn-'Abbād, O, K) and بِظَافِهَا (K,) and يَطْوِفُ قَعَاهُ (Ibn-'Abbād, O,) I left him alone. (Ibn-'Abbād, O, K.) [And نَجَا يَطْوِفُ نَفْسِهِ He hardly escaped. (Freytag from the Deewān of the Hudhalees.)]

ظى

2. حَسَنًا وَطَيِّبًا طَاءَ حَسَنَةً I made [or wrote] a beautiful ظ. (M, * TA.)

طَاءَ, also pronounced طَا, (TA,) A letter peculiar to the Arabic language [i. e. the letter ظ]: (Kh, T, TA, &c.) masc. and fem.: as masc., its pl. is أَطْوَاءُ; and as fem., طَائَاتُ. (TA. [See art. ظ.])

ظهير

ظَاهِرٌ, for ظَهِيرٌ: see the latter, in art. طَارَ.

ع

The eighteenth letter of the alphabet · called عَيْن. It is [one of the letters termed مَجْهُورَة, or vocal, i. e. pronounced with the voice, not with the breath only; and] of the letters termed حَلْقِيَّة [or faucial]; these being ع and ح and ه and خ and غ [and إ]; the lowest of which in its place of utterance is ع; wherefore Kh [in the composition of his lexicon entitled "Kitāb el-'Eyn"] and several other lexicographers [after him] began their books with [words having] this letter [in their roots], giving the next place to ح, the next to ه, the next to خ, and the next to غ. (L, TA.) It is substituted for ا [in what is termed the عَمَّة of Temeem]; as in عُن for اُن: and for ح; as in عَتِي for حَتِي, and صُبُع for صُبُع: and for غ; as in غَلَامٌ for غَلَامٌ. (MF, TA.) It is never consociated with ح in any word of which the letters are all radicals; unless it be a word compounded of two words, as حَبْعَلٌ from عَلَى. (Kh, TA.) = [As a numeral, it denotes Seventy]

عَب

1. عَبٌ, aor. ٤, (S, Mgh, O, Mṣb,) inf. n. عَبٌ, (S, Mgh, O, Mṣb, K,) He (a man, Mṣb) drank water without taking breath: (O, Mṣb, TA; and T in art. عَبٌ. [this is the sense in which it is generally used:] or he drank water without sipping or sucking in (مِنْ غَيْرِ مَضٍ): (S, O:) thus, (S, O, Mṣb,) in the manner termed عَبٌ, (S, O,) i. e. عَبٌ, (Mṣb,) the pigeon drinks water, like horses and similar beasts; (S, O, Mṣb;) whereas other birds take it sip after sip: (Mṣb.) or he drank water at once, without interrupting the swallowing. AA says, the pigeon drinks thus; differing from the other birds; for these drink by little and little: (Mgh:) [in like manner also] Esh-Shāfi'ee says, the pigeon is a bird that drinks in the manner termed عَبٌ, and cooes; for it does not drink like other birds, by little and little: (TA:) and it is said in a trad. that the liver-complaint (الْكَبَاد) is occasioned by drinking in the manner termed عَبٌ: (S, O, TA:) or عَبٌ signifies [simply] the drinking water: or the gulping, or swallowing down; or the doing so uninterruptedly; (K, TA:) or the drinking water

in a single stream, without interruption. (TA.) and the drinking with the mouth from a place, or vessel, containing water, not with the hands nor with a vessel: (K, TA:) you say, عَبٌ فِي الْمَاءِ, and عَبٌ فِي الْإِنَاءِ, he so drank of the water, and from the vessel. and [accord. to some] one says of a bird, عَبٌ; not شَرِبَ: (TA.) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ الْمَاءِ, but يَعْطُ فِيهِ مِيزَابَانِ — (شرب. Mṣb in art.) حساه. in a trad. respecting the حَوْص [i. e. Mohāmmad's pool], as some relate it, means [Two spouts] were pouring forth into it with an uninterrupted pouring: but accord to the relation commonly known, the verb is يَعْطُ, [i. e. يَعْطُ in this sense, but يَغُثُ in another sense, as meaning the making a murmuring sound,] with غ and ت. (TA.) — عَبٌ, (K,) [aor., app. تَعَبٌ,] inf. n. عَبٌ, (TK,) The bucket made a sound in lading out the water. (K.) — And عَبٌ الْبَحْرُ, inf. n. عَبَاتٌ, (A.) The sea rose high, with multitudinous waves. (A.) [Accord. to Golius, عَبٌ said of the sea means It had broken waves · but for this he has named no authority.] — And [hence,] عَبٌ عَابَةٌ † His speech was continual and abundant. (A.) — عَبٌ [an inf. n., of which the verb, accord. to general analogy, is app. عَبٌ, first pers. عَبَيْتُ, aor. يَعْطُ,] means [The interrupting in swallowing; or] the interrupting the swallowing. (TA.) — عَبٌ, [aor., app., ٤,] said of a plant, It became tall. (S.) — And [said of a man] His face became beautiful, or comely, after having become altered. (TA.)

5. عَبَّ الْعَبِيَّةُ He drank the عَبِيَّة [q.v.]. (L, TA.) — And تَعَبَّ السَّيْدُ He persevered, or persisted, in drinking the [beverage called] نَبِيذ. (Lh, K.) And He swallowed in consecutive portions the نَبِيذ, (A, TA,) and in large quantity. (A.)

R. Q. 1. عَبَّعَ He was put to flight. (O, K.)

R. Q. 2. تَعَبَعْتُهُ I took it, or devoured it, altogether. (O, K.)

عَبٌ: see the next paragraph. — عَبٌ is said when one orders another to conceal himself. (IAṣr, TA.)

عَبٌ الشَّمْسِ, (O, K, TA,) as some say, (TA,) and عَبٌ الشَّمْسِ, (O, K, TA,) which is the form commonly known and obtaining, (TA,) The light of the sun · (O, K, TA:) or the light of the dawn. (Az, TA.) By عَبٌ شَمْسٌ as a proper name, is meant عَبْدُ شَمْسٍ: ISh says, among Saad are عَبْدُ شَمْسٍ; and among Kureysh, عَبْدُ شَمْسٍ. (TA.) [See also عَبٌ = عَبٌ قَرٌّ is for عَبٌ قَرٌّ, meaning Har. (K in art. حَقَر.)]

عَبٌ ٤. q. رَدْنٌ, (O, K,) which means The base (أَصْل) of the sleeve (S and K in art. رَدْن.) or the fore part of the sleeve of the shirt · (M in that art.) or the lower part thereof · (M in that art., and Har pp. 149 and 390.) or the sleeve altogether: (M in that art.:) but, as MF says, it is a vulgar word. (TA.)

عَبٌ The berries (حَبٌّ) of the كَاكُج or كَاكُج [thus differently written, from the Pers. كَاكُج], (K,) which, accord. to more than one of the leading authorities, is a tree, but is expl. by the author of the K [in its proper art] as meaning a gum · (TA:) [what is here meant by it is the physalis alkekengi, or common winter-cherry. accord. to Forskāl (Flora Aegypt. Arab p. cvi.) the name عَبٌ is applied to the physalis somnifera: and also (pp. cxxi. and cxii and 163) to the croton lobatum and croton villosus.] or it is applied by the physicians to the [plant itself called] كَاكُج: (O:) or عَبٌ التَّغَلَبُ ٤. q. (IAṣr, O, K;) which is said by Ibn-Habīb to be an incorrect appellation, (O, TA,) being correctly عَبٌ, but AM denies that the former is incorrect: (TA:) or عَبٌ ٤. q. رَأً; (K;) i. e. the tree called رَأً: (TA:) or a tree, or plant, (شَجَرَة,) of the [kind called] أَعْلَاتُ: (K:) AHn says, on the authority of Abou-Ziyād, it is of the أَعْلَاتُ, and is a tree, or plant, (شَجَرَة,) resembling the حَرْمَل [peganum harmala of Linn.], except that it is taller, coming forth in the form of strings, and having pods (سَنَقَة) like those of the حَرْمَل, and sometimes the goats nibble from its leaves and from its pods when they dry up; it has also berries, intensely red, like beads of carnelian, smaller than the نَبَق [or fruit of the lote tree], and larger than the grape; and people seek out

the leaves thereof that have not been rendered foraminous, which leaves are then bruised, and used beneficially as a dressing for maladies attended with pain the people assert that the jinn, or genn, perforate them in envy of mankind. (O.)

عَبَّ Waters pouring forth copiously. (IAar, O, K) [It may be a pl. of **عَابَ** (as Golius says), like as **قَرَدُ** is of **قَرَادُ**.]

عَابَ [a quasi-inf. n, of the class **فَعَارِ** and **حَمَادِ**, indecl.]. **لَا عَابَ** [app. as used in the prov. here following] means **لَا تَعَبُ فِي الْمَاءِ**. (§. [Thus in one of my copies of the § in the other copy the explanation is written **لَا تَعَبُ فِي الْمَاءِ**, as though **عَابَ** were an imperative verbal noun and so in the O, in which the phrase is written **عَابَ** but **تَعَبُ** I think a mistranscription.]) The saying **إِذَا أَصَابَتِ الظَّيْطَةُ الْمَاءَ فَلَا أَبَابَ** means *When the gazelles find water, they do not drink in the manner termed **عَبَّ**, and when they do not find it, they do not prepare to seek it and to drink it.* (K, TA; and thus **أَبَابَ** and **عَابَ**) accord. to the Mz, 40th نوع: but in the CK **عَابَ** and **أَبَابَ** it is a prov., frequently used by the Arabs in an abridged manner, **عَابَ وَلَا أَبَابَ**, as in the works of Meyd and others, (TA,) and is applied to a man who turns from a thing, not needing it. (Meyd.)

عَابَ The main body of a torrent, or flow of water: and the height and abundance thereof (O, K) or the waves, billows, or surges, thereof. (K) and the first portion (O, K) thereof (O) or of a thing. (K.) and the first and main portion of water. and the vehemence of running thereof. (TA.)—[Hence,] **عَبَّ عَابَهُ**. see 1, near the end.—It is said in a trad., **إِنَّا حَيٌّ مِنْ مَذْجِجٍ**, meaning + [Verily we are a tribe sprung from Medh-hij, the chief of their nobility, or nobles, and the purest, or best, issue] of their ancestry, or [the purest, or best, inheritors] of their ancestral might and glory (TA: only **سَلَعِبَا** in this saying being there explained.) And in a trad. of 'Alee, relating to Aboo-Bekr, **طَرْتُ بِحَبَابِهَا**, expl. voce **حَبَابُ**. (TA) And one says, **جَاؤُوا بِعَبَابِهِمْ** + They came [with their whole company, or] all together. (TA.) = Also **أَخْوَصَةُ** [or leaf of a palm-tree &c.]. (K.)

عَبِيَّةٌ A certain food, (K,) or sort of food, (TA,) and a beverage, (K, TA,) obtained (TA) from the [species of mimosa called] **عَرْفُط**, of sweet flavour. (K, TA:) or the exudation [or matter exuded in the form of drops] of gum; (**عَرْفُط**); [written in the TA without any syll. signs; in the CK **عَرْفُطُ الصَّمِغِ**, and so in my MS. copy of the K; but in the latter, the former word has been altered, app. from **عَرْفُط**, which is evidently the right reading;] it is of sweet flavour, and is beaten with [the implement called] **مَجْدَح** (حتى يَنْضَجَ), until it becomes thoroughly fit for use

[app., from what here follows, over a fire,] and is then drunk (TA) or what drops, or distils, of the exudations (**مَعَايِر**) of the **عَرْفُط** or **عَبِيَّةٌ**, accord. to ISk, is the infusion (**عَسَالَةٌ**) of **الْتِّي**, being a substance which the [plant called] **تَمَام** exudes, of sweet flavour; what falls thereof upon the ground is taken, and put into a garment, or piece of cloth, and water is poured upon it, and when it flows from the garment, or piece of cloth, it is drunk, in a sweet state, and sometimes it is made thick; (§,) or **الْتِّي** is a substance which the **تَمَام** exudes, sweet like **نَاطِف** [q v.], and when any of it flows upon the ground, it is taken, and put into a vessel, or sometimes it is poured upon water, and then drunk, in a sweet state, and sometimes it is made thick. (TA) [or **عَبِيَّةٌ** is a decoction of the matter exuded by a species of **تَمَام**, for] AM says, I have seen, in the desert, a species of **تَمَام** that exudes a sweet gum, which is gathered from its shoots, and eaten, and is called **الْتِّي**. when it has remained for some time, it is found scattered at the foot of the **تَمَام**, and is taken with its dust, and put into a garment, or piece of cloth, and cleansed by water poured upon it; then it is boiled over a fire until it thickens, when it is eaten what flows from it [or the fluid part of it] is called **عَبِيَّةٌ**: and **تَعَبْتُ عَبِيَّةً** means "I drank **عَبِيَّةٌ**." (L, TA) It is stated in a marginal note in the L, that A'Obeyd [is related to have] said that **عَبِيَّةٌ** is "milk such as is termed **رَائِبٌ**" but AM observes that this is a disgraceful mistake, and that A'Obeyd is related on the authority of Sh to have assigned this meaning to **عَبِيَّةٌ**. (TA.)—Also The [shrub called] **رَمَثٌ**, (K, TA,) on which camels feed, (TA,) when it is in a depressed tract of land. (K, TA.)

عَبِيٌّ A woman of whom a child scarcely ever, or never, dies. (K, K.)

عَبِيَّةٌ and **عَبِيَّةٌ**, (§, O, K, TA,) [like **أَبِيَّةٌ** and **عَبِيَّةٌ**, in the CK (erroneously) without the sheddeh to the ب,] also written **عَبِيَّةٌ**, with **عَبِيَّةٌ** (Abu-MHasan 'Alee Esh-Shádhlee,) **Prúde**; haughtiness (§, O, K) and glorying. (K.) One says **رَجُلٌ فِيهِ عَبِيَّةٌ** A man in whom is pride, or haughtiness. (§, O.) And **عَبِيَّةُ الْجَاهِلِيَّةِ** means The pride, or haughtiness, of the people of the Time of Ignorance. (§, O.) **عَبِيَّةٌ** may be of the measure **فُعْلِيَّةٌ** or **فُعُولَةٌ**: if the former, from **عَبَابُ**, meaning "the height of water:" if the latter, [originally **عَبَوِيَّةٌ**,] from **عَبَاهُ**, without ء, meaning "he prepared it;" because the proud is characterized by affectation and preparation. (O.)

عَبَابٌ [app. One that drinks in the manner termed **عَبَّ**.] **بَنُو الْعَبَابِ** is an appellation of a people of the Arabs who were thus called because they intermixed with the Persians so that their horses drank (**عَبَّتْ**, K, TA, i. e. **شَرَبَتْ**, TA) of the water of the Euphrates. (K, TA.)

عَبَبٌ The softness, tenderness, bloom, or flourishing freshness, of youth. (§, O, K) — And Youth, or youthfulness, in its state of full growth, or maturity (TA) or a full-grown, or mature, youth (O:) or **نَابٌ مُمْتَلِئٌ**, (K, TA,) meaning **مُمْتَلِئُ النَّابِ** [i. e. a youth full of the sap, or vigour, of youthfulness]. (TA.) — And A buck-gazelle. (§, O.) — **عَبَبُ التَّصَوُّرِ** means Bulky in form, big (**جَلِيلٌ**) in speech (TA. [But the addition "big in speech" is app. a mistake, occasioned by an omission or a transposition see **عَبَابٌ**.]) — See also another meaning voce **عَبَابٌ**. — And **الْعَبَبُ**, (O, K, TA,) not a mistanscription for **العَبَبُ**, (O,) but sometimes pronounced with **ع**, (TA,) is the name of A certain idol, (O, K, TA,) belonging to **Kuldi'ah** (O, TA) and those dwelling near to them. (TA) And The place of the idol [app. of the idol above mentioned] (K, TA) is also sometimes thus called. (TA.) See also **الْعَبَبُ**. = Also A woollen [garment of the kind called] **كِسَاءٌ**: (§, O) or a soft **كِسَاءٌ**, (K, TA,) thickly woven, (TA,) of soft camels' hair: (K, TA) or a soft and thin **كِسَاءٌ**: (Lth, TA) or a striped **كِسَاءٌ**. (TA.) — And A garment wide, or ample. (O, K.)

عَبْعَةٌ A flock, or small portion, of red [or brown] wool. (O, K.) = And **Briskness, liveliness, or sprightliness and insanity, or madness** (TA voce **عَبْعَةٌ**.)

عَبْعَاتٌ A tall man, (§, O, K,) as also **عَبْعَتٌ**. (O, K.) — And A man having an ample throat and chest. (O, K) One says **رَجُلٌ عَبْعَاتٌ قَبْقَابٌ** A man having an ample throat and chest; big (**حَلِيلٌ**) in speech. (O) — And A youth, or or young man, (TA,) or an ass, (O, [in which this application is confirmed by the citation of a verse wherein the epithet is evidently applied to a swift beast such as the wild ass,]) full-grown, and goodly in make. (O, K, TA.)

عَبْبٌ Abundance of water. (IAar, O, K. [See also **عَبَابٌ**.]) The **ن** is said by AM [and in the O] to be augmentative. (TA.) [But it is also mentioned in the K in art. **عَب**.] — And The foremost portion of a torrent; (K in art **عَبْبٌ**;) as also **عَبْبٌ**. (So in some copies of the K and in the TA in that art.) = And A certain plant. (K.)

أَعْبٌ Poor. (O, K.) — And Thick-nosed. (O, K.)

يَعْبُوبٌ A river, or rivulet, that runs in a vehement manner (§, A, O:) or a rivulet, or streamlet, abounding in water. (K.) — And hence, (A, and Har p. 68,) or from **عَبَابُ** (A, TA) meaning "the vehemence of the running of water," and therefore tropical, (TA,) † A horse that runs much (§, O, TA, and Har ubi suprà) and vehemently: (TA:) or a horse that is swift (K, TA) in his running, (TA,) and, (K,) or, as some say, (TA,) long, or tall, syn. **طَوِيلٌ**: (K, TA:) or a courser easy in his running: or

that takes long, or wide, steps, (K,) in running, or that runs far. (K accord. to different copies) [Golius, who writes the word يُعْبُوثُ, gives among its significations that of *A locust that leaps far or rapidly*, as from the K, in a copy of which he probably found حَرَاد written by mistake for حَوَاد] — It is also used as an epithet meaning *Long*, in the saying of Kuss,

* عَدُوٌّ بِسَاحَةِ حَائِرٍ يُعْبُوثُ

1. e. [A palm-tree bearing fruit, by the side of] a long tract depressed in the middle, with elevated borders, containing water. (TA.) — Also Clouds. (K) — And اليُعْبُوثُ is the name of *A certain idol* (O)

عَبَا

1. عَبَا, aor. عَبَا, inf. n. عَبَا, *He packed up goods, or utensils; put them one upon another* (TA:) you say, عَبَا الشَّيْءَ فِي الْوَعَاءِ [I packed the thing in the repository], aor. as above. and some allow also عَبَا with teshdced and ي (which is commonly used in the present day) (Msb) [and عَبَا also, inf. n. عَبَا] or عَبَا, (S, O, K,) aor. as above, (K,) and so the inf. n., (S, O,) and عَبَا, inf. n. تَعْبَا and عَبَا, (S, O, K,) *he prepared, set in order, disposed, or arranged, goods, or utensils*: (S, O, K) and each, (K,) or the former, (Msb,) or the latter, (S, O,) and عَبَا, with teshdced and ي, (Msb,) [agreeably with the authority of Yoo, for] Yoo used to say تَعْبَا الْحَيْثِيَّ, without عَبَا, (S, O,) *he fitted out with the requisite equipage &c.*, (K,) or *prepared*, (O,) or *set in order, disposed, or arranged*, (O, Msb,) or *set in order, disposed, or arranged, in their places, and prepared for war or fight*, (TA,) the horsemen, (S, O,) or the army. (Msb, K, TA.) And عَبَا لَهُ شَرًّا *I prepared for him evil, or mischief*. (TA.) — عَبَا, (AZ, S, O, K,) aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies *He made*, (K,) or *prepared and made*, (AZ, S, O,) and *mixed*, perfume, (AZ, S, O, K,) and so عَبَا, inf. n. تَعْبَا and عَبَا; and عَبَا. (TA.) [And accord. to an explanation of the inf. n. in the KL, it seems that عَبَا signifies *He excited a good, or pleasant, odour*; as rendered by Golius. but this I think doubtful.] — مَا أَعْبَا بِهِ means *What shall I do with it?* (T, K, TA,) namely, the affair. (T, TA.) مَا يَعْبَا بِكُمْ رَبِّي, in the Kūr [xxv. last verse], is said by Mujāhid to mean *What will my Lord do with you?* but see another explanation of this in what follows. (TA.) — And it signifies also *I do not care for, mind, heed, or regard, him*: (S, O, Msb, K:) or *I do not receive with approbation anything from him, nor anything of his discourse*: (Abou-Adnān, TA:) or, accord. to Abou-Is-hāq [i. e. Z], *I do not hold him to be of any weight or worth; do not esteem him*: and he says that مَا يَعْبَا بِكُمْ رَبِّي, of which an explanation has been given above, means *What weight have ye in the estimation of*

my Lord? (TA) One says also, مَا عَاتُ بِهِ سَيِّئًا, meaning *I did not reckon him as anything; or did not esteem him at all*. (Abou-Abd-El-Rahmān, TA) And مَا عَاتُ لَهُ سَيِّئًا *I did not care for, mind, heed, or regard, him* (T, TA.) or so مَا عَاتُ بِهِ. (Msb) And قَدْ عَابَ اللَّهُ عَنْهُ *God has received with approbation everything from him*. (Abou-Adnān, TA) — And عَا لَهُ *He thought it, or opined it, and held it, or took to it as a tenet*. (O, TA.) = عَا وَحَهُ, aor. عَا, *His face shone*. (IAqr, TA) and so عَا, aor. يُعْو. (K in art. عو.)

2 see 1, former half, in two places.

8 اِلْتَعَبَا is syn. with اِلْتَحَسَا. (S, K, TA) one says, of a woman, اِلْتَعَبَا بِالْبَيْعَا [or اِلْتَعَبَا alone, as indicated in the S and K, meaning *She stuffed her vulva with the مَعَا, q. v.*] (TA) — And اِلْتَعَبَا app. signifies *He put together for himself, or grasped; or got, or gained, possession of, property*, one says, اِلْتَعَبَا مَا عِنْدَهُ وَامْرَأَتَهُ وَارْدُ لَعْنَةٍ (Ibn-Buzūj, TA.)

عَبَا see the next paragraph. — Also The light of the sun. (IAqr, O, K) and so عَبَا, (IAqr, O, K, &c.) of the former of which IAqr says that it is not known whether it be a dial. var. of the latter or the original thereof; and he says also that عَبَا signifies the same, (TA;) or so عَبَا; (TA in art. عو,) the pl. of which is عَبَا. (TA in that art. and in the present also) so too does عَبَا, (K in art. عَبَا) accord. to some. (TA in that art.)

عَبَا A load, or burden, (S, O, Msb, K, TA,) of goods, or merchandise, &c; (TA;) or such as a debt, or some other responsibility that one takes upon himself. (Lth, TA) a weight, (Msb, K,) of debt, &c., (Msb,) or of anything: (K) pl. اَعْبَا. (S, O, Msb.) One says, حَمَلْتُ اَعْبَا الْقَوْمِ, i. e. [I bore] the weights, or burdens, of debt, &c., of the people, or party. (Msb.) — And A half-load; or burden borne on one side of a beast, equponderant to another on the other side; syn. عَدْلٌ; (S, O, K;) of goods [&c.]: each of what are termed اَعْبَان. pl. as above. (S, O) — And [hence] A like; as also عَبَا. (S, O, K) pl. as above. (TA) One says, هَذَا عَبَا هَذَا *This is the like of this*. (TA.)

عَبَا: see the next paragraph. — Also, (K, TA,) applied to a man, (TA,) *Stupid, dull, or heavy*: (K, TA.) like عَبَا. (TA.) [But see عَبَا, in art. عَبَا.]

عَبَا, (Msb, K, TA,) as also عَبَا, (Msb, TA,) a dial. var., with ي in the place of the ا, (Msb,) or the ا is a substitute for ي, (TA,) and عَبَا, (K,) or this is a pl., like عَبَا, (Msb,) [or rather the former of these two is a coll. gen. n. of which عَبَا is the n. un.,] *A well-known sort of woollen garment of the kind called كِسَا*

(L, K, TA,) in which are [generally] stripes; and said to be a خَبَّة [q. v.] of wool. (TA) [See also art. عَبَا: and for a description and representation of the عَابَا now most commonly worn in Egypt and Arabia and Syria, see my "Modern Egyptians."]

مَعْبَا q. مَذْهَب [as meaning *A way of thinking to which one takes as a tenet*] (O, K:) from عَبَا لَهُ "he thought it," &c. (O.)

مَعْبَا The piece of rag used by a woman menstruating. (IAqr, O, K. [See 8.]

عَبَث

1. عَبَثَ, aor. عَبَثَ, (S, A, * O, K, *) inf. n. عَبَثَ, (S, O,) *He mixed, or mingled*, (S, A, O, K,) it. (S, O) — [Hence,] عَبَثَ, aor. as above, (K,) and so the inf. n., (S, O,) *He made, or prepared*, عَبَثَ [q. v.]: (S, O, K) or so عَبَثَ; as also عَبَثَا. (O) One says, عَبَثَتِ الْمَرْأَةُ, meaning *The woman poured out what was moist of the [preparation of curd called] اَقْط, when it was cooked, on what was dry thereof, upon the [mat, or cloth, called] مَسَر, or مَسَر, [the former accord to the O and a copy of the S, and the latter accord. to another copy of the S,] in order that what was dry thereof might bear [and not suffer to pass through the مَسَر] what was moist*. (Abou-Sá'id El-Kilábee, S, O) And عَبَثَ اِلْقَطَ, aor. and inf. n. as above, *He dried the اَقْط in the sun. or he mixed it with clarified butter* and عَبَثَ, with غ, is a dial. var. thereof. (TA) = عَبَثَ, aor. عَبَثَ, (S, Mgh, O, Msb, K,) inf. n. عَبَثَ, (S, Mgh, O, Msb,) *He played, or sported*; (S, Mgh, O, Msb, K;) and *mingled together unprofitable actions*, (Mgh,) or *and did that in which was no profit*; (Msb,) or *he played with that which did not concern him and for which he did not care*. (TA.) You say, عَبَثَ بِهِ *He played, or sported, [or amused himself] with him, or it*; (TA,) and عَبَثَ بِهِ [which signifies the same]. (Ham p. 710.) — And عَبَثَ بِهِ الدَّهْرُ, occurring in a trad., means *He moved his hands, or arms, in his sleep, like him who is pushing away or taking, or giving or receiving*. (TA.)

4: see 1, second sentence.

5: see 1, last sentence but two

عَبَثَ Play, or sport, (S, O, TA,) in which is no profit to be reckoned, or of which no account is to be made. (TA.) [See also عَبَثَ, of which it is the inf. n.]

عَبَثَ, with the ب quiescent, *A single act of* [or play, sport, &c.]. (S, O.)

عَبَثَ: see عَبَثَ. — Also, in a certain dial., i. q. مَصْل [q. v.]: accord. to ISk, this latter

means The fluid that flows from أَقْط when it is cooked. (L, TA) = Also A certain sweet-smelling plant. (O, K.)

أَقْط [The preparation of curd called] أَقْط whereof what is moist is poured out, when it is cooked, upon what is dry thereof, and mixed with it. (Abou-S'aid El-Kilábee, S, O) or أَقْطُ مَعَالِجُ [1 e. أَقْط prepared by mixing, or otherwise, app. in the manner described above] (K. [see also 1, third sentence]) and أَقْطُ and سَوِيقُ [or meal of parched barley or wheat] mixed with clarified butter, and then eaten. (S, O) or أَقْطُ mixed with clarified butter. and أَقْطُ powdered with dates, or with dried dates, and then eaten, and drunk; as also عَبِثُ (TA) or it signifies, (K.) or signifies also, (S, O,) طَعَامُ [app. meaning wheat] which is cooked, and in which locusts (حَرَاد) are put (S, O, K.) and wheat and barley mixed together. so in the saying, حَاءُ فَلَانٍ بِعَبِثَةٍ فِي وَعَائِهِ [Such a one came with wheat and barley mixed together in his provision-bag]: pl. عَبَاثُ. (S, O.) — Also + Sheep, or goats, mixed together. (TA.) One says, طَلَّتِ الْغَنَمُ عَبِثَةً + [The sheep, or goats, became one mixed flock or herd]; and so نَكَلَةٌ وَاحِدَةٌ: this is when sheep, or goats, meet others and enter among them and become mixed with them. it is a proverb (S, O.) — And عَبِثَةُ النَّاسِ + The mixed sorts of men or of the people, (S, O, K, TA,) who are not from one ancestor, and who are congregated from various, or sundry, places. (TA.) — And عَبِثَةٌ signifies also † One whose line of ancestors is mixed (AO, S, O, K, TA) and vitiated. (S, O.)

عَبِثَ One who plays, or sports, much, or often. (K. [In the O written عَبِثَ, but said in the K to be like سَكِينٌ, perhaps a mistranscription for سَكِينَتٌ])

عَابَثَ [as part. n. of عَبِثَ] Playing, or sporting, (Msb, TA,) with that which does not concern him and for which he does not care, (TA,) and doing that in which is no profit. (Msb.)

حَصِيفُ عَوْبَتَابِي Flour and clarified butter and dates mixed with fresh milk: so it is said to mean in the following verse:

إِذَا مَا الْخَصِيفُ الْعَوْنَانِي سَاءَنَا
تَرْكَاهُ وَاحْتَرْنَا السَّدِيفُ الْمُسْرَهْدَا

[When the mess of flour and clarified butter and dates mixed with fresh milk displeases us, we leave it, and choose the fat camel's hump, or the camel's hump cut in pieces]. (S, O: [see also حَصِيفُ:]) this verse is by Nāshirah Ibn-Mālik, replying to El-Mukhabbal, who reproached him for feeding upon milk. (IB, TA.)

عبد

1. عَبْدُ اللَّهِ, aor. 2, inf. n. عِبَادَةٌ (IKtt, L, Msb,

&c.) and عُبُودَةٌ and عُبُودِيَّةٌ (IKtt) and مَعْبُدٌ and مَعْبُودَةٌ, (L,) He served, worshipped, or adored, God, rendered to Him religious service, worship, or adoration. (L.) or he obeyed God (IKtt) or he obeyed God with humility or submissiveness, rendered to Him humble, or submissive, obedience. (IAth, L, Msb) [or, inf. n. عِبَادَةٌ, he did what God approved and, inf. n. عُبُودَةٌ, he approved what God did (see the former of these ns below)] the verb is used in these senses only when the object is God, or a false god, or the Devil. (TA) = عَبْدْتُ بِهِ أَوْدِيهِ I was excited against him to annoy, molest, harm, or hurt him. (O, K.) — And مَا عَبْدَكَ عَيْبَى What has withheld thee from me? (IAar, L.) = عَبْدٌ, aor. 2, inf. n. عُبُودَةٌ and عُبُودِيَّةٌ, accord. to Lh and IKtt, but A'Obeyd held that there is no verb in these two ns., He was, or became, a slave, or in a state of slavery: or he was, or became, in a state of slavery, his fathers having been so before him; as also عَبْدٌ. (L.) — Lth read [in the Kur v. 65] وَعَبْدُ الطَّاغُوتِ; explaining the meaning to be, Et-Tāghoot having become an object of worship; and saying that عَبْدٌ, here, is a verb similar to طَرَفٌ and فَقَهُ: but Az says that in this he has committed a mistake. (L.) = عَبْدٌ, aor. 2, inf. n. عَبَدٌ (and عَبَدَةٌ, or this is a simple subst, L), He was, or became, angry; (Fr, S, O, L, Msb, K,) [and so + تَعَبَّدُ, in the Deewān of Jereer, accord. to Freytag,] like أَمَدٌ and أَبَدٌ. (Fr) and he was long angry. (L.) You say, عَبْدٌ عَلَيْهِ He was angry with him. (Fr.) And El-Farezdaq makes it trans without a prep, saying يَعْبُدْنِي. (L.) — He disdained, or scorned. (AZ, S, O, L.) El-Farezdaq says,

وَأَعْبَدُ أَنْ أَهْوُوَ كُلِّيًّا بِدَارِمٍ
[And I disdain to satirize Kuleyb with Dārim. the former being unworthy to be coupled with the latter even as an object of satire] (S, O, L) [See also عَبْدٌ.] — He denied, disacknowledged, or disallowed. (O, K.) [See, again, عَبْدٌ.] — He repented, and blamed himself, (O, K, TA,) for having been remiss, or having fallen short of doing what he ought to have done. (TA.) — He mourned, grieved, or was sorrowful. (L.) — He was covetous; or inordinately, or culpably, desirous. (O, K.) And عَبْدَ بِهِ He clave, or hept, to it, or him, inseparably. (L.) — And, (O, L, K,) said of a camel, (L.) He was, or became, affected with mange, or scab: (L) or with incurable mange or scab: (O, L:) or with severe mange or scab. (K.)

2. تَعَبَّدُ (S, A, O, Msb, K, inf. n. عِبَادَةٌ; (S, O, K;) and عَبَدَهُ (S, A, O, K,) inf. n. عِبَادٌ; (S;) and تَعَبَّدَهُ, and عَبَدَهُ (S, O, K,) and استَعَبَّدَهُ; (S, O, Msb, K;) He made him, or took him as, a slave; he enslaved him: (S, A, O, Msb, K:) or عَبَدَهُ and عَبَدَهُ (TA) and عَبَدَهُ and عَبَدَهُ (A) he made him to be as a slave to him, (A, TA.) See also 1, former half. You say [also] استَعَبَّدَهُ الطَّمُوحُ Covetous-

ness made him a slave. (A.) And أَعْبَدْنِي فَلَانًا He made me to possess such a one as a slave (A, O, Msb, K.) so accord. to Lth but Az says that the meaning of أَعْبَدْتُ فَلَانًا as commonly known to the lexicologists is اسْتَعَبَّدْتُهُ. he adds, however, that he does not deny the meaning assigned by Lth if it can be verified. (L.) — أَعْبَدَ مُحَرَّرًا, occurring in a trad, or as some relate it, أَعْبَدَ, means He took an emancipated man as a slave. i. e. he emancipated a slave, and then concealed the act from him, or confined him, and made him to serve him by force, or he took a freeman, and pretended that he was a slave, and took possession of him by force. (L.) — عَبْدٌ also signifies He brought him under, (namely, a man,) subdued him, or rendered him submissive, so that he did the work of slaves. (AZ, TA.) عَبْدٌ, inf. n. as above, is syn. with ذَلَّلَ. (S, O) [And hence it has also the following significations, among others indicated by explanations of its pass. part. n. below. — He rendered a camel submissive, or tractable. — And He beat, or trod, a road, or path, so as to make it even, or easy to walk or ride upon.] = عَبْدٌ [as intrans.], inf. n. as above, He departed, taking fright, and running away, or going away at random: (O, K.) or he hastened, or went quickly. (TA.) And عَدَدٌ He hastened time after time, running. (TA.) — مَا عَدَدَ أَنْ فَعَلَ ذَاكَ, (inf. n. as above, S,) He delayed not, or was not slow, to do, or in doing, that. (S, O, K.)

4. اَعْدَ as trans. see 2, former half, in four places. = اَعْدَوْا They collected themselves together, assembled together (K.) — اَعْبَدِ الْقَوْمَ اَعْبَدِ الْقَوْمَ The people, or party, beat the man. (O, K.) or collected themselves together and beat him.

(TA.) = اَعْبَدَ بِهِ His riding-camel became fatigued: (S, O, K.) or perished; or flagged, or became powerless; or stopped with him. (S, O:) or died, or became ill, or went away, so that he was obliged to stop: (L.) i. q. اَبْدَعَ بِهِ [q. v.], (S, O, L, K,) from which it is formed by transposition. (TA.)

5. تَعَبَّدَ He became, or made himself, a servant of God; devoted himself to religious services or exercises, applied himself to acts of devotion. (S, A, O, L, Msb, K.) And تَعَبَّدَ بِالْإِسْلَامِ He became, or made himself, a servant of God by [following the religion of] El-Islām; [i. e. he followed El-Islām as his religion;] syn. بِه. (Msb in art. دِينَ.) = Also, He (a camel) became refractory, and difficult to manage, (K,) like a wild animal. (L.) — See also عَبْدٌ, first sentence. = تَعَبَّدَهُ: see 2, first sentence, in two places. — Also He called him, or invited him, to obedience. (Msb.) = تَعَبَّدَ الْبَعِيرَ He drove away the camel until he became fatigued (O, K, TA) and was obliged to stop. (TA.)

8: see 2, former half, in three places.

10: see 2, in two places.

R. Q. 2. تَعَبَّدُوا They (a people) went away

in parties in every direction (TA) [See عَبَادِيْد]

عَبْدٌ, originally an epithet, but used as a subst., (Sb, TA,) *A male slave*, (S, A, O, L, Msb, K,) i. q. مَمْلُوكٌ; (L, K,) [but عَبْدٌ is now generally applied to a male black slave; and مَمْلُوكٌ, to a male white slave, and this distinction has long obtained,] contr. of حُرٌّ, (S, A, O, L, Msb,) as also عَبْدٌ, (L, K,) in which the ل is augmentative (L) and a servant, or worshipper, of God, and of a false god, or of the Devil (Lth, L, &c) [you say عَبْدُ اللَّهِ and عَبْدُ الشَّيْطَانِ &c see also عَبْدٌ, which signifies the same, and see the remarks in this paragraph on the pls عَبْدٌ and عَبْدٌ and عَبْدَةٌ &c] and a man, or human being, (M, A, L, K,) as being a bondman (مَرْبُوبٌ) to his Creator, (L,) applied to a male and to a female; (Ibn-Hazm, TA,) whether free or a slave (K.) pl. أُعْبَدٌ (S, O, Msb, K) and عَبْدَةٌ and أُعْبَادٌ, (IKtt, TA,) [all pls. of pauc.] of which the first is the most commonly known, (Msb,) and عَبْدٌ and عَبْدٌ, (S, O, Msb, K,) which two and the first are the most commonly known of all the many pls. of عَبْدٌ, (Msb,) عَبْدٌ being like كَلْبٌ as pl. of كَلْبٌ, a rare form of pl.; (S, O;) or, accord. to some, it is a quasi-pl. n; accord. to Ibn-Málik, فَعِيلٌ occurs as a pl. measure, but sometimes they use it in the manner of a pl. and make it fem., as in the instance of عَبْدٌ, and sometimes they use it in the manner of quasi-pl. ns. and make it masc., as in the instances of حَجِيْبٌ and كَلِيْبٌ; (MF,) [accord. to the general and more approved opinion, it is a quasi-pl. n, and therefore fem. and masc., but most commonly fem.,] and further it should be remarked that the common people agree in making a difference between عَبْدٌ and عَبْدٌ, by the former meaning slaves [and by the latter meaning servants of God and also simply, with the article ال, mankind], saying, هَؤُلَاءِ عَبْدٌ these are slaves, and هَذَا عَبْدٌ مِنْ عِبَادِ اللَّهِ [this is a servant, of the servants of God]: (Az, L) [and a distinction is also made between عَبْدٌ and عَبْدَةٌ, respecting which see what follows] other pls. of عَبْدٌ are عَبْدَانٌ, (S, O, K,) like تَمْرَانٌ pl. of تَمْرٌ, (S, O,) and عَبْدَانٌ, (S, O, K,) like حَسَنَانٌ pl. of حَسَنٌ, (S, O,) and عَبْدٌ, (S, O, K,) like سَعْفٌ pl. of سَعْفٌ, (S, O,) or this is pl. of عَبْدٌ, like رَعْفٌ pl. of رَعْفٌ, (Zj,) and is also a pl. of عَبْدٌ, (L,) and some read [in the K̲ur̲ v. 65] عِبَادُ الطَّاغُوتِ, (Akh, S, O,) and عَبْدٌ (MF) and عَبْدٌ and عَبْدٌ and عَبْدَةٌ and أُعْبَادٌ, (IKtt, TA,) the last three of which are also pls. of عَبْدٌ. (L) one says of the worshippers of a plurality of gods, هُمْ عِبَادَةٌ [they are the servants of Et-Tāghoot]; but the Muslims one calls عَبْدٌ اللَّهِ, meaning the servants, or worshippers, of God. (Lth, L.) [all these are pls. in the proper sense of the term, of the broken class:] and عَبْدُونَ, (O, K,) a pl. of

the sound class, adopted because عَبْدٌ is originally an epithet (TA) and [the following, with the exception of the first, and of some which are particularized as being pls. of pls., are also said to be pls., but are properly speaking quasi-pl. ns., namely,] عَبْدٌ, (O, K,) accord. to some, who read [in the K̲ur̲ ubi suprà] عِبَادُ الطَّاغُوتِ, making the former a prefixed noun, as meaning the servants (حَدَمٌ) of Et-Tāghoot, but it is a n. of the measure فَعْلٌ, like حَذَرٌ and نَدَسٌ, not a pl., the meaning being the servant (حَادِمٌ) of Et-Tāghoot, (Akh, S, O,) and it is also used by poetic license for عَبْدٌ, (Fī, T, S, O,) and عَبْدَانٌ and عَبْدَانٌ and عَبْدَانٌ; (S, O, K,) or, accord. to some, the last of these signifies slaves born in a state of slavery, and the female is termed عَبْدَةٌ, and Lth says that عَبْدَانٌ signifies a number of slaves born in a state of slavery, generation after generation; but Az says that this is a mistake, that عَبْدَانٌ signifies the same as عَبْدٌ, that it is thus used in a trad., and that عَبْدَانٌ is applied in another trad. to poor men of the class called أَهْلُ الصُّعَّةِ, (L,) and عَبْدَانٌ and عَبْدَةٌ and عَبْدٌ (IKtt, TA) and عَبْدَةٌ, like مَشِيْحَةٌ, (T, O, K,) and عَبْدَةٌ (Yankooob, S, O, K) and عَبْدٌ, (IKtt, TA,) and [pl. pl.] عَبْدَانٌ, (O, K,) said to be pl. of عَبْدَةٌ; (TA;) and pl. pl. عَبْدَانٌ, (K,) pl. of عَبْدٌ; (TA;) and عَبْدُونَ, (Eṣ-Suyootī, MF,) app. pl. of عَبْدٌ (MF.) Then enter thou among my righteous servants (Ksh, Bd, Jel) or it means فِي حَزْبِي [among my peculiar party]. (S, O) — Also † Ignoble, or base-born, like as حُرٌّ is used to signify “generous,” “noble,” or “well-born” (Mgh in art. حر.) — Also *A certain plant, of sweet odour*, (O, K, TA,) of which the camels are fond because it makes the milk to become plentiful, and fattens; it is sharp, or hot, (حَادٍ O, or حَارٌ TA,) in temperament; and when they depasture it they become thirsty, and seek the water (O, TA) so says IAAr. (O.) — And *A short and broad نَصْلٌ* [or arrow-head, or spear-head, or blade]. (AA, O, K.)

عَبْدٌ. see عَبْدٌ.

عَبْدٌ see the paragraph commencing with عَبْدٌ, latter half.

عَبْدٌ and عَبْدٌ (but the latter is rarely used, Ibn-Arafah) *Angry*. (L) And (both words) *Disdaining, or disdainful, scorning, or scornful*. (L.) Accord. to AA, الْعَابِدِينَ in the words of the K̲ur̲ [xlm. 81], إِنَّ كَانَ لِلرَّحْمَنِ وَتَدَفَانَا أَوَّلٌ, الْعَابِدِينَ, means *The disdainers, or scorners, and the angry*. (S, L.) but Ibn-Arafah rejects this assertion. (TA.) these words are variously explained, as meaning *There is not to the Compassionate a son, and I am the first of the angry disdainers or scorners of the assertion that there is. or, and I am the first of the deniers of this assertion: or, and I am the first of the worship-*

pers of God according to the unitarian doctrine, or, of the worshippers of God of this people or if there were to the Compassionate a son, I would be the first of his worshippers or if there be to the Compassionate a son, I am the first of worshippers, but I am not the first worshipper of God or, accord. to Az, the best interpretation is one ascribed to Mujāhid, i. e. if there be to the Compassionate a son in your opinion, I am the first of those who have worshipped God alone, and who have thus charged you with uttering a falsehood in this your assertion. (L)

عَبْدَةٌ see عَبْدٌ, latter half.

عَبْدَةٌ [as a subst. from عَبْدٌ (q v), *Anger* — Disdain, or scorn, (S, O, L, K,) *disdain occasioned by a saying at which one is ashamed, and from which one abstains through scorn and pride* (L) or intense disdain or scorn. (A) — *Strength* so in the saying مَا لِيُؤْنِكَ عِبْدَةٌ [There is not any strength to thy garment]. (S, O.) — *Strength and fatness*. (S, O, K) thus in the phrase نَاقَةٌ عِنْدَهُ [A she-camel possessing strength and fatness] (S, O) And one says [also] نَاقَةٌ عِنْدَهُ [if this be not a mistake for the phrase here next preceding] meaning *A strong she-camel* (L, Msh) — And *Lastingness, or continuance*, syn. نَعَاءٌ, (O, L, K, TA;) in some lexicons نَعَاءٌ, (TA,) and strength (L) One says, لَيْسَ لِيُؤْنِكَ عِنْدَةٌ meaning *There is not to thy garment any lastingness, or continuance, and strength*. (Lh, L) — Also *A stone with which perfume is bruised, or pounded*. (O, L, K)

عَبْدِي [a rel. n. from عَبْدٌ]. الدَّرَاهِمُ الْعَبْدِيَّةُ *Certain Dirhems, which were superior to those of late times, and of greater weight*. (O, K, TA)

عَبْدِيَّة, as a subst.: see عِبَادَةٌ. — and عِبَادِيَّة.

عَبْدِيَّة: see عَبْدٌ, last quarter.

عَبْدِي: see عَبْدٌ, latter half, in two places.

عَبْدَانٌ. } see عَبْدٌ, latter half.
عَبْدَانٌ

عَبْدَانٌ. see عَبْدٌ, near the beginning

عَبْدَانِي and عَبْدَانِي [both post-classical, the latter, which is the more common, said by Forskāl to be an appellation of the Cucumis chate, which is app. from قِنَّاءٌ, denoting several species of cucumber, but it is] *a sort of melon, [abounding in Egypt, of little flavour, eaten with sugar,] said to be thus called in relation to 'Abd-Allah Ibn-Tāhir, a governor of Egypt on the part of El-Ma-moon. ('Abd-El-Lateef. see pp. 52 and 54 of the Ar. text, and pp. 34 and 35, and 125-7, of De Sacy's Transl. and Notes: and see also Forskāl's Flora Egypt. Arab. pp. lxxvi. and 168.)* [See also عَجُور]

عَبْدِي. see عَبْدٌ, first and last quarters.

عَبْدِي [dim. of عَبْدٌ. — And, used as a proper name,] *The son of the desert, or of the waterless*

desert · thus expl. by El-Kanánee to Fr. (O.) — And [hence] **أَمْرٌ عَبِيدٌ** *The desert, or waterless desert, (Fr, O, K,) that is vacant, or desolate (K) or the land that is vacant, or desolate (El-Kanánee, Fr, O) or the land that the rain has missed. (O, K.)* And sometimes it is used as meaning † *Great calamity*. (TA:) it is said in a prov, **تَتَصَايَحُ حَيَاتُهَا** [for **تَتَصَايَحُ**, lit. *They became, or found themselves, in the desert, &c., of which the serpents were hissing, one at another*], meaning † [*they fell*] *into a great calamity*. (Meyd, TA)

عِبَادَةٌ (S, IKtt, A, IATH, L, K) and **عُبودِيَّةٌ** and **عُبودَةٌ** (IKtt, K) and **عُبودِيَّةٌ** (Fr, K) and **مُعَبَّدٌ** and **مُعَبَّدَةٌ** (L) [all said by some to be inf. ns, except the fourth,] *Religious service, worship, adoration, or devotion; (L,) obedience (S, IKtt, A, K) obedience with humility or submissiveness, humble, or submissive, obedience (IATH, L) or عِبَادَةٌ signifies the Doing what God approves and عُبودَةٌ, the approving what God does · and the primary signification of عُبودِيَّةٌ is humility, and submissiveness. (S, A, O.)* **عِبَادَةٌ** is rendered only to God, or a false god, or the Devil (TA.)

عُبودَةٌ see the next preceding paragraph, in two places. — and see **عُبودِيَّةٌ**.

العُبودَةُ *The [portion, or appertenance, of the stomach, of a ruminant, called] حُحْتٌ, (O, K, TA,) also called حُحْتٌ [q. v.]. (TA.)*

عُبودِيَّةٌ *The state, or condition, of a slave; slavery; servitude; (S, O, L, Msb;) as also عُبودَةٌ (S, O, L) and عُبودِيَّةٌ (O, Msb) and عُبودِيَّةٌ. (L) — See also عِبَادَةٌ, in two places.*

عِبَادٌ see **عَبَدٌ**, last quarter.

عِبَادِيْدٌ and **عِبَادِيْدٌ**, each a pl. having no sing., *Parties of people (S, O, K) going in every direction · (S, O) and horsemen going in every direction (K.)* One says, **صَارَ الْقَوْمُ عِبَادِيْدٌ** and **عِبَادِيْدٌ** *The people became divided into parties going in every direction. (S, O)* And **ذَهَبُوا عِبَادِيْدٌ** and **عِبَادِيْدٌ** *They went away in parties in every direction. (TA.)* — Also (both words, K, or the latter [only], TA.) *Far-extending roads · (K.) or diverse and far-extending roads: said to be used in this sense not with respect to coming, but only with respect to dispersion, and going away. (TA.)* — Also (or the former [only], TA.) *Hills such as are called أَكَامَرٌ or أَكَامَرٌ [pls of أَكَمَةٌ]. (K, TA.)* — And one says, **مَرَّ أَكَامَرٌ عِبَادِيْدَهُ** *He passed, or went away, riding upon the extremities of his buttocks. (O, K.)*

عِبَادِيْدِيٌّ (S, O) and **عِبَادِيْدِيٌّ** (O, TA) rel. ns. from **عِبَادِيْدٌ** (S, O) and **عِبَادِيْدٌ** (O, TA) thus formed because the said ns. have no sings., (Sb, S, O, TA,) *Of, or relating to, parties of people going in every direction. (S, O.)*

عَابِدٌ *A server, a worshipper, or an adorer, of God (L) an obeyer of God with humility, or submissiveness (L, Msb) [a devotee] a unitarian. (L) by a secondary application, used of him who takes for his god other than the True God, such as an idol, and the sun, &c (Msb) pl. عِبَادٌ and عِبَادَةٌ (L, Msb) and عِبْدٌ and عِبْدَةٌ, all of which are also pls of عَبْدٌ [q. v.]. (L) [and quasi-pl n عِبْدٌ (like as حَذْمٌ is of حَادِمٌ), accord to a reading of a phrase in the Kūr v 65, as expl by some] — And *A servant* a meaning said to be tropical (TA.) — See also **عَبْدٌ**, in two places.*

تَعْبِيدَةٌ see **عُبودِيَّةٌ**

مُعَبَّدٌ see **عِبَادَةٌ** — and see also **مُعَبَّدٌ**.

مِعْبَدٌ *A shovel, or spade, of iron, syn. مِسْحَاةٌ. (K.)* pl. **مِعْبَادٌ**. (TA)

مُعَبَّدَةٌ, and the pl **مِعْبَادٌ**. see **عَبْدٌ**, last quarter. — and for the former see also **عِبَادَةٌ**.

مُعَبَّدٌ, applied to a camel, *Rendered submissive, or tractable; broken, or trained, syn. مُدَلَّلٌ: (A, L.) or anointed with tar, (S, O, K,) and rendered submissive, or tractable (S, O:) or whose whole skin is anointed with tar: (Sh) or mangy, or scabby, whose fur has fallen off by degrees, and which is set apart from the other camels to be anointed with tar or rendered submissive by the mange, or scab or affected with the mange, or scab, or with incurable mange or scab. (L. [And, applied to a camel, it has other meanings, which see in what follows.]) [And hence, app.,] **سَفِينَةٌ مُعَبَّدَةٌ** *A ship, or boat, tarred · (AO, S, O, L, K.) or smeared with fat, or oil. (AO, L) — Applied to a road, Beaten; syn. مُدَلَّلٌ; (S, A, O, K;) trodden; (AZ, TA,) or travelled by many passengers going to and fro (TA:) and syn. with مُدَلَّلٌ as applied to other things also. (K.) — And [hence] *A wooden pin, peg, or stake. (AZ, O, K, TA. [In the CK, المُوْدُدٌ is erroneously put for الوُدُدٌ])* So in the following verse of Ibn-Mukhlil:**

* وَصَمْتُ أَرْسَانَ الْحَبَادِ مُعَبَّدًا *

* إِذَا مَا صَرَيْنَا رَأْسَهُ لَا يَرْتَحُجْ *

[*And I made a wooden peg to be a guarantee for the ropes of the coursers when we beat its head, it did not wabble*] (AZ, O, TA) — Also *Honoured, or treated with honour, (L, K,) and served; applied to a camel. (L.)* Thus it has two contr. significations. (K.) — And *A camel left unriden. (O, L.)* — And, applied to a stallion [camel], *Excited by lust, or by vehement lust. (O, K.)* — Also, applied to a country, or tract of land, *In which is no footprint, or track, nor any sign of the way, nor water. (O, K.)* you say **بَلَدٌ مُعَبَّدٌ** (O.)

مُعَبُّودَةٌ and **مُعَبُّودِيٌّ** see **عَبْدٌ**, last quarter.

مُعَبَّدٌ [and **مُعَبَّدٌ**] *A place appropriated to religious services or exercises, or acts of devotion. (TA.)*

عبر

1. **عَبَّرَ**, aor. **عَبَّرَ**, (S, Mgh, O, Msb, K,) inf. n. **عَبْرٌ** and **عُبُورٌ**, [the latter of which is the more common,] (S, O, Msb, K,) *He crossed it, went across it, or passed over it, (Mgh, Msb, K,) from one side thereof to the other; (Msb, K,) namely, a river, (S, Mgh, O, Msb, K,) and a valley, (K, TA,) &c. (S, Mgh.)* — [Hence,] **عَبْرَ يَه** *the way: see 2 — عَبْرَ السَّيْلِ, (Msb, K,) aor. **عَبَّرَ**, inf. n. **عُبُورٌ**, (TA,) *He travelled, or passed along, the way, or road, (Msb, K,) as though he cut it, or furrowed it. (K, TK) — And hence, (TA,) عَبَّرَ*, (aor. as above, S,) † *He died. (S, O, Msb, K) as though he travelled the road of life or, as F says in the B, as though he crossed over the bridge of the present world or life. (TA) A poet says,**

* فَإِنْ نَعْبُرُ فَإِنَّ لَنَا لَمَاتِ *

* وَإِنْ نَعْبُرُ فَحُنْ عَلَى نُدُورِ *

1 e † *So if we die, there are others like to us, and if we remain alive, we are waiting for that which must necessarily come to pass, as though we were bound by vows to meet it. (S, O.)* — And **عَبَّرَتِ السَّحَابُ**, aor. as above, inf. n. **عُبُورٌ**, *The clouds travelled, or passed along, quickly. (TA.)* — **عَبَّرَ الرَّؤْيَا**. see 2, in two places. — And [hence, perhaps,] **عَبَّرَتِ الطَّيْرُ**, aor. **عَبَّرَ** and **عَبَّرَ**, (O, K,) inf. n. **عَبْرٌ**, (TA,) *q. رَحَرَّتْهَا [I augured from the flight, or alighting-places, or cries, &c., of the birds, or I made the birds to fly away in order that I might augur from their flight, &c.]. (O, K) — And عَبَّرَ الْكِتَابَ, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**, (As, S, A, O, K,) *He meditated upon, endeavouring to understand it, or he considered, examined, or studied, (As, S, O, K,) or he read mentally, (A,) the book, or writing, not raising his voice in doing so, (As, S, A, O, K,) i. e. in reading it. (K.)* And you say, **عَبَّرَ نَعَضَ** **أَعْبَرَ** **نَعَضَ** **بِبَعْضِ** **الْكِتَابِ**, meaning **عَبَّرَ** [i. e. *He considered and compared one part of the book, or writing, with another part, in order to understand it*]. (TA.) — And **عَبَّرَ الْمَتَاعَ**, and **الدَّرَاهِمَ**, (K, TA,) aor. **عَبَّرَ**, inf. n. **عَبْرٌ**, (TA,) *He examined what was the weight of the goods, and of the dirhems, and what they were. (K, TA.)* And you say, **عَبَّرْتُ الدَّرَاهِمَ فَوَجَدْتُهَا أَلْفًا**, meaning **عَبَّرْتُهَا**, i. e. *I tried, or examined, the dirhems, and found them to be a thousand. (Msb.)* — See also 8, second sentence. — **عَبَّرَ**, with kesr, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (S;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K,) [but the former seems to be the more correct, as will be seen from what follows;] and **أَسْتَعْبِرُ**, (A, O, K;) *He shed tears, his eyes, or eye, watered. (S, A, K, TA.)* And **عَبَّرَتْ عَيْنُهُ** *His eye shed tears, or watered; (S, O;) as also أَسْتَعْبِرْتُ. (S.)* — And **عَبَّرَ**, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (AZ, T, O, L, TA;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K,) [but see above,] *He grieved, or mourned; was sorrowful, sad, or unhappy. (AZ, T, O, L, K, TA.)* **مَا لَهُ سَبْرٌ وَعَبْرٌ** [What aileth him? May he be sleepless by night, and may he grieve, or mourn:]*

is a form of imprecation against a man, used by the Arabs. (TA.) And عَبَّرَتْ, inf. n. عَبْرٌ, means *She became bereft of her child, or children, by death.* (A.) [See عَبْرٌ]

2. عَبَّرَهُ بِالْمَاءِ (Lh, K,) inf. n. تَغْيِيرٌ (TA,) and عَبَّرَ بِهِ الْمَاءَ (Lh, K,) and عَبَّرَ, (TA;) *He made him to cross, go across, or pass over, or he conveyed him across, the water,* (Lh, K, TA,) and *the river* (TA) = عَبَّرَ الرَّوْيَا (S, O, Msb, K,) inf. n. as above; (S, O,) and عَبَّرَهَا (S, A, O, Msb, K,) [which is less common, but more chaste,] aor. عَبَّرَ (S, O,) inf. n. عَبْرَةٌ (S, A, O, Msb, K,) and عَبَّرَ (A, Msb, K,) *He interpreted, or explained, the dream,* (S, A, O, Msb, K,) and *told its final sequel or result* (A, O, K) or the former verb has an intensive signification (Msb.) and عَبَّرَ has a more particular [or more restricted] meaning than تَأْوِيلٌ. it is said to be from عَبَّرَ signifying the "side" of a river, because the interpreter of the dream considers the two sides thereof, and meditates upon every particular of it from its beginning to its end. (TA) In the phrase of the Kur [an 43], إِنَّ كُنُوزَ اللَّيْلِ وَالنَّهَارِ كُنُوزٌ لِّلرَّوْيَا, the ل is termed التَّعْقِيبُ [the ل of succedaneousness], because it is succedaneous to the connection termed إِصَافَةٌ [i. e. the phrase is succedaneous to كُنُوزَ عَابِرِي الرَّوْيَا *If ye be interpreters of the dream*]. (O, TA) or it is inserted as an explicative (Zj, TA) the phrase is similar to إِنَّ كُنْتَ لِلنَّهَارِ جَامِعًا. (S, O) — عَبَّرَ عَمَّا فِي نَفْسِهِ (A, K, TA,) inf. n. as above, (TA,) *He declared, spoke out clearly or plainly, or explained, what was in his mind.* (A, K, TA) And عَبَّرَ النَّاسُ نَعْبَرَ عَمَّا فِي الصِّمْرِ The tongue declares, or explains, what is in the mind. (S, O, Msb) And عَبَّرَ عَنْهُ عَيْرُهُ Another spoke, or spoke out, or explained, for him, (L, K, TA,) he (the latter) being unable to say what he would. (L, TA.) And عَبَّرْتُ عَنْ فُلَانٍ I spoke for such a one. (S, O, Msb.) [Hence, يَعْبُرُ عَنْ كَذَا, said of a word or phrase, *It expresses the meaning of, signifies, or denotes, such a thing.* And عَبَّرَ بِهِ عَنْ كَذَا *The meaning of such a thing is expressed thereby; or such a thing is signified, or denoted, thereby.*] — عَبَّرَ الدَّيَّانِيرَ (A,) or الدَّهَبَ (K,) inf. n. as above, (A, K,) *He weighed the deendrs, (A,) or the gold, (K,) deendr by deendr:* (A, K:) or عَبَّرَ signifies *he weighed it (a thing), or measured it, without extraordinary care.* (K, TA) and تَعْبِيرُ الدَّرَاهِمِ, *the weighing of the dirhems collectively, after making divisions of them.* (S, O, TA) = عَبَّرِيهِ (K, TA,) inf. n. as above, (TA,) signifies عَبَّرَ عَيْنَهُ (K, TA, in the CK عَيْنُهُ) i. e. *He showed him what would make his eye to weep: or what would make his eye hot.* (TA.) Dhu-r-Rummeh says,

عَلَى مَلَقِيَّاتٍ يُعْبِرْنَ بِالْغَمْرِ

[Upon swiftly-running mares that show the moun-

tain hnd, in the swiftness of their pace, *what makes their eyes to weep from envy*. (TA) And you say also, عَبَّرَ عَيْنَهُ, meaning *He made his eyes to weep* (TA) — Also *He destroyed him* (K, TA) as though he showed him what would make his eye to weep, or make it hot. (TA) — And *He caused him to fall into difficulty, or distress.* (A.) And *It* (an affair, or event,) *was, or became, difficult, or distressing, to him* (O, K)

8 عَبَّرَ *He became admonished, or reminded, he took warning, or example* in this sense the verb is used in the Kur ix. 2 and you say, عَبَّرَ نَبَأَ مَصَى *He became admonished or reminded, or he took warning or example, by what passed* (Msb) and عَبَّرَ مَنِ السَّعِيدُ بِعَيْرِهِ *The fortunate is he who takes warning by others, and the unfortunate is he by whom others take warning* (Kull p 60.) And عَبَّرَ [as inf. n. of عَبَّرَ, aor. عَبَّرَ,] signifies the same as عَبَّرَ [as inf. n. of عَبَّرَ in the sense expl. above] (Fr, O, L, K, TA) whence the saying of the Arabs, وَلَا تَعْبُرُوا الدُّنْيَا وَلَا تَعْبُرُوا, (Fr, O, L, TA,) with fet-h to the ب of عَبَّرَ in the first case, and with damm to it in the second case, (TA,) meaning *O God, make us to be of those who take warning, or example, by the present world, and do not [pass through it or] die quickly, or soon, until they content Thee by obedience.* (Fr, O, L, TA.) in the copies of the K, مِمَّنْ تَعْبُرُ الدُّنْيَا وَلَا تَعْبُرُهَا, the former verb with ب [and damm], and the latter with م [and damm]: and in the A is given, as a trad., اَعْبُرُوا الدُّنْيَا وَلَا تَعْبُرُوهَا but the reading given by Sgh and in the L is pronounced by MF to be the right (TA) See also عَبَّرَ. [And see 10, last sentence] — Also *He took, or regarded, what he witnessed, or saw, or beheld, as an indication, or evidence, of what was concealed from him.* (O) he compared what was unapparent with what was apparent [and so judged of the former from analogy] or he considered the essential properties of things, and their modes of indication, in order that, by the consideration thereof, another thing, of their kind, might become known. (Kull p. 60.) See, again, عَبَّرَ. Ibn-Seereen used to say, اَعْتَبَرُ الْحَدِيثَ [I judge by comparison with what has been transmitted by tradition from the Prophet], meaning I interpret a dream according to what has been transmitted by tradition, like as I do according to the Kur-an; as when a crow is interpreted as meaning an unrighteous man, and a rib as meaning a woman, in imitation of forms of speech used by the Prophet. (O, TA) — See also 1, latter half, in two places. — Also *He accounted, or esteemed, or regarded, a thing, in respect of predicamental order.* (Msb) See, again, عَبَّرَ. — [And *He esteemed a person, or thing, held him, or it, in high estimation or regard.* — And *He took a thing into account, regarded it, or included it in a mental view or an examination.* Hence the phrase بِاعْتِبَارِ كَذَا *With regard, or respect, or with regard had, to such a thing; in consideration*

of such a thing, or of the implication thereof, and having regard, or respect, to such a thing; as also بِاعْتِبَارِ كَذَا and بِكَذَا. And عَبَّرَ وَاحِدًا *Considered in one respect; in one and the same light.* Hence also the phrase, يُعْبَرُ كَذَا لِحَصَّةٍ *Such a thing is made a condition [or is taken into account] for the soundness, or validity, of the contract.* (Msb) — عَبَّرَ مِنْهُ means *He wondered at him, or it.* (K, TA. In the CK, مِنْهُ is omitted)

10 اسْعَبِر [He desired to cross, go across, or pass over, a river or the like. (See التَّحِيصَةُ)] = اسْتَعْبَرَهُ الرَّوْيَا *He asked him to interpret, or explain, the dream,* (K;) he related to him the dream in order that he might interpret, or explain, it. (S, O) — لَقَدْ اسْرَعَتْ اسْتِعْبَارُكَ الدَّرَاهِمَ is a saying mentioned by As as meaning [i. e. *thou hast hastened thy drawing forth of the dirhems.* (O) = See also 1, last quarter, in two places. — [Accord. to Golius, اسْتَعْبِر is also syn with اسْتَعْبَر in the first of the senses assigned to the latter above, but for this I do not find any authority]

عَبَّرَ سَعَرًا and عَبَّرَ اسْفَارًا = عَبَّرَ سَعَرًا see عَبَّرَ what here follows.

عَبَّرَ اسْفَارًا (S, K) and عَبَّرَ اسْفَارًا (TA) عَبَّرَ سَعَرًا and عَبَّرَ سَعَرًا (K) and عَبَّرَ سَعَرًا (TA) *A he-camel, and a she-camel, and camels, like a ship [or ships], i. e. upon which journeys are continually made.* (S) or a she-camel that is strong (K, TA) to journey, (TA,) [as though] cutting, or furrowing, what she passes over, (K, TA,) and upon which journeys are made (TA) and likewise a man (K, TA) bold to undertake journeys, vigorous and effective therein, and strong to make them. and in like manner a he-camel, and camels (TA) applied to a sing. and to a pl (K, TA) and to a fem: (TA.) and in like manner also عَبَّرَ, applied to a he-camel, (K,) meaning strong (O, TA) to journey; and so عَبَّرَ, with kesr, [app. pl of عَبَّرَ,] applied to camels. (TA) — Hence one says, إِنَّ فُلَانًا عَبَّرٌ لِكُلِّ عَمَلٍ *Verily such a one is fit, and sufficiently strong, for every work.* (A.) — [Hence likewise] عَبَّرٌ signifies *Clouds that travel, or pass along, vehemently [or quickly].* (K) = See also عَبَّرَ. = And عَبَّرَ and عَبَّرَ (S, O, K, TA, in the CK عَبَّرَ and عَبَّرَ,) and عَبَّرَ signify *A weeping with grief* (TA) or *heat in the eye, causing it to weep* (S, O) or *heat of the eye.* (K.) One says, لَا مِثْلَ الْعَبْرِ, and الْعَبْرُ, (S, A, O, TA,) and الْعَبْرُ, meaning *May his mother have weeping with grief* (TA.) or *heat in the eye, causing it to weep.* (S, O) or *may his mother be bereft of her child, or children, by death.* (A) And اَرَاهُ عَبْرَ عَيْنِهِ (K, TA, in the CK عَيْنِهِ) *He showed him what would make his eye to weep: or what would make his eye hot.* (TA.) And رَأَى فُلَانٌ عَبْرَ عَيْنِهِ *Such a one saw what made his eyes hot.* (S, O.) And يَنْظُرُ إِلَى عَبْرِ عَيْنِهِ *Verily he looks at that which he dislikes, or hates, and at which he weeps.* (A.) And

(Mgh) a bank, or side, of a river, prepared for crossing: (O, Mṣb, K) pl. مَعَابِر. (Mgh)

مَعْبَرٌ A thing upon which, (S, O, Mṣb,) or by means of which, (K,) one crosses a river, (S, O, Mṣb, K,) whether it be a boat [i. e. a ferry-boat], (S, O, Mṣb,) which is also called مَعْبَرَةٌ, (Az, TA,) or a bridge, (S, O, Mṣb,) or some other thing (TA) [pl. مَعَابِر.]

مَعْبَرَةٌ. see what next precedes.

عَبَسَ

1. عَبَسَ (S, L, Mṣb,) or عَبَسَ وَجْهَهُ (A, O, K, TA,) or وَجْهَهُ (Bd in lxxvi. 10,) aor. =, inf. n. عَوَسَ [app. properly used only when the verb is intrans.] (S, A, O, Mṣb, K) and عَبَسَ [app. only when the verb is trans.] (A, O, K;) and عَبَسَ (L, K, TA,) inf. n. تَعَبَسَ (TA,) He frowned, [looked sternly, austere, or morosely;] or contracted his face (Mṣb) or he contracted the part between his eyes: (L, TA) or he grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austere, or morosely, syn. كَالَحَ (S, A, O, K) or عَبَسَ has an intensive signification; (S, O, TA;) عَبَسَ وَجْهَهُ meaning he did so much (S, O) or عَبَسَ [alone], he had [or made] a hateful face: but when one displays his teeth, or grins, the epithet كَالَحَ is applied to him. (TA.) and [in like manner] تَعَبَسَ signifies تَحَبَّرَ (S, O, K,) i. e. he showed a sour, a crabbed, or an austere, face; (TK;) and تَقَطَّبَ [which is syn. with عَبَسَ]. (TA.) — [Hence,] عَبَسَ الْيَوْمَ [for عَبَسَ] He who witnessed the day frowned, or contracted his face, &c., (see يَوْمٌ عَوَسَ), means † the day was, or became, distressful, afflictive, or calamitous. (Mṣb) = عَبَسْتُ said of camels. see 4. — [Hence,] عَبَسَ said of a man, He was, or became, dirty, or filthy. (TA) — And said of a garment, It had dirt; or filth, that had dried upon it. (TA.) — And عَبَسَ فِي يَدِهِ الْوَسْخَ (S, K, TA) and عَلَيَّ يَدِهِ (TA) The dirt, or filth, dried upon his hand, or arm. (S, K, TA.) — And [the inf. n.] عَبَسَ signifies A slave's voiding his urine in, or on, his bed, when he has a habit of doing so and the effect thereof appears upon his person, (O, TA,) by reason of its muchness, (O,) and upon his bed: (TA) for doing this he may be returned; (O, TA,) but not if it is little and rare. (O.)

2: see the first sentence above, in two places.

4. عَبَسَتْ الْإِبِلُ The camels had dried urine and dung clinging upon their tails; (S, O, K;) as also عَبَسَتْ, inf. n. عَبَسَ; (A'Obeyd, TA;) whence, (TA,) عَبَسَتْ فِي أَبْوَالِهَا وَأَبْعَارِهَا [meaning the same,] a phrase occurring in a trad. (O, TA.)

5: see 1, first sentence.

عَبَسَ [an inf. n.: see 1, latter part; and see also 4. — Also a subst. signifying] Urine and

dung that have clung to the tails of camels, drying thereon, (S, O, K, TA,) and on their thighs, occasioned only by fat (TA) and also dung and urine that have clung to the wool of sheep, or to their tails and the inner sides of the roots of their thighs, becoming dry [thereon], syn. وَذَحَ (TA.) or dung and urine that have dried upon the thighs of camels (Mgh) or urine and dung that dry upon the tails of sheep or goats and the like n. un. with ة (Mṣb)

عَبَسَ [part. n. of عَبَسَ — And occurring in the A, art دَعَبَ, in the phrase الْمُنَافِقُ عَبَسَ قَطْبَ, in which both of the epithets are app. altered in form to assimilate them to دَعَبَ and لَعِبَ by which they are there preceded] — see عَبَسَ.

عَوَسَ: see عَبَسَ, in two places. — [Hence,] يَوْمٌ عَوَسَ † A distressful, an afflictive, or a calamitous, day, (S, Mṣb, TA,) as also يَوْمٌ عَبَسَ (TA) or a hateful day, on account of which faces frown, or contract themselves, &c. (O, K) or a day in which one frowns, or contracts his face, &c. (TA)

عَبَّاسَ see عَبَسَ, in three places.

عَبَّاسِي see the next paragraph.

عَبَسَ [and عَبَسَ, mentioned above,] A man frowning, or contracting his face. (Mṣb.) [grimaced, or looking sternly, austere, or morosely] or contracting the part between his eyes, &c. (TA) and عَبَّاسٌ one who does so much [or habitually; stern, austere, or morose, in look or countenance, as also عَوَسَ and مُعَبِّسَ] (Mṣb) or عَبَّاسٌ and مُعَبِّسٌ signify a man having a hateful face: and عَبَّاسِي, hateful to encounter or meet; stern, austere, or morose, in countenance. (TA.) — [Hence,] الْعَبَّاسُ signifies The lion; (O, K,) as also الْعَبَّاسُ, and الْعَبَّاسُ, (IAar, O, K,) and الْعَبَّاسُ, (S, and mentioned in the K in art عَبَسَ, q. v.,) [accord. to some,] of the measure فَعْلٌ (S,) and الْعَبَّاسُ (K in art. عَبَسَ.) or the lion from whom other lions flee. (TA.) — See also عَوَسَ.

الْعَبَّاسُ and الْعَبَّاسُ: see the next preceding paragraph.

مُعَبِّسَ: see عَبَسَ, in two places.

عَبَطَ

1. عَبَطَ, aor. =, (S, O, Mṣb, K,) inf. n. عَبَطَ (S, O, Mṣb, TA,) He (a man) took a thing [app. in a sound, or whole, state, for such a restriction seems to be indicated by what follows, and may have been omitted in the TA by inadvertence] this is the primary signification. (TA. but only the inf. n. of the verb in this sense is there mentioned.) You say also, عَبَطَهُ الْوُتُّ (Mṣb,) or عَبَطَهُ (K,) and عَبَطَهُ (Mṣb, K,) Death took him in a youthful, and sound, or healthy, state; not diseased, nor old and weak. (Mṣb, K, TA.) — He slaughtered (S, O, Mṣb) a she-camel, (S, O,) or a sheep or goat, (Mṣb,) or stabbed, or stuck, (نَحَرَ) a beast, [i. e. a camel,] (K,) in a sound, or healthy, state, (Mṣb,) in a state of freedom from disease, (S, O, K,) and from fracture, (TA,) [but see عَبِطَ,] and in a fat and youthful condition; (K,) as also عَبِطَ. (S, O, K) And hence † the latter is used to signify † He slew a man for no crime, (O,) he slew a man wrongfully, not in retaliation (El-Khattābī) and † he wounded. (O, TA) [Hence also,] عَبَطَ (S,) or عَبَطَ نَفْسَهُ فِي الْحَرْبِ (O, K,) and نَفْسَهُ (TA,) inf. n. عَبَطَ (O,) † He threw himself, not constrained against his will, into war, or fight (S, O, K, TA) [And] عَبَطَتِ الدَّاهِيَةُ (S, O,) or الدَّوَاهِي (K,) † Calamity, or calamities, befell him, (Lth, S, O, K,) without his deserving the same. (Lth, O, K, TA.) — † He made an udder to bleed (O, K, TA) or he wounded it, or made it to bleed, by vehement milking, and squeezing, from عَيْطُ applied to blood, and signifying “fresh.” or milked it to the uttermost, so that blood came forth after the milk. (L, TA) And عَبَطَ الْفَرَسَ (K,) or عَبَطَ عَرَقَ الْفَرَسِ (O, L, TA,) † He made the horse to run until he sweated. (O, L, K, TA.) — He slit, or rent a garment, or piece of cloth, (S, O, and so in some copies of the K and in the TA,) or a thing, (so in other copies of the K and in the TA,) when it was whole, or sound, (K, TA,) aor. =, inf. n. عَبَطَ and مَعَبَطَ. (O) — † It (a plant, or herbage,) clave the ground (TA) — † He dug the ground in a place where it had not been dug before; (IAar, O, K;) as also عَبِطَ; (O, K, TA,) which latter also signifies [simply] † he dug the ground. (TA.) — عَبَطَتِ الرِّيحُ وَجْهَهُ † The wind stripped the surface of the ground; (O, K;) as also عَبِطَنَهُ. (K, TA.) — عَبَطَ التُّرَابَ † He (an ass, O, TA) raised the dust (O, K, TA) with his hoofs, (O, TA,) as also عَبِطَهُ. (O, TA.) — عَبَطَ عَرَضَهُ † [He rent his honour, or reputation,] he reviled him, he detracted from his reputation, spoke against him, or impugned his character; as also عَبِطَ عَرَضَهُ. (TA:) عَبَطَ is † syn. with عَبَّابَ (IAar, O, K, TA,) from الْعَيْبَةُ, not from الْغَيْبَةُ; (IAar, TA;) as also عَبِطَ (K, TA,) i. q. اِعْتَابَ. (TA.) — And عَبَطَ الْكِبْدَ عَلَيَّ He forged what was false against me; as also عَبِطَهُ. (K.) [See also the latter below.] — Also, aor. as above, It (a garment, or piece of cloth, or a thing, accord. to different copies of the K,) became slit, or rent thus intrans. as well as trans. (K.)

4: see 1, near the beginning

8: see 1, in nine places. — عَبِطَ عَلَيَّ الْكِبْدَ † He forged against me what was purely false, without excuse. (S, O, TA.) See also 1, last sentence but one. — [Hence the phrase حَذَفْتُ أَعْيَابًا, in the Mughnee, voce اِنْ, expl. in a marginal note in my copy of that work as meaning † It (a letter) is elided for no reason in itself]

عَطُ A pure, an unmixed, lie, without excuse. (S, O.) — †I q. رَسَّة [app. here meaning A thing that induces suspicion, or evil opinion]. (TA.)

عَطَّة He (a man, S, O) died in a sound, or healthy, state, and being a youth, or young man (S, O, Mṣb, K.) — عَطَّة also signifies † Evil speech of another, detraction; defamation. (TA.)

عَطَّة Freedom from anything injurious, except a fracture of a bone, in flesh meat. (Ibn-Buzurj) or freshness therein, and in blood, and in saffron (K) or pureness, or freedom from admixture, and freshness, in blood (TA.)

عَيْطُ (A, O, K,) or عَيْطَةُ (T, S, Mṣb,) and مُعَيْطَةُ (T, Mṣb, TA,) A beast, [meaning a camel,] (K,) or a she-camel, (S, TA,) or the second and third applied to a sheep or goat, (T, Mṣb,) stabbed, or stuck, (A, O, K,) or slaughtered, (T, S, Mṣb,) in a sound, or healthy, state, (A,) in a state of freedom from disease, (S, O, K,) and from fracture, (TA,) and in a fat and youthful condition, (K,) or free from anything injurious except a fracture (T, Mṣb) [contr. of عَارِضٌ and عَارِضَةٌ: (see the latter of these two words.)] pl. عَيْطُ (K) and عَيْطَاتُ. (O, K) and مُعَيْطَةُ, also, applied to a sheep or goat, signifies slaughtered in a sound, or healthy, state. (TA) Also عَيْطُ, applied to flesh-meat, signifies the same. (S) or in a sound, or healthy, state (Mṣb) or free from anything injurious, except a fracture of a bone; (T, Mṣb,) so says Ibn-Buzurj (TA) or fresh, (O, K,) and so applied to blood, (Mgh, K,) and to saffron. (K) or, applied to blood, pure; free from admixture; (S, O, Mṣb;) and fresh: (S, O) also, applied to flesh-meat, fresh, as meaning not cooked (IATH.) and مُعَيْطُ, applied to the same, not such as a beast or bird of prey has fastened upon, nor affected by disease. (Az, L) — عَيْطُ also signifies Slut, or rent, (S, O, TA,) when whole, or sound, (TA,) applied to a garment, or piece of cloth; (S, O, TA;) and to leather, &c.; (TA,) and so مُعَيْطُ: pl. of the former, عَيْطُ. (S, O, TA.) — And Dust raised by the hoofs of an ass. (TA.)

عَاطُ + A liar. (TA.)

عَوْنُ (O, K, TA,) like جَوْهَرُ (O, TA,) [in the CK عَوْنَةُ] A calamity, or misfortune: (O, K.) pl. عَوَائِبُ. (TA.) — And The main part, or fathomless deep, of the sea. (K.) Formed by transposition from عَوُظٌ. (TA.)

مُعَيْطُ, and its fem.: see عَيْطُ, in three places.

مُعَيْطَةُ: see عَيْطُ.

عقب

1. عَقِبَ بِهِ الطَّيْبُ, [aor. ع,] inf. n. عَقَبَ (S, Mgh, O, Mṣb, K) and عَابَقَهُ (S, O, K) and عَابَقَهُ (O, K,) The perfume clung to him, or it, (S, Mgh, O, K, TA,) and remained; and so به عَقِبَ, (TA;) and the odour of the perfume clung to him,

or it (Mgh) or the odour of the perfume was, or became, perceptible in his garment or his person and it is said to relate only to fragrant odour. (Mṣb) — And in like manner one says of a garment, عَقِبَ بِالْجَسَمِ [It clung to the body]

(TA.) And عَقِبَ الشَّيْءُ بِغَيْرِهِ The thing clung, or kept, to another. (Mṣb.) And عَقِبَ الشَّيْءُ بِغُلْبِي

† The thing stuck to my heart. (TA.) And عَقِبَ بِالْمَكَانِ He remained, stayed, dwelt, or abode, in the place. (O, K) And عَقِبَ بِهِ † He became attached to him, or it. (O, K, TA) [See also رَصَعَ بِالطَّيْبِ]

2. التَّعْقِيبُ signifies التَّدْكِنَةُ [used in relation to wine, app. as meaning The becoming old; though the latter word, thus used, is probably tropical] (O, K) Adeeb Ibn-Zeyd says, describing wine,

* صَانَهَا التَّاجِرُ السُّودِيُّ حَوَيْتَ *
* مِنْ قَادُكِي مِنْ نَشْرِهَا التَّعْقِيبُ *

[which seems to be cited as meaning, The Jewish merchant kept it two years, and the becoming old enhanced its fragrance. but I think that the last word may be more properly rendered the making it to remain long in its jar]. (O.)

Q. Q. 3. اِعْتَقَى He (a man, S) became cunning, or very cunning: (S, O, K) or became evil in disposition. (K) and in like manner signifies اِبْتَعَى. (TA)

عَقَى. see what next follows.

عَقَى Perfume [clinging to a person or thing, and remaining, and of which the odour clings (see 1, first sentence.) or] of which the odour is perceptible in the garment or person. (Mṣb) it is applied as an epithet to an odour; and عَقَى also, as the inf. n., meaning ذُو عَيْنٍ. (Ham p. 710) — Applied to a man, Such that, when he has perfumed himself with the least perfume, it does not leave him for days: and in like manner with ة applied to a woman. (Lth, O, K) — عَقَّةٌ, applied to a woman, means Whom every dress and perfume suits. (TA) — And the Khuzá'ees, who were the most chaste speakers of Arabic, said رَجُلٌ عَقِي لَبِي as meaning طَرِيفٌ [i. e. A man excellent, or elegant, in mind, manners, and address or speech; and in person, countenance, or garb: &c.]. (TA.)

عَبَقَةُ Feculence (وَضْرُ) of clarified butter, [adhering to the interior] in a skin, (IDrd, S, O, K,) also termed عَبَكَةٌ; (IDrd, O, TA;) and عَبَقَةٌ, in which the م is asserted by Lh to be a substitute for ب. (TA.) And one says, مَا فِي السَّحْيِ عَبَقَةُ, meaning There is not aught [remaining] of clarified butter in the skin, (S, O;) as also عَبَكَةٌ. (S and O in art. عبك) — [Hence,] one says also, مَا بَقِيَ لِهَرِ عَبَقَةٍ مِنْ أَمْوَالِهِمْ, meaning + [There remained not to them] any relic [of their possessions]. (TA.)

عَبَقَانُ رِبْقَانُ, [in the CK, erroneously, رِبْقَانُ,] and with ة [affixed to each], applied to a

man, Evil in disposition and with ة applied to a female so in the K, but this is inconsistent with what here follows (TA) accord to As, رِبْقَانُ رِبْقَانُ and رِبْقَانَةٌ رِبْقَانَةٌ are applied to a man, meaning as above; and to the woman in like manner. (O, TA.)

رَجُلٌ عَسَاقَا A man who sticks to another. (O, K)

عَسَاقِيَّةٌ, applied to a man, (S, O, K,) Guileful, or crafty, (K,) cunning, or very cunning, (S, O, K,) evil, or mischievous. (O.) — And A thief, (O, K,) who steals camels, (حَارِبُ, K,) or who strips people forcibly of their clothes, (حَارِبُ, O,) who will not refrain from anything thus expl. by Ish. (O) — Also A scar caused by a wound in the ball, or most elevated part, of the cheek (S, O, K) So in the saying, بِهِ شَيْنٌ عَسَاقِيَّةٌ [In him is a blemish, a scar &c.], (S,) or شَيْنٌ وَعَسَاقِيَّةٌ [a blemish and a scar &c.]. (O) — And A certain thorny tree, (O, K, TA,) that hurts (O, TA) him who is caught by its thorns, said by AHn to be of the [kind called] عَصَاهُ. (TA)

عَقَابٌ عَقَبَاءُ (S, O, K) and عَقَبَاءُ (K) and عَقَبَاءُ (S, O,) like فَعَسَاءُ (O, K,) An eagle having sharp talons (S, O) or, accord. to IDrd, hard and strong [in the talons]. (O.) [See also art. عقب.]

عَبْر

عَبْرٌ: see the following paragraph, in two places.

عَبْرِيٌّ a rel. n. from عَبْرٌ, a place which the Arabs assert to be of the lands of the Jinn, or Genu. (S, O, Mṣb) or a certain place, (K,) in the desert, (TA,) abounding with Jinn. (K) AO says, We have not found any one who knows where this country is, or when it existed. (TA) Hence it is applied as an epithet to anything wondered at, or admired, for the skilfulness which it exhibits, or the excellence of its manufacture, and its strength: (S, O) or to any work great in estimation, and fine, and delicate. (Mṣb.) it is both sing. and pl.; and the fem. is عَبْرِيَّةٌ: you say, تَبَابُ عَبْرِيَّةٌ [Cloths, or garments, of admirable manufacture] (S, O:) [or such are so called in relation to a certain town; for] عَبْرٌ is also a town (M, K) in El-Yemen, (M,) or, accord. to the Moqjam, in El-Jezecreh, in which cloths or garments, and carpets, are variegated, or figured, (TA,) and of which the cloths or garments are of the utmost beauty. (K.) — And A kind of carpets, (S, O, K,) variously dyed and figured: upon such the Prophet used to prostrate himself when he prayed: (S, O:) as also عَبْرِيٌّ: (K.) and some read عَبَارِيٌّ in the Kur lv. 76: (S, O) as pl. of عَبْرِيٌّ: (TA:) but this is a mistake; for a rel. n. has no such pl.; (S;) unless it be from a sing. n. of a pl. form, like حَضَارِيٌّ from

حَصَاحِرُ, and so be a rel. n. from عَقَارُ. so say the skilful grammarians, Kh and Sb and Ks: Az mentions the reading عَقَارِي, with fet-h to the ق; as though it were a rel. n. from عَقَارُ. Fr says that عَقَرِي signifies *thick* [carpets of the kind called] طَبَاسُ and also *silk brocade*; syn. رَبَائِي. Kt, that it signifies *what are called* زَرَائِي. Sa'eed Ibn-Jubeyr, that it signifies *excellent* زَرَائِي. (TA.) the n. un. is عَقَرِيَّة. (Fr, TA.) — Also *Good*, or *excellent*, applied to an animal, and to a jewel. (TA.) — *Perfect*, or *complete*; applied to anything. (K.) — *A pure, unmixed*, he; (O, K, TA.) that has no truth mixed with it (O, TA.) — *A lord*, or *chief*, (O, K,) of men (TA.) or (TA, in the K, "and") *one who has none above him* and *strong* (K.) You say of a strong man, هَذَا عَقَرِي قَوْمٍ (S, O) or this means *This is a chief, or lord, of a people* (As, on the authority of 'Amr Ibn-El-'Ala) and in a trad it is said that the Prophet related a dream, mentioning 'Omar, and said, فَلَمَّا رَأَى عَقَرِيًّا يَعْرِى قَرِيهَ [And I have not seen a chief of a people do his wonderful deeds] (S, O, TA.) — It is also applied as an epithet denoting *superlativeness* [of any quality] (TA.) They even said طَلَبُ عَقَرِيٍّ [Excessive, or extreme, wrongdoing]. (S, O.)

عَبَاقِي and عَبَاقِي: see the preceding paragraph.

عبك

1. عَبَكُ, (IDrd, O, K,) aor. 2, (TA,) inf n. عَنَكُ, (IDrd, O,) *He mixed it, namely, a thing*, (IDrd, O, K,) with a thing; (K;) syn. خَلَطَهُ, (IDrd, O,) or لَبَنَهُ. (K.) — See also 1 in art. عتك.

عَبَكَةُ *A morsel of سَوِيق* [or meal of parched barley]; (S, O;) i. q. حَكَّة; (S, K;) but this last word was not known to Az on any other authority than that of Lth. (TA in art. حك.) One says, مَا ذُقْتُ عَبَكَةَ وَلَا لَبَنَةً, meaning *I tasted not a morsel of سَوِيق nor a bit of نَبِيد* [or crumbled bread moistened with broth]. (S, O.) — And *Somenhat of clarified butter*; like عَبَقَةُ. so in the phrase, مَا فِي الشَّحِي عَبَكَةُ [There is not aught remaining of clarified butter in the skin]: and hence the saying, مَا أَبَالِيهِ عَبَكَةُ [I do not care for him as for a little clarified butter; meaning, at all]. (S, O.) And, (K,) accord. to IAAr, (O,) *Feculence* (وَصْرٌ) [of clarified butter (IDrd and O voce عَبَقَةُ)] adhering to [the interior of] a skin. (O, K.) — And *A fragment of a thing* (K) or a piece of جَبَس [app. جَبَس, which means *gypsum*, but probably a mis-transcription for جَبَن, i. e. *cheese*]. (TA.) — And *A portion of compacted dung and urine that has clung to the wool, or tail, &c., of a sheep, and dried thereon* (O.) — And *A paltry, despicable, thing*. (O, K.) Hence the saying, مَا أَعْنَى عَنِي عَبَكَةُ [It did not stand me in stead of a paltry

thing, meaning, in any stead]. (TA.) — Also *Impotent in speech or actions, heavy, dull, or stupid* (IB, K, TA.) — And *A mot that remains in a rope when the latter becomes old and worn out*. (AA, O.)

عبل

1. عَبَلُ, [aor. 2,] (S, O, Msh, K,) inf n. عَالَةً, (S, O, Msh,) *He, or it, was, or became, large, big, bulky, or thick*, (S, O, Msh, K,) as also عَوَّلُ, aor. 2, (K,) inf n. عَوَّلُ, (TK,) and عَبَلُ, aor. 2, (K,) inf n. عَبَلُ. (TA.) — عَالَةً, (Az, O, K,) [aor. 2, app., 2, as in other senses of the trans. verb,] inf n. عَوَّلُ, (Az, TA,) *He cut it, or cut it off*, (Az, O, K,) so as to extirpate it this is the primary signification [of the trans. verb] (Az, TA.) عَبَلَهُ عَوَّلُ, (O, K,) [but in the copies of the K erroneously written عَوَّلُ,] said of a man when he has died, (O,) means, (K,) or is like, (O,) سَعَنَهُ سَعَوْتُ [Death separated him from his companions; or, accord. to the primary signification of the verb, death cut him off, or extirpated him]; (O,) or اسْتَعَنَهُ سَعَوْتُ. (K) [But correctly as in the O.] — عَبَلُ السَّحَرَةِ, aor. 2, (S, O, K,) inf n. عَبَلُ, (S, O,) *He removed the leaves from the tree*; (S, O, K,) as also عَبَلَهَا. (CK.) but not in my MS 'copy of the K, nor in the TA.) — And عَبَلَهُ, (IAAr, O, K,) aor. and inf n. as above, (TA,) *He repelled it*, (IAAr, O, K;) namely, a thing. (K.) [See also the pass part. n., below.] — And *He, or it, hindered, prevented, impeded, or withheld, him*, (O, K, TA,) and *diverted him by occupying him otherwise* (TA.) One says, مَا عَمَلَكَ i. e. *What diverted thee by occupying thee otherwise? and hindered thee, &c.* (TA.) — And عَبَلْتُ الْحَنْلَ, inf n. عَبَلُ, *I twisted the rope* (S, O.) — عَبَلْتُ السَّيْرَ, (Ks, S, O, K,) aor. 2, (Ks, O, TA,) inf n. عَبَلُ, (TA,) *I put, or made, to the arrow a مَعْنَكَة*. (Ks, S, O, K.) — And عَبَلْتُهُ *I shot him, or shot at him, with a مَعْنَكَة*. (O.) — عَبَلُ بِهِ *He went away with, or took away, him, or it* (O, K) — عَمِلَ الشَّحَرُ [app. عَمَلُ, but perhaps a mis-transcription for عَابَلُ, q. v.,] *The trees put forth their leaves*: on the authority of Az. (TA.)

2. see the preceding paragraph.

4. اَعْمَلُ *He, or it, was, or became, thick and white*: (K) originally used in relation to the fore arms. (TA.) — اَعْمَلُ الشَّحَرُ *The trees put forth their [leaves termed] عَمَلُ. and the trees dropped their leaves* thus having two contr. significations: (O, K) or اَعْمَلُ الْأَرْضَى *the [trees called] اَرْضَى became in the state in which their هَدَب [or عَمَل (q. v)] were thick, in the hot season, and red, and fit to be used for tanning therewith.* and, accord. to As, اَعْمَلُ الشَّحَرَةُ signifies *the tree dropped its leaves*. (S.) accord. to En-Nadr, اَعْمَلُ الْأَرْضَى signifies *the اَرْضَى put forth its leaves.* and also, *dropped its leaves*. (Az, TA.) and ISd mentions, on the authority of AHn, اَعْمَلُ الشَّحَرُ as meaning *the trees put forth their fruit*; but he says, "I have not found this to be known." (TA.) [See also 1, last sentence.]

عَبْلٌ *Large, big, bulky, or thick*; (S, O, Msh, K,) as also عَبْلٌ. (K) fem. of the former with ة: and pl. [masc.] عِبَالٌ, (S, O, K, TA,) like ضِحَامٌ [pl. of the syn. صَحْمٌ] and the pl. of عِبَلَةٌ is عِبَالَتٌ, (S, O, TA,) [with the ب quiescent,] because it is an epithet. (TA.) It is applied in this sense to anything. (K) Thus, in a trad, it is applied to a man. (TA.) And one says رَحُلٌ عَبْلٌ الدَّرَاعَيْنِ *A man large, &c., in the fore arms*. (S, O, Msh.) And قَرَسٌ عَبْلُ السَّوَى *A horse thick in the legs*. (S, O) And امْرَأَةٌ عَالَةً *A woman complete, or perfect, in make or formation*. (S, O, Msh.) And امْرَأَةٌ عَمَلَةً *A large, big, bulky, (Ibn-'Abbád, O,) or thick, woman*. (Ibn-'Abbád, O, K.) And عَابِلٌ applied to a boy, or young man, signifies *Fat*. and [so] عَابُولٌ applied to a woman. pl. of both عَابِلٌ. (TA.)

عَبْلٌ i. q. هَدَبٌ i. e. (S, O) *Any leaves that are [as though they were] twisted*, (S, O, K,) not expanded, (K,) [generally meaning slender sprigs, like strings, garnished with minute, amplexicaul, appressed, acute leaves, overlying one another like the scales of a fish,] such as those of the طَرَفَاء (S, O, K) and of the اَرْضَى and of the اَنْثَل and the like of these (S, O) and, (K,) as some say, (TA,) the fruit of the اَرْضَى. (K, TA.) and, (K,) as some say, (TA,) the هَدَب thereof, when they have become thick, (K, TA,) in the hot season, and red, (TA,) and fit to be used for tanning therewith, or slender leaves (K, TA.) or the like of leaves, but not [what are commonly called] leaves. (TA) or such as are falling thereof; (K, TA,) i. e., of leaves (TA) and [in the CK "or"] such as are coming forth (K, TA) thereof. (TA) thus having two contr. significations. (K, TA.)

عَبْلٌ: see عَبْلٌ, first sentence.

عَبَالٌ *The mountain-rose (رُودُ الْحَبَلِي) [one of the appellations now applied to the eglantine, or sweet briar, more commonly called the نَبَسِين]*: (S, Msh, K:) AHn says, an Arab of the desert informed me that the عَبَال is the rose of the mountain (رُودُ الْحَبَلِي), of which is the white, and the red, and the yellow; (O, TA,) having a goodly hip [thus correctly written in the O, but afterwards altered to دَلِيك] in size and redness like the full-grown, unripe date, which, when it becomes ripe, is sweet, and delicious, like the fresh ripe date, and is sent from one to another as a present. (O.) [n. un. with ة:] the عَبَالَة, he says, has short, curved thorns, its rose is sweet-scented, and it grows so as to compose thickets, (O, TA,) and is depastured, (O,) and it becomes thick, (K,) and staves (O, K) thick and good, (O,) or thick and strong, (TA,) are cut from it. (O, K, TA) the staff of Moses is said to have been from it. (K, TA) or, as AHn says, the people assert that the staff of Moses was an عَبَالَة. (O.)

عَبُولٌ. see عَابِلٌ, last sentence. — عَابُولٌ [said in

the **ك** to be like **صَوْر**, but it is imperfectly decl., as a fem. proper name,] *Death*, or *the decree of death*, syn. **الْمِيَّةُ**. (**ك**.) See 1, third sentence and see also **عَابِلٌ**.

عَابِلَةٌ see **عَابَاتُهُ**.

عَلٌّ **إِمْرَأَةٌ عَابِلَةٌ** see **عَلٌّ**

أَلْقَى عَلَيْهِ عَابَاتَهُ, with tesdheed to the **ل**, (**س**, **و**, **ك**.) [of a rare form, like **حَمَارَةٌ**, **ق** v,] and **عَابَاتُهُ**, without tesdheed, (**ل**h, **ك**.) *He then threw upon him his weight.* (**س**, **و**, **ك**.)

عَابِلَتِي عَوَّلُ see **عَلٌّ**, last sentence = **عَابِلَتِي سَاحِسِي** is a saying of the Arabs like their saying **سَاحِسِي سَجُونُ** [i. e., app. meaning *My separates from my companions as death, or shall be death alone*] (**ل** in art. **سَحَن** see **سَجُونُ**.)

عَسَلٌ Great, (**أ**a, **و**, **ك**, **ت**A,) big, or bulky, (**ت**A,) and strong (**ك**, **ت**A)

أَعْلَلُ A mountain of which the stones are white (**ك**) or rough, rugged, or thick, stone, which may be red, and may be white, and may be black, (**إ**sh, **و**, **ك**, **+**) and may be a rugged, high mountain (**إ**sh, **و**) expl in the **س** as meaning white stones; but correctly, as **إ**B says, white stone and **أَعْلَلٌ** is an irreg. pl thereof. (**ت**A) — And [the fem.] **عَلَالَةٌ** signifies A rock (**ك**, **ت**A) [in the **ك**, **أ** should be inserted after **الصَّخْرَةَ**] or a white rock (**ث**h, **س**, **ك**, **ت**A) or a white, hard rock (**ت**A) pl **عَلَالٌ**, like **بَطَاحٌ** pl. of **نَطْحَةٌ**. (**س**, **ت**A) And A white [hill, or eminence such as is termed] **أَكَمَةٌ** (**ت**A.) And A narrow strip (**طَرِيقَةٌ**) in the midst of a land, the stones of which are white, resembling the stones from which fire is struck, and sometimes people do strike fire with some of them: they are not what are called **مَرَوْ**; [but] resembling **بَلَّوَرٌ** [i. e. crystal]. (**ت**A)

مَعْلَلٌ An implement with which trees are cut [down]. (**ت**A.)

مَعْلَلَةٌ A broad and long arrow-head: (**أ**s, **س**, **و**, **ك**) or an iron [arrow-head] made broad, and having no **عِزْرٌ** [or central ridge]. (**أ**h, **ن**, **ت**A) pl. **مَعَالِلٌ**. (**و**, **ك**) [See also **سُرُوءٌ**. — Also An arrow having a broad head. (Freytag, from the *Deewán* of the *Hudhalees*.)]

مَعَالِلٌ One having with him **مَعَالِلٌ** [pl. of **مَعْلَلَةٌ**] of arrows. (**إ**bn-**Á**bbád, **و**, **ك**.)

مَعْبُولٌ [pass. part. n. of **عَبَلَهُ**, as such, *Cut*, &c.: — and] *Repelled*: thus in the following verse, cited by **إ**Aqr:

* هَا إِنَّ رَمِيَّيَ عَنْهُمْ لَمَعْبُولٌ *
* فَلَا صَرِيخَ الْيَوْمِ إِلَّا الْمَصْقُولُ *

[Now verily my shooting in defence of them is repelled; so there is no order to-day but the polished sword]: the speaker was shooting at his enemy, and the shooting availed not at all; so he fought with the sword. (**و**.)

عبل

Q. 1. **عَبِلَ الْإِبِلُ** (inf. n. **عَبَلَةً**, **ت**K) *He left the camels to pasture by themselves*, (**ل**th, **س**, **و**, **ك**.) and to go to the water when they pleased (**ت**A) like **أَبْهَلَهَا**, (**س**, **و**, **+**) the **ع** being substituted for the **ل**. (**س**.) = And **عَبَلَهُ** and **عَبَلَهُ** signify The act of *reproving, blaming, or censuring* (**ك**) inf. ns. of **عَبَلَهُ** he reproved him, &c. (**ت**K)

عَبِلَ see **الْعَبَاهَةُ**.

إِبِلٌ عَابِلٌ (**س**, **+** **ك**) and **مُعَبَّلَةٌ** *Camels left to pasture by themselves*, (**س**, **ك**.) without a pastor and without a keeper. (**ت**A) — See also the next paragraph.

الْعَبَاهَةُ, (**ك**.) or **عَابِلَةُ الْيَمَنِ** (**س**, **و**) and **عَابِلُ الْيَمَنِ**, (**و**.) *The kings of El-Yemen who have been established, or confirmed, in their dominion*, (**س**, **و**, **ك**.) not being displaced therefrom, (**س**, **و**.) or and who have not been displaced therefrom: (**ك**) [and **س**M adds, referring to **الْعَبَاهَةُ**.] **أ**Obeyd says, and in like manner [it denotes] anything left to itself, not prevented, or withheld, from doing what it desires (**ت**A): [but in this explanation the sing. is evidently put for the pl] the sing. of **عَبَاهَةُ** is most probably **عَبِيلٌ**, like **قَسْعَرٌ**, of which **فَتَاعِمَةٌ** is a pl.: in the “*Tathkheef el-Lisán*” [of **إ**Ktt], **الْعَبَاهَةُ** is expl. as signifying those over whom no one has authority. (**ت**A)

مُعَبَّلَةٌ see **عَابِلٌ**.

مُعَبَّلٌ **مُتَعَبِّلٌ** [app. as meaning One who resists, or withstands; or who is uncompromising, or unyielding] (**ك**) and [so in copies of the **ك** and in the **ت**A, but in the **ك** “or,”] one who will not be prevented, or withheld, from a thing. (**و**, **ك**)

عبو

1. **عَبَا**, aor. **يَعْبُو**, *His face shone*: (**ك**, **ت**A) [or so **عَبَا وَجْهَهُ**; for] **عَبَا وَجْهَهُ** signifies thus accord. to **إ**Aqr. (**ت**A in art. **عَا**) app. from **عَبٌ** signifying the “light” of the sun; this being originally **عَبُو**. (**ت**A.) = And **عَبُو الْمَتَاعِ** is syn. with **نَعْبِيَهُ**, (**ك**, **ت**A,) mentioned by **إ**Sd, and said by **إ**Ktt to be of the dial. of El-Yemen, (**ت**A,) signifying *The putting of the goods, or utensils, one upon another*: [or *packing them up in a repository*. as also **عَبُوهُ**: see 1, in art. **عَا**.] **إ**Drd says, **عَبُوْتُ الْمَتَاعِ** is of the dial. of El-Yemen, syn. with **نَعْبِيَهُ**. (**ت**A in art. **عَى**.)

2. see the preceding paragraph, in two places. — And see also art. **ععى**.

عَبٌ The light of the sun; (**إ**Aqr, **ت**A, and **و** and **ك** in art. **عَا**;) as also **عَبُو**, which is the original form; (**ت**A;) and so **عَبٌ**, (**إ**Aqr, and **و** and **ك** in art. **عَا**.) and **عَبٌ**; (**و** and **ك** in art. **عَا**;) and **إ**Aqr says that **عَبُوَّةٌ** signifies the

same. (**ت**A in art. **عَا**) or the *light and beauty* thereof. (**ت**A in art. **ععى**) pl. **ععى**. (**ت**A)

عَمًا, applied to a man, [like **عَبَا** mentioned in art. **عَبَا**,] *Heavy, dull, or stupid, or coarse, or rude; and impotent*. (**إ**Sd, **ت**A) [But see this word in art. **ععى**]

عَمُو: see **عَمْتُ**, above.

عَمُو A weight, or load, or burden, or any load, or burden, consisting of a debt, or some other responsibility that one takes upon himself. (**ت**A) [See also **عَبٌ** (which signifies the same) in art. **عَا**]

عَمُوَّة: see **عَمْتُ**, above.

عَابِيَةٌ Beautiful, (**ك**, **ت**A,) applied to a woman, from **عَمْتُ**, expl. above. (**ت**A)

عى

2. **عَسَّتِ الْحَيْشُ**, (**س**, **م**sb,) inf. n. **تَعْبِيَةٌ** (**س**, **ك**) and **تَعْبِيَةٌ** and **نَعْبِيٌّ**, so said **Yoo**; but **AZ** said **عَمَانُهُ**, (**س**;) [see art. **عَا**.] *I prepared, or made ready*, (**س**, **ك**, **+**) or set in order, disposed, or arranged, (**م**sb,) the army (**س**, **م**sb, **ك**) in their places. (**س**, **ك**) — See also 2 in art. **عبو**.

6. **التَّعَابِي** signifies *The aiding, or assisting, of one party by one man, and of another party by another man, when they prepare a repast, one of the two parties making bread for this, and the other for another*. (**ك**.)

8. **الْإِعْتَبَاءُ**, mentioned here in the **ت**A, as syn. with **الْإِحْسَانُ**, see 8 in art. **عَا**.

عَبَا and **عَابِيَةٌ**, but the former the more chaste, are said to signify, as epithets applied to a man, *Coarse, or rude, heavy, dull, or stupid*, (**ك**, **+** **ت**A,) and *impotent*. but this requires correction; for **Lth** mentions **الْعَبَا**, and **عَابِيَةٌ** as used by a poet, and says that they signify *the coarse, or rude, impotent, man*, but **Az** says that he had not heard **الْعَبَا** in this sense on any authority other than that of **Lth**, and that he held the right reading in the verse cited as an ex. by **Lth** to be **الْعَبَا**, with **عَى**, meaning, as also **الْعَبَايَا**, “the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women.” (**ت**A.)

عَبَا see **عَابِيَةٌ**, in two places. — And see also **عَمًا**, above

عَبَا [app. **عَبَاةٌ**] The [kind of plant called] **سَطَاحٌ** that spreads upon the ground. (**ت**A.)

عَبِيٌّ One's share of the **جَزُورٌ** [or slaughtered camel for portions of which the players at the game called **الْمَيْسِرُ** contend]. (**ك**, **ت**A.)

عَبَاةٌ and **عَبَاةٌ** (**س**, **م**gh, **م**sb, **ك**, **ت**A) A sort of [the kind of garments called] **أُخْشِيَّةٌ** [pl. of **كُسَاءٌ**], (**س**, **م**gh, **+** **ك**, **ت**A,) wide, (**م**gh, **ت**A,) and [generally] having in it large black [or brown] stripes: (**ت**A) pl. [of the latter] **عَبَاتٌ** (**س**, **م**sb) and **عَبَاةٌ**, (**م**gh, **م**sb,) formed by the

elision of the *é*, (Mghb,) [or rather this is a coll gen. n.,] and the pl of *عَابَةٌ* is *عُتِبَ*, like *عُتِبَ* or, accord. to some, *عُتِبَ* is a sing., for they say that it signifies a sort of *أَكْسِيَّة*, and that its pl is *أَعْيَةُ* (TA) See *عَابَةٌ* in art. *عَا* = See also *عَابَ*, above.

عُتِبَ

1. *عُتِبَ عَلَيْهِ*, (S, Mgh, O, K, +) aor. = (S, Mgh, O, K) and *عُتِبَ*, (S, O, K,) inf. n. *عُتِبَ* (S, Mgh, O, K) and *عُتِبَانُ* or *عُتِبَانُ* or *عُتِبَانُ* or *عُتِبَانُ* (accord. to different copies of the K) and *مُعْتَبَ*, (S, O, K,) with which *مُعْتَبَةٌ* and *مُعْتَبَةٌ* are syn., (K,) but these two are simple substs, (S, O; [see, however, *حَمَص*];) and *تُعْتَبُ عَلَيْهِ*, (S, O, TA;) *He was angry with him*, (S, Mgh, O, K, TA,) *with the anger that proceeds from a friend*. (S, Mgh, O, K, TA) It is said in a trad., *كَانَ يَقُولُ لِأَحَدِنَا عَنِ الْمَعْتَبَةِ مَا لَهُ تَرِبَتْ يَمِينُهُ* [He used to say of one of us, from a motive of friendly anger, What aileth him? May his right hand (meaning he himself) cleave to the dust see *تَرِبَتْ*]. (TA) — And [sometimes] *عُتِبَ عَلَيْهِ* signifies [simply] *He was angry with him*. (Mgh, TA, +) A poet says, (S, O, TA,) namely, El-Ghatammash (O, TA) Ed-Dabbee, (TA,)

* *أَحِبَّائِي لَوْ عَيْرَ الْحِمَامِ أَصَابَكُمْ*

* *عُتِبْتُ وَلَكِنْ مَا عَلَى الدَّهْرِ مَعْتَبٌ*

(S, O, TA; but in the O, *عَلَى الْمَوْتِ*, and *أَحِبَّائِي* as well as *أَحِبَّائِي*, as in the Ham p. 406;) meaning [O my friends, had some other event than the decreed case of death befallen you,] *I had been angry* [but there is no being angry with fortune] i. e., had ye fallen in war, we had taken your blood-revenge but one cannot revenge himself upon fortune. (TA) — And *عُتِبَ عَلَيْهِ*, (Mghb, K, + TA, +) aor. = and *عُتِبَ*, (Mghb, K, TA) and *عُتِبَانُ* [an intensive form] (K, TA) and *عُتِبَانُ* (Az, TA) and *مُعْتَبَ*, (Mghb,) signifies also *He reproved, blamed, or censured, him*; (K, TA;) and so *عَاتَبَهُ*, (TA,) inf. n. *مُعَاتَبَةٌ* and *عُتَابٌ*: (K, TA:) or *he reproved, blamed, or censured, him, in anger, or displeasure*. (Mghb.) A poet says,

* *إِذَا ذَهَبَ الْعِتَابُ فَلَيْسَ وَدٌّ*

* *وَيَبْقَى الْوَدُّ مَا بَقِيَ الْعِتَابُ*

[When reproof departs, there is no love but love lasts as long as reproof lasts]. (S, + O, TA.)

عُتِبَ and *عُتِبَانُ* signify *Thy reproving a man for evil conduct that he has shown towards thee, and from which thou hast desired him to return to what will please thee, or make thee happy*. (Az, TA. [See also the latter word below.]) = *عُتِبَ مَا عَاتَبْتُ بِهِ* means *I did not tread, or have not trodden, upon the threshold (عَتَبَةٍ) of his door*; (A, K, TA,) and so *مَا تَعَتَّبْتُهُ*. (A, TA.) — And [hence,] *عُتِبَ*, aor. = and *عُتِبَ*, inf. n. *عُتِبَانُ*

Bk. I.

(S, O, K) and *نُعْتَابُ* and *نُعْتَابُ*, [this last an intensive form,] (K,) † *He* (a stallion [camel], TA) *limped, or halted*. (K, TA:) or *knocked his knees together, or had a distortion in a hind leg or was hamstrung*. (TA) and *he* (a camel, S, O, or a stallion [camel], TA) *walked upon three legs, (S, O, K, TA,) in consequence of his having been hamstrung, (K, TA,) or in consequence of his knees' knocking together, or of his having a distortion in a hind leg, as though he leaped*. (TA) and *he* (a man) *leaped on one foot, or hopped, (S, O, K,) raising the other* (K) in each of these cases, the beast or man is likened to one walking upon a series of steps, or the like, of stairs, (O, TA,) or of a mountain, or of rugged ground, (TA,) and leaping from one of these to another. (O, TA.) — And *عُتِبَ الْبَرُّ*, aor. = and *عُتِبَ*, inf. n. *عُتِبَانُ*, † *The lightning flashed in continued succession*. (TA.) — And *عُتِبَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ*, aor. = [and app. = also], † *He passed [from place to place], and [from saying to saying]*. (O, TA) — And *عُتِبَ الْقَوْمُ فِي السَّبْرِ* [i. e. *عُتِبَ*, though Freytag assigns this meaning to *عُتِبَ*,] † *The people, or party, turned aside in journeying, and alighted in a place not in the right, or intended, direction* (Ham p. 18. [See also 4 and 8]) = See also *أُعْتِبَ*, said of a bone,

2. *نُعْتِبُ* The making an *عَتَبَةٍ* [meaning a threshold] (K, TA) *نُعْتِبُ الْبَابَ* means *The making a threshold (عَتَبَةٍ) to the door* (TA.) — [And The making an *عَتَبَةٍ* (meaning a step)] or so *تُعْتِبُ عَتَبَةً فِي*. You say, *هَذَا الْمَوْضِعُ* [Make thou for me a step in this place] when you desire to ascend thereby to a place. (O, TA.) — And The drawing together the *حُزْرَةِ* [of the drawers, or trousers, i. e. the tuck, or doubled upper border, through which passes the waist-band], and folding it, in front: [app. meaning the turning up a portion, drawn together in front, inside the band, to prepare for some active employment.] (IAth, O, K, TA.) you say, *عُتِبَ سَرَائِيلُهُ فَتَشَرَّ* [He drew together the tuck of his drawers, or trousers, &c, and prepared himself for active employment]: (O and TA, from a trad.) and the part so drawn together &c. is called the *تَبْمَةُ*. (IAth, O.) = See also *أُعْتِبَ*, said of a bone. = *عُتِبَ* is also said of a man as meaning *He was, or became, slow, tardy, dilatory, late, or backward*: in which sense, its *ب* is thought by ISd to be a substitute for the *م* in *عَتَمَ*. (TA.)

3. *عُتَابٌ* and *مُعَاتَبَةٌ*, (S, O, Mghb,) *He reproved him, &c., as expl. above, see 1, in the middle of the paragraph; in two places*. (TA.) or *عُتَابٌ* and *مُعَاتَبَةٌ* signify two persons' reproving, blaming, or censuring, each other; each of them reminding the other of his evil conduct to him: (Az, TA:) [or the expostulating, or remonstrating, of each with the other.] or, (Kh, T, S, O, Mghb, K,) as also *نُعَاتِبُ*, (Az,

T, O, + K,) and *نُعْتَبُ*, (Az, K,) the conversing, or talking, together, as persons confiding in their reciprocal love, and therefore acting presumptuously, one towards another; and reminding one another of their anger, or friendly anger, (Kh, S, O, Mghb, K;) or desiring to discuss, in a good-humoured way, things by which they had been displeased, and which had occasioned them anger, or friendly anger: (Az, K, + TA) the language meant is that of one friend to another. (TA) — And *مُعَاتَبَةٌ* signifies also The act of disciplining, training, exercising, or making tractable it is said in a trad., *عَاتَبُوا الْحَيْلَ فَإِنَّهَا تُعْتَبُ* i. e. *Train ye horses for war and for riding, for [they will turn from their evil habits, or] they will become trained, and will accept reproof*. (TA) — And you say, *عَاتَبَ الْأَدِيمَ*, meaning † *He put the hide again into the tan*. (T in art. *أَدِمَ*.) [See an ex. in a prov. cited voce *أَدِيمَ*.]

4. *اعْتَبَهُ*, (K, TA,) inf. n. *اعْتَابُ*, with which *عُتِبَ* [q v] is syn., (TA,) and *استعته*; *He granted him his good will, or favour; regarded him with good will, or favour, became well pleased, content, or satisfied, with him*. (K, TA.) In the following verse of Šā'idh Ibn-Ju'eiyeh,

* *شَابَ الْعَرَابُ وَلَا فُؤَادَكَ تَارِكٌ*

* *ذِكْرُ الْعَصُوبِ وَلَا عِتَابَكَ يُعْتَبُ*

[The raven may become hoary but thy heart will not relinquish the remembrance of Ghadoob, nor will the reproof of thee be met with good will], the last word is expl. by *يُسْتَعْبَلُ بِعُتْبَى* [meaning as rendered above, or be regarded with favour, or be met by a return to such conduct as will make thy reprover well pleased with thee]. (TA) — [Or] *He made him to be well pleased, content, or satisfied*. (S, A, O.) and the former verb is used in a contr. sense [or ironically] in the following verse of Bishr Ibn-Abee-Khazim,

* *عَضِثْتُ تَمِيمٌ أَنْ يَقْتَلَ عَامِرٌ*

* *يَوْمَ السَّارِ فَأُعْتَبُوا بِالصَّيْلِ*

[Tameem were angry because Tamir was slaughtered on the day of En-Nisār; so they were made contented by the sword] i. e., we contented them by slaughter. (S, O, + TA: [see also the Ham p. 196.]) [but the meaning may be, so they were made to return from their anger by the sword that *أُعْتِبَ* sometimes signifies *He was made to return* appears from an explanation, in the K, of a phrase in the Kur ah. 23 see 10] and *أُعْتَبِنِي* and *أُسْعَتِبْنِي* signify also *He returned to making me happy, or doing what was pleasing to me, from doing evil to me*. (S, O:) or *he left off doing that for which I was angry with him, and returned to that which made me to be well pleased with him*. (TA) or the former signifies *he removed, or did away with, [my] complaint and reproof; the latter having a privative effect*: (Mghb:) and *أُعْتَبَهُ مِنْ شَكْوَاهُ* means *He caused him to be pleased or contented [and so relieved him from his complaint]*. (Har p. 337. [See also

أَشْكَاهُ.) — And [hence, app.,] اُعْتَبَى signifies *He cancelled a bargain, or contract, with me.* (TA.) — اُعْتَبَ and اُسْتَعْتَبَ also signify *He returned from doing an evil action, a crime, a sin, a fault, or an offence* or the former signifies *he returned from doing evil to do that which made him who reproved or blamed him, or who was angry with him, to be well pleased with him.* (TA.) It is said in a prov. مَا مُسِيءٌ مِّنْ أَعْتَبٍ [He is not an evildoer who returns from his evil conduct] (TA.) — And اُعْتَبَ (K) and اُسْتَعْتَبَ (S, K) likewise signify *He turned away, or turned back, or reverted, from a thing:* (S, O, K:) and the latter is also expl. as meaning *he turned back from a thing, or an affair in which he was engaged, to another thing, or affair.* (S, O, K) so accord. to Fr, (S, O, TA.) from the phrase لَكَ الْعُتْبَى signifying as expl. below (voce عُبَى) on his authority. (TA.) See also 3. — اُعْتَبَ said of a bone that has been set is like اُلْعَبَ [meaning *It was caused to have a defect in it, so that there remained in it a constant swelling, or so that a lameness resulted.* see عَتَبَ] and تَعْتَبُ [of which the verb may be either اُعْتَبَ or اُسْتَعْتَبَ] has the meaning of its inf. n., اُعْتَابٌ. (TA.)

5. see 1, first sentence. — Also *He accused him of a crime, an offence, or an injurious action, that he had not committed.* (TA.) — And you say, لَا يَتَعْتَبُ بِنَيْءٍ *He is not to be reproved, blamed, or censured, with anything [i.e. with any reproof &c.].* (K, TA) And لَا يَتَعْتَبُ عَلَيْهِ فِي شَيْءٍ [No reproof, blame, or censure, is to be cast upon him in respect of anything]. (ISk, O, TA.) — See also 3. — اُعْتَبَ also signifies *He kept to, or was constantly at, the عَتَبَةُ [or threshold] of the door.* (A, TA.) — And you say, تَعْتَبْتُ بَابَهُ see 1, latter half.

6. see 3. One says, يَنْهَرُهُمْ اُعْتُوبَةً وَيَتَعَاتَبُونَ بِهَا [Between them is speech with which they reprove, blame, or censure, one another]. (S.) And إِذَا تَعَاتَبُوا أَصْلَحَ مَا بَيْنَهُمُ الْعِنَابُ [When they reprove one another in a friendly manner, the reproof rectifies, or sets right, what is amiss between them] (S.)

8. see 4, latter part: and see also مُعْتَبَبٌ. — اُعْتَبَبَ He receded, or retreated, in his way, after proceeding therein for a while; as though in consequence of a difficulty (عَبَبٌ) presenting itself. (TA.) — And اُعْتَبَبَ الطَّرِيقَ He quitted the even, or easy, part of the way, and took to the rugged part. (S, O, K.) — And اُعْتَبَبَ مِنَ الْحَبْلِ He ascended the mountain. (S, O, K.) [In the K is added, “and did not recoil from it:” but this is a portion of the explanation of the verse here following.] El-Hotai-ah says,

* إِذَا مَحَارِمُ أَحْنَاءٍ عَرَضْنَ لَهُ *
* لَمْ يَسْبَعْ عَمَّا وَخَافَ الْجَوْرَ فَاعْتَبَبَا *
i.e. [When prominences of bends of mountains

present themselves to him,] he does not recoil from them, [but fears the turning aside,] and so ascends the mountain. (S, O.) — And اُعْتَبَبَ signifies also *He pursued a right, or direct, course, syn. قَصَدَ* (S, I Ath, O, K, [perhaps thus expl. in relation to the verse cited above,]) فِي الْأَمْرِ [in the affair]. (K.)

10. اُسْتَعْتَبَهُ He asked him, petitioned him, or solicited him, to grant him his good will, or favour; to regard him with good will, or favour, to become well pleased, content, or satisfied, with him; (S, O, K;) or he desired, or sought, of him that he should return to making him happy, or to doing what was pleasing to him, from doing evil to him. (S.) And اُسْتَعْتَبَ, alone, He asked, solicited, sought, or desired, good will, or favour, or to be regarded with good will, or favour. (S, Mgh.) وَلَا هُمْ يَسْتَعْتَبُونَ in the Kur xvi. 86, and xxx. 57, and xlv. 34, means *Nor shall they be asked to return to what will please God.* (Jel.) And وَإِنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُتَعْتَبِينَ in the Kur xli. 23, means *And if they solicit God's favour, they shall not be regarded with favour.* (Jel.) or if they petition their Lord to cancel their compact, [or to restore them to the world, He will not do so; i.e.,] He will not restore them to the world; (O, K, TA,) knowing that, if they were restored, they would return to that which they have been forbidden to do: this is the meaning if we read the verb in the active form otherwise, (O, TA,) reading يَسْتَعْتَبُوا [and مُتَعْتَبِينَ], as 'Obeyd Ibn-'Omeyr did, (O,) the meaning is, *If God cancelled their compact, and restored them to the world, they would not [return from their evil ways, and] act obediently to God.* (O, TA.) [for] — اُسْتَعْتَبْتُهُ also signifies *I asked him, or desired him, to cancel a bargain, or compact, with me.* (TA.) — See also 4, in three places.

عَتَبَ: see عَتَبَانٌ in four places.

عَتَبَ One who reproves, blames, or censures, (O, K, TA,) has companion, or his friend, (O, TA,) much, or frequently, (O, K, TA,) in respect of everything, (O, TA,) from a motive of solicitous affection for him, and to give him good advice. (TA.) [See also عَتَابٌ.]

عَبَبٌ: see عَبَبَةٌ in five places. — Also The دِسْتَانَاتُ [or frets] (O, TA) that are bound upon the عَمُودُ [meaning neck] (O) of a lute: (O, TA.) [app. as likened to a series of steps.] or the transverse pieces of wood upon the face of a lute, [i.e., app., upon the face of the neck,] from which the chords are extended to the extremity of the lute: (O, K, TA:) or, accord. to I Aqr, the thing [app. the small ridge at the angle of the neck] upon which are [or he] the extremities of the chords, in the fore part, of the lute. (TA.) [See an engraving and a description of a lute in my work on the Modern Egyptians] — And The places of ascent of mountains, and of rugged and hard pieces of ground. (TA.) — And Ruggedness of ground. (O, K.) — And The space between two mountains. (TA.) — And The space between the

fore finger and middle finger [when they are extended apart]. (Mgh in art سر, and K.) or the space between the middle finger and third finger. (S, O, K) or the [space that is measured by] placing the four fingers close together. (Msb ubi suprà.) [See also بُضْرٌ, and رَتَبٌ.] — Also A bending at the صَرِيحَةٌ [or part with which one strikes], and a bluntness, of a sword. (TA) One says, مَا فِي طَاعَةِ فَلَانٍ عَتَبٌ + There is not in the obedience of such a one any bending nor a recoiling. (TA.) — And A defect in a bone, when it has not been well set, after a fracture, and there remains a constant swelling in it, or a lameness. (TA.) — And An unsoundness (O, K, TA) in an animal's leg, (O, TA,) and + in an affair. (TA.) One says, مَا فِي مَوَدَّتِهِ عَتَبٌ + There is not in his love, or affection, anything mingling with it that viturates it, impairs it, or renders it unsound. (TA.)

عَتَبَةٌ The أُسْكُفَةُ [meaning threshold] of a door, (S, A, Mgh, O, Mgh, K,) upon which one treads. (TA.) or the upper of the two [transverse pieces of wood, of a door-way, whereof each is called أُسْكُفَةٌ, i.e. the lintel] (K) [for it is said that] the upper [piece of wood] in a door-way is the عَتَبَةُ; and the piece of wood that is above this is the حَاجِبٌ; (Az, TA in this art. and in art. حَجَبٌ) and the أُسْكُفَةُ is the lowest [or threshold]; and the عَارِضَتَانِ are the عَصَادَتَانِ [or two side-posts]: (TA.) the pl. is عَتَبٌ [improperly termed a pl., for it is a coll. gen. n.] (S, O, K) and عَتَبَاتٌ. (TA) [It is mostly used in the former of the two senses expl. above.] — And [hence,] + A wife is thus termed, (O, K,) metonymically, in like manner as she is termed نَعْلٌ, &c. (O.) — And A step; a single step of a series: (S, O, Mgh.) or a single step of a series made of wood (TA:) pl. عَتَبٌ [improperly termed a pl., as observed above,] (S, O, Mgh) and عَتَبَاتٌ. (S, O.) — + العَتَبَتَانِ [The two thresholds or lintels or steps] termed الحَارِجَةُ [or the outer] and الدَّاحِلَةُ [or the inner] are two well-known figures of [the science of] الرَّمْلُ [i.e. geomancy]. (TA.) — عَتَبَةٌ وَادٍ The extreme side of a valley, that is next the mountain. (O, TA:) or, as some say, العَتَبَةُ [i.e. the عَتَبَةُ, supposed by Freytag to be العَتَبَةُ,] signifies the place of bending of the valley. (Ham p. 18.) — And عَتَبَةٌ signifies also A hardship, or difficulty; and a hateful, or disagreeable, thing, or affair, or case, or event; and so عَتَبٌ. (K.) One says, حَمِلَ فَلَانٌ عَلَى عَتَبَةٍ Such a one was incited, urged, induced, or made, to do, or to suffer, a disagreeable, or hateful, thing, of a trying, or an afflictive, kind. (S, O.) And حَمِلَ عَلَى عَتَبٍ مِنَ الشَّرِّ, and عَتَبَةٍ, He was incited, &c., to do, or to suffer, a hardship, or difficulty. (TA.) And مَا فِي هَذَا الْأَمْرِ عَتَبٌ وَلَا رَتَبٌ There is not in this thing, or affair, or case, any hardship, or difficulty. (S, O.) And عَتَبَاتُ الْبُوتِ means The severities [or pains or agonies] of death. (TA, from a trad.)

عَتَبِي The being well pleased, content, or satis-

fied, [with a person,] or the *regarding with good will*, or *favour*: (M, A, K:) or *good pleasure*, *content*, *satisfaction*, *good will*, or *favour* (MA, K, KL) its primary signification is the *returning of one whose good will, or favour, has been solicited, or desired, to the love of his companion* (TA.) it is the subst from *أَعْتَبَى* as meaning "he returned to making me happy," &c.; (S, see 4,) a subst from *الْإِعْتَابُ*; (Msb;) [i. e.] it is put in the place of *اعتاب*, and [thus] it signifies [the *returning to making one happy, or doing what is pleasing to him, from doing evil to him* · or] the *returning, from doing evil, to that which makes the person who has reproved, or blamed, or been angry, to be well pleased, content, or satisfied*: and [simply] the *returning from doing a crime, a misdeed, an offence, or an evil action*. (TA.) One says, *أَعْطَانِي الْعُتْبَى* *He granted me his good will, or favour*. (A.) And *يُعَاتِبُ مَنْ تُرْحَى عِدَّةُ* *Only he should be reproved in whom the [finding a disposition to a] return from his evil conduct may be hoped for*. (TA.) And *الْعُتْبَى* is [said to be] used when one does not mean thereby *الْإِعْتَابُ* (S, O, TA,) i. e. in the contr. of its primary sense, (TA,) in the prov. *لَكَ الْعُتْبَى* *Thou shalt have content, or satisfaction, without thy being well pleased; or* *I will content thee with the contrary of what thou likest* · and in like manner the corresponding verb is [said to be] used in the verse of Bishr Ibn-Abi-Khazim cited above in the explanations of that verb. (S, O, TA) [but the prov. here mentioned may be well rendered *thou shalt return from thine evil way against thy wish; for,* accord. to Fr, *الْعُتْبَى* in the phrase *لَكَ الْعُتْبَى* signifies *the returning, from what one likes, to what he dislikes* (MF) and it signifies also [as expl above] *the returning from doing a crime, a misdeed, &c.* (TA.)

عُتْبَانُ and *عُتْبُ* and *عُتَابُ* [all mentioned before as inf. ns.] are said to be *syn. with* *إِعْتَابُ* · [see 4, and *عُتْبَى*] it is asserted that you say, *مَا وَجَدْتُ فِي قَوْلِهِ عُتْبَانًا* [meaning *I did not find in what he said any evidence of a return to be favourable, or to do what would be pleasing to me*], when a man has mentioned his having granted you his good will, or favour, and you see not any proof thereof: and some say, *مَا وَجَدْتُ* *عِدَّةُ عُتْبَا* [in the like sense]: but Az says, I have not heard *عُتْبُ* nor *عُتْبَانُ* nor *عُتَابُ* in the sense of *إِعْتَابُ*; but *عُتْبُ* and *عُتْبَانُ* signify *thy reproving a man for evil conduct, &c.*, as stated above; [see 1;] and *عُتَابُ* and *مُعَاتَبَةٌ*, *mutual reproving for such conduct*. (TA.) = *العُتْبَانُ* *The male hyena*: (Kr, TA:) and *أَمْرُ عُتْبَانٍ* and *أَمْرُ عُتَابٍ* [the latter of the measure *كُتَابُ*, accord. to the CK and my MS copy of the K, but in the TA of the measure *كُتَابُ*, and therefore *عُتَابُ*,] *the female hyena*: (K:) said to be so called because of her limping. but ISd says, I am not sure of this. (TA.)

عُتَابُ: see the next preceding paragraph, in five places.

عُتُوبٌ One upon whom reproof, blame, or censure, does not operate. (O, K) = And *A road, or way*. (TA, as from the K [in which I do not find it])

قَرْيَةٌ عَيْبَةٌ [A town, or village,] in which is little of good, or of good things. (O, K)

عُتَابٌ One who reproves, blames, or censures, much, or frequently, [in an absolute sense, (see 1,) or] in anger, or displeasure. (Msb) [See also *عُتْبُ* = *أَمْرُ عُتَابٍ* · see *عُتْبَانُ* ·

أَعْتُوبَةٌ [like *أُسُوبَةٌ* &c.] A thing [meaning speech] with which one is reproved, blamed, or censured. (O, K) See 6.

مُعْتَبَةٌ and *مُعْتَبَةٌ*: see 1, in three places.

مُعْتُوبٌ is for *مُعْتُوبٌ عَلَيْهِ* [i. e. *Reproved, blamed, or censured, &c.*] Mtr says, it is said to signify *مُفْسِدٌ* [corrupting, rendering unsound, vitiating, &c.]; but I am not sure of it. (Hur p. 77.)

مُعْتَبٌ [is used, agreeably with analogy, in the sense of the inf. n. of *إِعْتَبَ*]. El-Kumeyt says,

فَاعْتَبَبَ السَّوْقُ مِنْ فُؤَادِي وَاللَّهِ

تَشَعَّرَ إِلَيَّ مَنْ إِلَيْهِ مُعْتَبَبٌ

[And desire turned away from my heart, and my poetry unto him unto whom was its turning] (S, O.)

مُسْتَعْتَبٌ is used in the sense of [the inf. n. of *اسْتَعْتَبَ*, meaning] *اسْتِرْصَاءٌ*: thus in the saying, *وَلَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ* [And after death there is no asking, petitioning, or soliciting, favour of God] for after death is the abode of retribution, not that of works. (TA from a trad.)

عَدَد

1. *عَدَدٌ*, [aor. 2,] (O, L, Msb, K,) inf. n. *عَادٌ* (O, Msb, K) and *عَادَةٌ* (O, L, K,) *It* (a thing, L, Msb) *was, or became, ready, at hand, or prepared*. (O, L, Msb, K.) — And *عَدَدٌ*, inf. n. *عَادٌ* (L, TA) and *عَادَةٌ* (TA,) *It* (a thing) *was, or became, great, big, or bulky*. (L, TA.)

2. see the next paragraph.

4. *اعْدَدَهُ* (S, O, Msb, K,) inf. n. *إِعْدَادٌ* (S;) and *تَعْتِيدُ* (S, K;) *He made it ready, or prepared it*, (S, O, Msb, K,) *for a [future] day*. (S, O.) The former verb occurs in the Kur xii. 31. (S, O, Msb.) Yaakoob says that the [former] *ت* in *أَعْدَدْتُهُ* is a substitute for the [former] *د* in *أَعْدَدْتُهُ*: and some say that *أَعْدٌ* is originally *أَعْدٌ*; but others deny this. (L.)

5. *تَعَدَّدَ فِي صَعْتِهِ* *He was nice, or scrupulously nice and exact, in his work, art, or craft*. (O, K.)

عَدَدٌ: see *عَتِيدٌ*. — [Hence,] *فَرَسٌ عَدَدٌ*, as also *عَدَدٌ*, *A horse made ready, or prepared, for running*; (S, O, L, K,) *of strong make; quick in leaping, or springing, not incongruous, unsound, faulty, or weak, in make; nor lax, or uncompact* · (L) *or strong, and perfect in make* (ISK, S, O, K) *or that performs run after run* · (O) *or made ready, or prepared, for riding and applied alike to a male and to a female*. (L)

عَدَدٌ: see the next preceding paragraph.

عُدَّةٌ and *عُدَّةٌ*: see what next follows.

عَدَادٌ (S, A, O, L, Msb, K) and *عُدَّةٌ* (L, K,) or *عُدَّةٌ* (so in the O,) *Apparatus; syn. عُدَّةٌ* [q. v], (S, A, O, L, K,) which is said by some to be formed from *عُدَّةٌ*, but others deny this, (L,) *implements, or instruments, or the like*, (S, O;) *or weapons, beasts, and instruments, or equipage, of war*. (L, Msb) pl. *أَعْدَادٌ* (O, L, Msb, K) and *أَعْدَدَةٌ* (L, Msb) [both pls. of pauc.] and *عُدَّةٌ*. (L.) One says, *أَحَدٌ لِلْأَمْرِ عَادَةٌ* *He took his apparatus, or implement, or instrument, or the like, [or he prepared, or provided, himself,] for the affair* (S, O) *or he took, for the affair, what he had prepared of weapons, and beasts, and instruments, or equipage, of war* (Msb.) — And sometimes, (S, O,) *عَدَادٌ* signifies also *A large drinking-cup or bowl*: (S, O, K) *q. عَسْفٌ* and *صَحْنٌ*: (IAar, L) *or a large drinking-cup or bowl (عَسْفٌ) of [wood of the tree called] أَتْلٌ*. (AHn, TA.)

عُدُودٌ *A yearling goat*, (Msb, K,) *a young goat that pastures, and is strong, and has become a year old*. (S, O, L) *or a kid that has begun to pasture*: (L) *or that pastures, and has become strong*, (Mgh, TA;) *as also عَرِيضٌ* *or that has become a جَدْعٌ [a year old, in the second year]*, and such is called *عَرِيضٌ* also; both of which appellations are applied to the male and the female; or such is only termed *عَرِيضٌ*; *عتود* signifying one that has become a *نَبِيٌّ* [app. meaning *in the third year*] · (TA.) *or that has attained the fit age for procreation*: (L) pl [of pauc.] *أَعْدَدَةٌ* and [of mult.] *عَدَائُنُ* the latter originally *عَدْدَانُ* (S, O, L, Msb, K,) the use of which last form is also allowable. (Msb) — Also [A tree of the species called] *ا سِدْرَةٌ* · *or a طَلْحَةٌ*. (O, L, K)

عَتِيدٌ A thing (S, O, L) *ready, at hand, or prepared*; (S, A, O, L, K;) *as also عَتَدٌ* [q. v]. pl. [of pauc.] of the latter *أَعْتَادٌ* and [of mult.] *عَتَدٌ* (Msb) the former occurs in the Kur l. 22, (O, L,) in this sense · *or as meaning near*: (L) *or as meaning مُعَدٌّ*, (O,) i. e. *made ready, or prepared*. (K)

عَتِيدَةٌ A receptacle for perfume (A, Msb) and unguent (A) or unguents: (Msb.) *a kind of wooden tray (طَبْلَةٌ), or a small round box (حَقَّةٌ), in which are the perfumes of a man*, (O, K.) *or*

his unguent, (O,) and the perfume of the bride, (O, K,) prepared (أَعْتَدَتْ) for what she requires of perfume, and substance for fumigation, and a comb, and other things; [formed from عَتِيدٌ,] the ة being affixed to it as being a subst. (O) or a طُل [or small round basket covered with leather] prepared for the perfume, (Az, Mgh, L,) and utensils, and substance for fumigation, (Az, L,) and comb, (Az, Mgh, L,) and mirror, (Mgh,) and other things, required by a bride (Az, Mgh, L) or a thing like a casket, or small chest, in which a woman puts such of her goods, or utensils, as she values (L)

عَتِيدٌ · see عَتِيدٌ.

عتق

1. عَتَرَ, aor. =, inf. n. عَتَرٌ [and تَعَارٌ (mentioned below in this paragraph), a form denoting repetition, or frequency, of the action, or its application to several objects, or it may be an inf. n. of which the verb is عَتَرَ], He slaughtered [or sacrificed] (S, O, K, TA) an عَتِيرَةٌ, (S, O,) [i. e.] a sheep or goat, or a gazelle or the like (TA.) Sometimes a man, (S, O,) of the people of the Time of Ignorance, (S,) made a vow that, if he should see what he loved, he would slaughter such and such of his sheep or goats, and when the performance of the vow became obligatory, he would be unwilling to do so, and would slaughter gazelles instead of the sheep or goats (S, O) sometimes he would say, "If my camels amount to a hundred, I will slaughter for them an عَتِيرَةٌ;" but when they amounted to a hundred, he would be niggardly of the sheep or goat, and would hunt a gazelle, and slaughter it. (TA) One says, هَذِهِ أَيَّامُ تَوْحِيدٍ and تَعَارٍ [These are days of the sacrificing of the عَتِيرَةٌ]. (S, O)

2 see above, first sentence.

عَتَرٌ Origin, or original state or condition; (S, O, K,) and natural disposition; like عَتَرٌ. (O.) One says, هُوَ كَرِيمُ الْعَتَرِ He is of generous origin. (TK) And it is said in a prov., عَادَتْ إِلَى عَتِيرَتِهَا returned to her original state or condition (S, O) and natural disposition. (O) applied to him who has returned to a natural disposition which he had relinquished. (S, O) [See also عَتَرٌ.] = Also A certain plant, (S, O, K,) used medicinally, like the مَرْزَنْجُونِ [or marjoram], (S,) growing like this latter plant, in a straggling manner; and when it has grown tall, and its stem is cut, there comes forth from it what resembles milk: (TA) accord. to Abou-Ziyád, it is a plant of those termed أَجْرَارٌ [pl. of جَرٌّ], having a small round fruit (جَرٌّ [dim. of جَرٌّ]), which is sweet, or pleasant in taste, eaten by men; and it grows like as does the poppy, but is smaller: (AHn, O.) or certain small trees [or plants], (S, K, TA,) having round fruits (جَرٌّ [pl. of جَرٌّ]), like those of the poppy: (TA as on the authority of AHn) AHn says, (O,) some assert it to mean the

مَرْزَنْجُونِ; (O, TA,) but, he adds, this I have not found to be known: (O) and some say that it is the عَرُوجُ. (TA.) the n. un. is عَتَرَةٌ (S, O) AHn says, a desert-Arab of Rabee'ah told me that this is a small tree [or plant], that rises to the height of a cubit, having many branches, and green, round leaves, like the شُوم, and round fruits (جَرٌّ), which are in pairs, near together, hanging down towards the ground, and sweet, or pleasant in taste, their taste being like that of small cucumbers: it seldom, or never, grows singly, but is found in pairs, or in fours, in one place. and some assert that it abounds with milk (O.) it is also said to be a tree [or plant] that grows by the burrow of the [lizard called] صَبْتٌ, which mumbles it so that it does not increase; whence the saying هُوَ أَذَلُّ مِنْ عَتَرَةِ الصَّبْتِ [He is more vile than the عَتَرَةُ of the صَبْتٌ] and it is also said, in the K, to signify the مَرْزَنْجُونِ, mentioned above as being said to be a signification of عَتَرٌ. (TA.) also, the caper. (K, TA) It is said in a trad. that there is no harm in a man's treating himself medically with senna and عَتَرٌ while in a state of إِحْرَامٍ. (S, O) which, some say, means that there is no harm in taking these from the sacred territory for such treatment. (O.) = Also An idol, (O, K,) such as had victims (عَتَائِرٌ) sacrificed to it. (O.) — See also عَتِيرَةٌ.

عَتِيرَةٌ The stem, or stock, of a tree. on the authority of Abou-Sa'eed and IAar (TA) and the branches of a tree. (A, TA.) — [And hence,] † The people, or tribe, of a man, consisting of his nearer relations, (A'Obeid, ISk, S, A, O, Mgh, K,) both the dead and the living: (S, K.) or his relations. (Mgh) or his relations consisting of his offspring and his paternal uncle's sons. (A) or his relations consisting of his offspring and of others. (TA) or the more distinguished of one's relations: (IAth, TA.) or the people of a man's house, the more near and more distant: (O, TA.) and a man's offspring, or progeny; (IAar, Th, Az, S, O, Mgh, K,) which is said to be the only meaning of the word known to the Arabs; (Mgh;) or imagined by the vulgar to be its meaning peculiarly. (TA.) عَتِيرَةُ النَّبِيِّ means [The nearer portion of the tribe of the Prophet, consisting of] the sons of 'Abd-El-Muttalib: (Abou-Sa'eed, O.) or 'Abd-El-Muttalib and his sons: (TA.) or the offspring of Fátimah: (IAar, TA.) or the nearer members of the house of the Prophet, consisting of his own offspring and of 'Alee and his offspring: or the nearer and the more distant in relationship of the house of the Prophet or, as is commonly held, the people of the house of the Prophet; who are those from whom it is forbidden to exact the poor-rate, and those to whom is assigned the fifth of the fifth mentioned in the Soorat el-Anfál [the eighth chapter of the Kur-án, verse 42]. (TA.) = Also n. un. of عَتَرٌ [q v.]. (S, O.)

عَتِيرَةٌ A sheep, or goat, which they used to slaughter, (S, O, Mgh, K,) in [the month of] Rejeb, (S, O, Mgh,) to their gods, (S, O, K,) or

to their idols; (Mgh,) i. q. رَحِيَّةٌ, (A'Obeid, TA,) i. e. a victim which was sacrificed in Rejeb, as a propitiation, in the Time of Ignorance, (A'Obeid, Mgh, TA,) and also by the Muslims in the beginning of El-Islám, (Mgh,) but the custom was afterwards abolished; (A'Obeid, Mgh, O,) as also عَتَرٌ; (S, O, K,) which likewise signifies any slaughtered animal, (K,) and so does عَابِرَةٌ; this being like رَاصِيَةٌ, in the phrase عَسَّةٌ رَاصِيَةٌ, for مَرْصَةٌ; (Lth, TA,) or it may be a possessive epithet [meaning عَتَرٌ دَأَتْ] (TA.) the pl. of عَتِيرَةٌ is عَتَائِرٌ. (Mgh.)

عَاتِرَةٌ: see the next preceding paragraph.

عتق

1. عَتَقْتُ الْفَرَسَ, aor. =, inf. n. عَتَقٌ; (S, O;) or عَتَقَ الْفَرَسَ, aor. =; and عَتَقٌ; The mare, (S, O,) or horse, (K,) preceded, and became safe, or secure. (S, O, K) [or,] accord. to IDrd, عَتَقَ الْفَرَسَ, with damm, signifies the horse became such as is termed عَتَبٌ [q v.]. (O.) The meaning of The state, or act, of preceding, or having precedence, [assigned to the inf. n. عَتَقٌ], is said to be the turning-point of the art. and hence, عَتَقَ الْحَيْلَ, said of a horse, means He preceded the other horses, and became safe, or secure, from them. (Mgh.) And عَتَقْتُ الشَّيْءَ, aor. =, I preceded the thing. (Mgh.) — عَتَقَ الْعَبْدُ, (S, Mgh, O, Mgh, K,) aor. =, (S, O, Mgh, K,) inf. n. عَتَقٌ; (S, Mgh, O, K) and عَتَقٌ, (K,) or the former is a simple subst and the latter is an inf. n. (Mgh, K,) as also عَتَاقٌ (S, Mgh, O, Mgh, K) and عَتَاقَةٌ (S, O, Mgh, K,) The slave became free; (S, O;) the slave passed forth from the state of slavery. (Mgh, K.) And sometimes عَتَقٌ is used in the place of عَتَاقٌ; (Mgh,) and so is عَتَاقٌ, in the saying حَلَفَ بِالْعَتَاقِ [He swore by emancipation]: (TA) but see 4 [Hence,] one says, فَلَانٌ مُوَلًى عَتَاقَةٌ [Such a one is a freed slave] (S, O, K.) [See also عَتَبٌ.] — عَتَقْتُ مِنَ الصَّبَا is said of a girl when she has attained to the marriageable state [meaning She has passed forth from the state of childhood]. (O, TA.) And عَتَقْتُ, aor. =, She (a girl) attained to the commencement of the state of puberty: and as some say, had not married: (K, TA.) [or] she (a woman) passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband. (Mgh.) — عَتَقَ بَعْدَ, aor. =, He (a man, S, O) became thin, or fine, or delicate, in his external skin, after having been coarse and rough; (S, O, K;) as also عَتَقَ. (K.) — عَتَقَ, said of anything, It attained its utmost point, reach, or degree. (TA.) — عَتَقَتِ الْبَكْرَةُ The young she-camel became free from الْفَرْحَةُ [or purulent pustules in the mouth] and الْعَرَّةُ [i. e. mange, or scab]: until this is the case, she is not reckoned a بَكْرَةٌ: so said an Arab of the desert. (TA.) — عَتَقَ, (Mgh,) or عَتَقَ الْهَالُ,

(S, O, K.) aor. 7, (K.) inf. n. عَتَّقَ; (Fr, S, O,) and عَتَّقَ; (K.) It, (Msb.) or the property, or cattle, (Fr, S, O, K.) became in a good, right, or proper, state. (Fr, S, O, Msb, K.) — See also 4. — عَتَّقَ الشَّيْءَ, (S, Mgh, O, K.) inf. n. عَتَّقَ; (S, Mgh, O,) and عَتَّقَ, aor. 7 (S, O, K) and 7; (K.) The thing became old (S, Mgh, O, K.) Both of these verbs, in this sense, are said of clarified butter. (TA.) And you say, عَتَّقَتِ الْحَمْرُ; (S, Msb, K.) and عَتَّقَتِ, (Msb, K.) aor. 7, inf. n. عَتَّقَ and عَتَّقَ; (Msb,) The wine became old (Msb, K) and good. (K.) — عَتَّقَتِ عَيْنُ, (S, O, K.) aor. 7; (S, K; in one of my copies of the S 2,) and عَتَّقَتِ, (S, O, K;) The oath was binding on him: (K) or was old, and binding on him, as though he kept it [long], not violating it. (S, O.) = عَتَّقَهُ بَغِيه, inf. n. عَتَّقَ, He bit it. (K) or بَغِيه عَتَّقَ he bit with his front teeth. and [simply] he bit (So in the O) [both are app correct; for it is said that] تَعَتَّقِي signifies the act of biting (L, K.)

2: see 4. — عَتَّقَتِ الشَّيْءَ, (S, O,) inf. n. تَعَتَّقِي, (S, K,) I made the thing old. (S, O, K) عَتَّقَتِ رَمَانًا is said of wine (الحَمْرُ) [as meaning It was kept long, so that it became old]. (S, O) — See also 1, last sentence.

4. اعتق قورسه He made his mare to hasten, or be quick, [and to precede, (see 1, first sentence,)] and become safe, or secure. (S, O, K.) — اعتق العبد He emancipated the slave; freed him from slavery (S, Mgh, O, Msb, K.) عَتَّقَهُ in this sense is not known, (TA,) and should not be said, therefore it is said in the Bárr' that one should not say عَتَّقَ العبد, nor should one say أَعْتَقَ العبد with the verb in the active form [and making the agent]. (Msb) — اعتق المال He put the cattle, or property, into a good, right, or proper, state, (Fr, S, O, K,) as also عَتَّقَهُ, inf. n. تَعَتَّقِي; (O,) and عَتَّقَهُ, (Msb, K, TA,) aor. 7, inf. n. عَتَّقَ. (TA.) — اعتق قلبه He dug his well, and cased it [with stones or bricks], (AA, O, K,) and made it good. (AA, O.) — اعتق موضعه He took for himself his place (حَارَهُ), so that it became his property. (O, K.) — اعتق ديوانه [is expl. by the words] إِذَا اسْتَقَامَ لَهُ وَأَخَذَ مِنْهُ شَيْئًا [app. as meaning He took something from his register, or his account or reckoning, when it had become in a right, or correct, state for him]. (O, TA.) — اعتق يمينه He made his oath to be inexpressible. (L, TA.)

عَتَّقَ: see the next paragraph.

عَتَّقَ [mentioned above as an inf. n. and also as a simple subst. (see 1)] 2. q. نَحَابَةٌ [app. as a quality of a horse and the like, meaning Generous-ness, excellence, or swiftness. see 1, first and second sentences]. (K.) — And 2. q. كَرَمٌ [Generous-ness, generosity, or nobility]; (S, Mgh, O, K;) as in the saying, مَا أَبْيَنَ الْعَتَقَ فِي وَجْهِ فَلَانٍ [How manifest is generous-ness, &c., in the face of such a one!]. (S, O.) — And 2. q. شَرَفٌ [Highness,

or eminence, of rank or condition] (K) — Also Beauty, or comeliness. (S, O, K) — And The state, or condition, of freedom, contr. of slavery. (S, O, K) — [And Oldness, in which sense,] accord. to some, عَتَّقَ and عَتَّقَ relate to inanimate things, as wine and dates; and قَدَّمَ relates to inanimate things and also to animals. (L, K.) = Also, and عَتَّقَ, 1 species of trees from which Arabian bows are made (AHn, K) the name being meant to imply the excellence of the bow [made therefrom]. (AHn)

عَتَّقَ: see what next precedes.

عَتَّقَ. see the next paragraph, last quarter.

عَتَّقَ A horse that precedes, outstrips, or outgoes; as also عَاتَى; or this signifies a horse that precedes, and becomes safe, or secure, (TA, [see 1, first and second sentences,]) or that precedes, outstrips, or outgoes, the [other] horses (Msb) and the former, a generous, or an excellent, horse. (Msb, TA.) or a horse swift and excellent, or that excites admiration by his generousness or excellence, syn رَائِعٌ (S, Mgh, O, TA) pl. عَتَائٍ.

(S, O, Msb) عَتِيقَةٌ applied to a young she-camel means generous, excellent, or swift (TA.) and عَتَائٍ has this meaning applied to camels, (TA,) or to such as are termed أَرْحِيَّاتٍ, (S, O, TA,) and to horses; (K, TA,) or the عَتَائٍ of horses are the generous, or excellent, thereof, and so of birds, (Mgh,) [the noble thereof, in a sense wider than that in which this epithet is applied in English falconry;] or of birds, such as prey, (S, O, K, TA,) عَتِيقٌ being applied to one of them. (TA) عَتَائِ الطَّيْرِ is also applied [particularly] to eagles (IAar, TA voce عَقَابٌ.) and عَتِيقِ الطَّيْرِ, to the hawk, or falcon. (O, TA.) and عَتِيقٌ signifies anything generous, or excellent; (S;) and anything choice, or best; (S, O, K;) thus applied to a hawk, and dates, and water, and fat. (S.) or العَتِيقُ means dates [themselves], (AHn, O, K,) as in a verse of 'Antarah (or of Khuzaz-Ibn-Lowdhán, S, TA) cited voce كَذَبَ, (O,) as a proper name thereof; (K;) or, as some say, the dates termed شَهْرِيْزٍ; and its pl. is عَتِيقٌ: (TA.) and water [itself] (K.) and fat [itself]: and accord. to IAar, anything that has attained the utmost degree in goodness or badness or beauty or ugliness is termed عَتِيقٌ; pl. عَتَائٍ. (TA) — Also Beautiful, or comely. so in the saying, فَلَانٌ عَتِيقُ الْوَجْهِ [Such a one is beautiful, or comely, in respect of the face]. (O, TA.)

And عَتِيقَةُ امْرَأَةٍ means A woman beautiful, or comely; generous, or noble (TA) — And (applied to a man, S, O) Thin, or fine, or delicate, in his external skin, after having been coarse and rough. (S, O, K.) — And, applied to a slave, signifying Freed from slavery, or emancipated; (S, Mgh, O, Msb, K,) as also عَاتَى, and مَعْتَقٌ; (S, O, Msb, K;) and some of the relaters of traditions say مَعْتَقٌ, (TA,) but this is not allowable: (Msb, TA.) عَتِيقَةٌ is applied to a female, (S, O, Msb, K,) and عَتَائٍ also: (Msb.) the pl. of عَتِيقٌ is عَتَائٍ, (S,

Mgh, O, Msb, K,) and عَتَائٍ also sometimes occurs, like كَرَامٌ as a pl. of كَرِيمٌ; (Msb,) and the pl. of عَتِيقَةٌ is عَتَائٍ. (S, O, Msb.) العَتِيقُ is an appellation applied to Es-Siddeek, (S, K,) i. e. (S) to Aboo-Bekr, (S, O, K,) as a surname, (K,) because he was said by the Prophet to be freed (عَمِيَ) from the fire [of Hell]: or because of his beauty, or comeliness (S, O, K) or he was so named by his mother. (O, K.) — And Old, (S, Mgh, O, L, Msb, K,) as also عَاتَى: (S, O) the former is applied in this sense to anything, even to a man. (S, L) and the pl. is عَتَائٍ, which occurs in a trad. applied to the earlier verses of the Kur-án that were revealed at Mekkeh, (L, TA,) and عَتَّقَ, (S, K,) or عَتَّقَ, with two dammehs, (Mgh, Msb,) like بُرْدٌ pl. of نَبْرِدٌ, (Msb,) applied to دَرَاهِمَ, (Mgh, Msb,) عَتَّقَ being [probably] a contraction of عَتَّقَ (like as بُرْدٌ is of نَبْرِدٌ) and in like manner applied to دَنَابِيرَ, (S,) [and عَتَّقَ occurs in the TA in art. سَمِر, agreeably with general analogy if pl. of عَتَائٍ,] but عَتَّقَ, with two dammehs and teshdeed, is a mistake. (Mgh) العَتِيقُ is an appellation of The Kaubeh, (S, O, K,) given to it in the Kur-án [xv 30 and 34, as meaning the Old House], (O,) because it was the first house founded upon the earth, (O, K,) as is said in the Kur [iii. 90]: (O) or [as meaning + the Freed House,] because it was freed from submersion (O, K) in the days of the Deluge, (O,) being taken up; (TA,) or from the imperious, overbearing, or tyrannical, of mankind; or from the Abyssinians, or because not possessed by any one; (O, K,) and [thus expl.] it is tropical (TA.) You say قَطْرَةٌ عَتِيقَةٌ [An old bridge], (S, O, K,) with ة, (S, O,) and قَطْرَةٌ حَدِيدٌ [meaning the contr.], (S, O, K,) without ة, (S, O,) because عَتِيقَةٌ has the meaning of the measure فَاعِلَةٌ, (S, O, K,) but حَدِيدٌ has the meaning of the measure مَفْعُولَةٌ. (S, O) And رَاحٌ عَتِيقٌ, (O, K,) without ة, (O,) and عَتِيقَةٌ and عَاتَى [app. meaning Old wine] (K) and حَمْرٌ عَاتَى and عَتِيقٌ and عَتَائٍ good and old wine. (K, in a later portion of the art.) or عَاتَى means old wine: (S, O, TA) or long kept in its receptacle (L, TA) or of which no one has broken the seal [upon the mouth of its jar]: (S, O, TA) or that has just attained to maturity: (L, TA) Hassán says, [using it as an epithet in which the quality of a subst. predominates,]

* كَالْيَسِكِ تَحْلِيْلُهُ بِمَاءٍ سَحَابَةٍ

* أَوْ عَاتَى كَدَمِ الدَّبِيجِ مَدَامٍ

[Like mush which thou mixest with the water of a cloud, or old wine (&c) like the blood of the slaughtered animal, made to continue long in its unopened jar]. (S, O, TA: but the last, for تَحْلِيْلُهُ, has مُخْتَلِطٌ.) — And العَتِيقُ signifies Wine [itself]. (K) And [What is termed] الطَّلَاةُ [app. as meaning expressed juice of grapes boiled until the quantity thereof is reduced to one third or half]. (K.) — And Mulk. (K.) —

And *A* [sort of] male palm-tree, (K, TA,) well known, (TA,) of which the female palm-tree will not shake off, or drop, its fruit (لَا تَنْعُصُ نَحْلَتَهُ). (K, TA) — And *تَوْتُ عَتِيقٍ* means حَيْدُ الْحَبَكَةِ [app. a mistranscription, for حَيْدُ الْحَبَكِ, i. e. *A garment, or piece of cloth, well woven*] (TA.)

عَاتِقٌ see the next preceding paragraph, in six places. — Also *A* young bird (S, O, K, TA) above the stage of that which is termed *ناهِض*, (S, O, TA,) i. e. of that of which the first feathers have fallen off and strong feathers have grown, (TA,) when it has flown and become independent; (K, TA;) thought by A'Obeid to be from the meaning of "outgoing," or "outstripping," *كَأَنَّهُ يَنْسِقُ* [as though it outwent, or outstripped] (S, O, TA) or of the young of the sand-grouse (الْقَطَا), or of the pigeon, while not yet firm, or strong, (K, TA,) not advanced in age: (TA) pl., in this and the following senses, *عَوَاتِقُ*. (K.) — And *A* girl that has attained to the commencement of the state of puberty, (S, O, K,) and become kept behind the curtain in the tent, or house, of her family, (S, O,) and not been separated to a husband. (S, O, K:) said by IAar to be so called because she has passed forth from the state of childhood, and attained to being marriageable, (O,) or because she has passed forth from the state, or condition, of serving her father and mother, and has not yet been possessed by a husband; but AAF says that this is not valid: or that has attained to the wearing of the garment called *دِرْعٌ*, and has passed forth from the state of childhood and of being required to help in the service of her family (TA) or such as is between the stages of puberty and middle age: (K) or a woman who has passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband (Msb:) pl. as above, and *عَتَقَتْ* also; the latter occurring in a trad. (TA.) — And *A* *زَقٌّ* [or wine-skin], (T, S, &c.) of which the wine is good: (T, TA) or of which the odour is pleasant, because of its oldness (S) or wide, (Ibn-'Abbād, Q, L, K,) and good or wide as applied to a [leather] water-bag such as is called *مَزَادَةٌ*. (TA.) — And *A* bow (قَوْسٌ) that has become altered in colour; as also *عَاتِكٌ* (IF, O:) or *عَاتِئَةٌ* (S, O, K) and *عَاتِيٌّ* (K) a bow that has become old and red; (S, O, K,) as also *عَاتِئَةٌ*. (S, O.) — *مَنْبِكُ الْعَاتِقِ* also signifies *The part, of the مَنْبِكُ [or shoulder], which is the place of the [garment called] رِدَاءٌ: (S, O, K) or the part between the مَنْبِكُ and the neck; (Mgh, Msb, K.) which is the place of the رِدَاءٌ: (Msb:) or the part, of the كَفِيفٌ [properly the shoulder-blade, but app. here meaning, as in some other instances, the shoulder itself], which is the place of the suspensory-cord of the sword: (Ham p. 556:) it is [said to be] masc. and fem.; (S, O, Msb;) sometimes fem.; (K;) but this is not of established authority: a verse which is cited by IB [and in the O] as an instance of its being fem. is asserted by some to be forged: (TA:) the pl. is *عَوَاتِقُ* (Msb, K, and Ham ubi supra,) and *عَتَقَتْ*. (K.) One says *رَجُلٌ**

أَمِيلُ الْعَاتِقِ *A man bent, or bending, [or sloping,] in [the part which is] the place of the رِدَاءٌ. (S, O.)* *حَنْلُ الْعَاتِقِ* see in art. *حبل*. — And [the pl] *الْعَوَاتِقُ* signifies also *النَّوَاحِي [The sides; or lateral, or outward, or adjacent, parts or portions; &c. see the sing., نَاحِيَةٌ]. (Ibn-'Abbād, O.)*

مُعْتَقٌ: see *عَتِيقٌ*, in the former half.

مُعَقَّةٌ, applied to wine (حَمْرٌ), Old, (S, O, K,) having been kept (عَتَقَتْ) long. (S, O.) — And *الْمُعَقَّةُ* [as a subst.] *A certain perfume, or odorous substance; syn. عِطْرٌ, (K,) a sort of عِطْرٌ. (L.)*

رَجُلٌ مِعْتَقُ الْوَسِيْقَةِ *A man who, when he drives away a number of camels that he has captured, renders them secure (S, O) from being overtaken, (O,) and outstrips with them (S) from أَعْتَقَ الْعَبْدُ: (O.) you should not say مِعْتَقُ. (S.)*

مُعْتَوِقٌ: see *عَتِيقٌ*, in the former half.

عتك

1. *عَتَكَ بِهِ الظَّيْبُ*, (S, O,) aor. ʔ, inf. n. *عَتَكُ*, (O,) *The perfume stuck to him, or it. (S, O.)* — And *عَتَكَ الْبَوْلُ عَلَى فَخِذِ الْإِثْمَةِ* *The urine dried upon the thigh of the she-camel (S, O, K) but as some relate a verse cited as an ex. of the verb in this sense, it is عَتَكَ. (O) — And بِهِ عَتَكَ, inf. n. as above, He, or it, clave to him, or it. (TA.) — عَتَكَتْ بِالظَّيْبِ She (a woman) daubed, or smeared, herself with perfume. (IDrd, O.) — عَتَكَتِ الْقَوْسُ, aor. ʔ, inf. n. *عَتَكُ* and *عَتَوُكُ*, *The bow became red (IDrd, O, K) in its wood (IDrd, O) by reason of oldness. (IDrd, O, K.) — عَتَكَتْ said of a woman, She was, or became, high, or exalted, in rank, condition, or estimation, high-born, or noble. (Ibn-'Abbād, O, K.)**

قَطِيعَةٌ عَتِكَةٌ [*A nappy, or villous, cloth or outer garment, coherent [in its nap], or matted [therein] and in like manner, عَتِكَةُ الصُّوفِ [A ewe having the wool coherent, or matted]. (Ibn-'Abbād, O.)*

عَاتِكٌ, (K,) or *عَاتِئَةٌ*, (S,) or both, (IDrd, O,) applied to a bow (قَوْسٌ), *Red (IDrd, S, O, K) in its wood (IDrd, O) by reason of oldness: (IDrd, S, O, K) as also عَاتِيٌّ (K in art. عتق) and عَاتِئَةٌ (S and O and K in that art.) [or عَاتِئَةٌ, so applied, signifies of a pure, or clear, yellow colour. (Skr, TA.) أَحْمَرُ عَاتِكٌ signifies Intensely red. (Lh, O, TA.) And عَاتِكٌ, alone, Yellow. (TA. [App. applied therein, in this sense, to a vein or a root (عرق, thus without any vowel-sign).] And Pure, or unmixed; applied to a colour (K, TA) of any kind, and to a thing of any kind. (TA.) And Clear; applied to [the beverage called] نَبِيذٌ: (IDrd, O, K, TA) or, so applied, old; accord. to Lth with ن, but correctly with ت. (TA in art. عتك.) And i. q.*

كَرِيمٌ [as meaning *Highly esteemed, or excellent, or the like*]; (K, TA,) applied to anything. (TA.) — *عَاتِكَةٌ* applied to a woman means *Being, or becoming, red (مُحْمَرَةٌ [in the CK مُحْمَرَةٌ] by reason of perfume, (K, TA,) from عَتَكَتِ الْقَوْسُ [expl. above] (IKt, TA) or having a stain of perfume (TA) or being, or becoming, yellow from saffron (R, TA) or having clearness and redness. or, accord. to Ibn-Saad, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (TA.) or high, or exalted, in rank, condition, or estimation, high-born, or noble: (O, TA) or, accord. to IAar, from عَلِيٍّ بِعَلِيٍّ, [said of a woman,] meaning نَشَرَتْ; but this is said by Th to be correctly عَتَكَتِ, the ت being a mistranscription. (TA.)*

عَاتِيٌّ *A certain kind of cloth or garment, red and yellow, brought from Syria a rel. n. from [a place called] مَشْهَدٌ عَاتِيٌّ. (TA)*

عتل

1. *عَتَلَهُ*, aor. ʔ and ʔ, (S, O, K, TA,) as in the Kur xlv. 47 accord. to different readers, inf. n. *عَتَلٌ*, (TA,) *He drew him along, or dragged him, roughly, or violently, (S, O, K,) namely, a man, and likewise a horse, (S, O,) and carried him off or away: (K) he pushed him, or thrust him, and urged him, driving him along roughly, or violently. (TA) accord. to ISk, عَتَلَهُ and عَتَلَهُ signify the same; (S, O, TA,) i. e. he pushed him, or thrust him, roughly, or violently, to the prison: or العَتْلُ signifies the laying hold upon the clothes at the bosom of a man, and drawing him, or dragging him to thee, and taking him away to prison, or to trial, or affliction. (TA) And عَتَلَ الْإِثْمَةَ He led the she-camel (K, TA) roughly, or violently, taking hold of her nose-rein. (TA.) — *عَتَلَ إِلَى الشَّرِّ*, aor. ʔ, (K,) inf. n. *عَتَلٌ*, (S, O, TA,) *He (a man, S, O) hastened, or was quick, to do evil, or mischief. (S, O, K.)**

2. *تَعَتَّلَ* [app. *The making one to quit his place*]: see 7.

3. *مُعَاتَلَةٌ* *The act of pushing, or thrusting, one another [app. roughly, or violently]. (TA)*

5: see the next paragraph, in two places.

7. *انْعَتَلَ* *He was, or became, drawn along, or dragged, roughly, or violently: (K) or i. q. انْقَادَ [he suffered himself to be led, &c.]. (Ibn-'Abbād, O, TA.) — And لَا انْعَتَلَ مَعَكَ; (so in copies of the S and K and in the TA;) or مَعَكَ لَا انْعَتَلَ; (so in the O and in one of my copies of the S,) from ʔ التَّعَتَّلُ; (O;) *I will not quit my place with thee; (S, O, K, TA;) and will not come with thee. (TA.) And لَا انْعَتَلَ مَعَكَ شَرًّا, thus in the handwriting of J in one of the copies [of the S, or ʔ التَّعَتَّلُ may be the correct word], I will not come with thee [a span]. (TA.)**

عَتَلٌ: see [its n. un.] *عَتَلَةٌ*, in two places.

عَتَل A man (S, O) who hastens, or is quick, to do evil, or mischief. (S, O, K)

عَتَلَة The بَيْرَم [i. e. auger, gimble, or gimlet,] of the carpenter. (S, O, K.) — And The مَحَنَات [or iron implement with which young palm-trees, or shoots of palm-trees, are pulled up or off, as expl. in art. جَث, and in the Ham p. 102] (S, K: [in one copy of the S, المَحَنَات is erroneously put for مَحَنَات; and in another of the S, and in some copies of the K, and in the O, المَحَنَات]) pl. [or rather coll. gen. n.] عَتَلٌ. (TA.) An iron implement with which young palm-trees, or shoots of palm-trees, and the branches, or shoots, of grape-vines, are cut, or lopped. (TA.) — And An iron thing resembling the head of a [hoe, or the like, such as is called] فَأْس (K, TA,) broad, and having in its lower part a piece of wood, with which earth and walls are dug, or excavated, not curved like the فَأْس, but even with the piece of wood: (TA:) or [in the CK “and”] a large, or thick, rod of iron, having a wide head, (K, TA,) like the قَبِيعة [or pommel] of the sword, used by the builder, (TA,) with which the wall is demolished. (K, TA.) — And A thick staff (S, O, K, TA) of wood. (TA.) [Now commonly applied to A shoulder-pole by means of which burdens are carried by two men.] — And عَتَلٌ signifies Persian bows; one of which is termed عَتَلَة: (S, O, K) or strong bows. (KL.) — Also, i. e. عَتَلَة, A large clod of clay, or cohesive earth, that is plucked from the ground (ISH, O, K) when it is ploughed, or turned over. (ISH, O.) — And A she-camel that does not conceive, (S, O, K,) and is therefore always strong. (S, O.) — [It is also a pl. of عَاتِلٌ, q. v, voce عَتِيلٌ.]

عَتَلٌ A great eater, who denies, or refuses to give, (Er-Rāghib, L, K, TA, [المَمِيع in the K, as is said in the TA, being a mistake for المَمِيع,]) and draws, or drags, [to him] a thing roughly, or violently; (Er-Rāghib, TA;) gross, coarse, rough, or rude: (S, O, K) occurring in the Kur lxviii. 13: (S, O) or one who recoils from admonition: (Fr, Towsheeh, TA) or vehement in altercation, gross, coarse, rough, or rude; low, ignoble, or mean, in natural disposition: or, accord. to Ibn-ʿArāfeh, unkind, churlish, or surly; gross, coarse, rough, or rude; who will not suffer himself to be led to a thing that is good. (O.) or gross, coarse, rough, or rude, and strong; applied to a man and to any beast, and, some say, to anything. (TA.) — Also A thick spear. (S, O, K.) — And A hard mountain. (TA.)

عَتِيلٌ A hired man, or hireling; (S, O, K;) so in the dial. of Jedeeleh of Teiyi; (S, O;) as also عَاتِلٌ: (TA.) pl. of the former عَتَلَاء (S, O, K) and عَتَلٌ also; and of the latter عَتَلَة: (TA.) which last pl. also signifies a man's aiders, or assistants: (TA in art. اَمَل:) and some say that عَتِيلٌ signifies a servant. (O.) — Also A violent, or severe, disease, or malady. (O, K.)

عَتَالٌ A porter, or carrier of burdens, for hire [by means of the عَتَلَة, or shoulder-pole]. (TA.)

عَاتِلٌ: see عَتِيلٌ. — Also An aid, or officer, of the prefect of the police: pl. عَتَلٌ. (TA.)

مَعَتَلٌ Strong to draw along, or drag, roughly, or violently. (S, K, TA)

عتمر

1. The primary signification of the inf. n. عَتَمَ in the [genuine] language of the Arabs is that of *Tarrying* [or *delaying*] and of *withholding*, or *restricting*, or *limiting*, oneself. (TA.) See 2, in three places. [Hence,] one says, عَوَسْتُ الْوَدِيَّ عَوَسْتُ [i. e. I planted the shoots of palm-trees,] and not any of them was slow or tardy [in its growth]. (S.) And عَتَمْتُ حَاجَتَهُ The object of his want was, or became, slow or tardy [of accomplishment]; as also عَتَمْتُ. (TA.) — عَتَمَ اللَّيْلُ (S, K,) aor. =, (S, TA,) inf. n. عَتَمَ, (TA,) The night was, or became, dark, in the period termed عَتَمَة. (S) or a portion of the night passed; as also عَتَمَ. (K) the latter mentioned by IAm. (TA.) — And عَتَمَتِ الْإِبِلُ, aor. = and =, The camels were milked at nightfall [i. e. at the commencement of the عَتَمَة], as also عَتَمَتِ and اسعتمت. (K.) — See also 4.

2. عَتَمَ and عَتَمَ signify The being slow, or tardy. (S) You say, عَتَمَ قَرَاهُ and عَتَمَ II is entertainment for his guest, or guests, was, or became, slow, or tardy; syn. أَبْطَأَ [not أَبْطَأَ] (S, K.) and he delayed it. (TA.) [but this, though virtually a correct rendering, is app not so literally.] and عَتَمَ likewise has the former meaning: (K.) or قَرَى الضَّيْفَ عَتَمَ signifies he delayed the entertainment of the guest. (S.) And عَتَمَ مَا عَتَمَ أَنْ فَعَلَ كَذَا He delayed not, or was not slow, to do, or in doing, such a thing. (S, K.) And عَتَمَ حَاجَتَهُ He delayed [the accomplishment of] the object of his want. (TA.) — And عَتَمَ عَتَمَ He refrained, forbore, abstained, or desisted, from it, (S, K,) namely, an affair, (S,) after having made progress therein; as also عَتَمَ; and عَتَمَ, aor. =, (K, TA,) inf. n. عَتَمَ: (TA.) or this last signifies he withheld himself from doing it, meaning, a thing that he desired: (K.) and عَتَمَ signifies he delayed to do it. (TA.) And [hence] one says, صَرَبَهُ فَمَا عَتَمَ, (S,) and حَمَلَ عَتَمَ (S, K,) i. e. [He beat him, and he attached him,] and did not withhold, or restrict, or limit, himself, in beating him, [and in attaching him,] (S,) or and did not recede, or draw back, or desist. (K, TA.) the vulgar say, ضَرَبَهُ فَمَا عَتَبَ. (S) — See also 4.

4: see 2, in five places. and see also 1, in three places. — اعتمر (S, Msb) from العَتَمَة (S) is like اَصْبَحَ from الصُّبْح; (S, Msb;*) i. e. it signifies He entered upon the period termed عَتَمَة; (Msb;) as also عَتَمَ, inf. n. عَتَمَ: (TA.) or he journeyed in that period; (K, TA;) and so عَتَمَ: (S, K, TA:) or both signify he became in that period: (TA:) or he brought [his

camels] to the watering-place and [in the CK “or”] he brought [them] back therefrom in that period, (K, TA,) and did any kind of work or action [therein]. (TA.)

8. [اعْتَمَتِ الْإِبِلُ, accord. to Golius, (whom Freytag has followed in this instance,) signifies the same as اسعتمت, as on the authority of the K, in which I do not find it. He probably found the former verb thus written erroneously for اسعتمت in this sense, which he has not mentioned.]

10. استعتمه He deemed him, or reckoned him, slow, or tardy. (Z, TA.) — اسعتموا نَعْمَتَكُمْ حَتَّى اسعتموا means Delay ye the milking of your camels, or cattle, until the milk shall have collected (K, TA) for they used to bring back then camels a little after sunset to their nightly resting-place, and make them to lie down there a while, until, when their milk had collected, after a portion of the night had passed, they roused them and milked them. (TA.) — استعتمت الْإِبِلُ: see 1.

عَتَمَ and عَتَمَ (S, K, but only the former in some copies of the S,) The wild olive-tree (S, K, TA.) or such as does not bear anything or such as grows in the mountains written by IAm. عَتَمَ, and expl. by him as the olive-tree or a species of tree resembling it, growing in the Surāk (السُّرَاة). (TA.)

عَتَمَ: see عَتَمَة, first sentence. — and see also عَتَمَ.

عَتَمَ: see عَتَمَ.

عَتَمَة Slowness, or tardiness. (IB, TA:) hence the saying of a رَاجِز,

* طَيْفُ أَلَسْ * بَدَى سَلَمٌ *
* بَسْرَى عَتَمٌ * بَيْنَ الْخَيْمِ *

meaning سَرَى بَطِيئًا, [i. e. A phantom visited (أَلَسْ being for أَلَسْ) in Dhoo-Selem, journeying by night slowly amid the tents,] the ة of عَتَمَة [i. e. عَتَمَة] being elided (TA. [But عَتَمَ is also mentioned in the TA, in the beginning of this art., not as being originally عَتَمَة, but simply as a subst. in the sense expl. above.]) — [Also, in its most usual sense,] The first third of the night, after the disappearance of the شَقَق [or redness that is seen in the sky after sunset]; (Kh, S, Msb, K;) the first part of the night, after the setting of the light of the شَقَق. (Msb) or the time of the prayer of nightfall (S, K.) but the calling of that prayer the prayer of the عَتَمَة, as the Arabs of the desert called it, instead of calling it the prayer of the عَتَاء, is said to be forbidden in a trad. (TA.) — عَتَمَة رَجْع [The عَتَمَة of a young camel brought forth in the رَجْع, which is the beginning of the breeding-time], (S, K,) meaning the space during which it (i. e. the رَجْع) is confined at its evening-feed, (K,) is applied to the moonlight of the night when the moon is four nights old. (S, K.) AZ says, The Arabs say in relation to the moon when it is one night old,

عَمَّةٌ سَحِيلَةٌ حَلَّ أَهْلِهَا بِرَمِيلَةٍ [The عَمَّة of a little lamb or kid, the owners of which have alighted in a small tract of sand], meaning that it does not long continue, like the lamb, or kid, that sucks its mother and soon returns to the sucking and when it is two nights old, حَدِيثُ أَمْتَيْنِ [The discourse of two female slaves, with lying and falsehood], because their discourse is not long, by reason of their being busied with the serving of their owners and when it is three nights old, حَدِيثُ قَتَبَاتٍ غَيْرِ مُؤَلِّغَاتٍ [The discourse of young women not united by affection] and when it is four nights old, عَمَّةٌ رَجْعٌ غَيْرِ حَائِجٍ [The عَمَّة of a رَجْع (expl. above) not hungry nor suckled]; meaning that it is limited to the space of the فَوَاقِ [or time between two suckings] of this رَجْع or of the فَوَاقِ [or time between two milkings] of its mother; or, as I. Aar says, عَمَّةٌ أُمُّ الرَّجْعِ [The عَمَّة of the mother of the رَجْع] and when it is five nights old, حَدِيثُ وَأَسٍّ وَنَقَاءٍ عَسَاءٍ حَلَفَاتٍ قُعَسٍ [Discourse and sociableness, and the continuance of the evening-feed of pregnant camels having their heads and necks inclining towards their backs: see also art. قُعَس]: and when it is six nights old, يَسْرُوبَتٌ [app. A twisting and a grinding by a turning towards the left and from the left; as though meaning that it is a time fit for active employment]: and when it is seven nights old, دُلْحَةٌ [The night-journeying of the hyena] and when it is eight nights old, قَمَرٌ إِصْحِيَانٌ [A bright moon]. and when it is nine nights old, يَلْقُطُ فِيهِ الْحَزْغُ [The onyx is picked up in it, being distinguishable by the light of the moon] and when it is ten nights old, مُحَقُّ الْمَجَرِ [lit. The choker of the dawn; as though its light were about to overtake, and grapple with, that of daybreak] (TA.) [It should be observed that every one of these ten sayings is fancifully framed so as to rhyme, perfectly or imperfectly, with words preceding it. the first being preceded by ابْنُ لَيْلَةٍ; the second, by ابْنُ لَيْلَتَيْنِ; the third, by ابْنُ ثَلَاثٍ; the fourth, by ابْنُ أَرْبَعٍ; and so on.] — عَمَّةٌ signifies also The darkness of the night (S, K, TA.) or the darkness of the first part of the night, [after nightfall, i. e.] after the setting of the light of the شَقَقِ [or redness that is seen in the sky after sunset]: and the vulgar [sometimes] pronounce it عَمَّة. (TA.) — And The remains of the milk that has collected in the udders of the camels, or of the camels and other cattle, at the period thus termed. (S, ISd, K.) One says, حَلَبْنَا عَمَّةً [We milked some remains of what had collected in the udders &c.]. (S, TA.) And حَلَبْتُ عَمَّتَهَا The milk that was obtained from them at the period termed the عَمَّة was drawn. (TA, from the trad. of Abou-Dharr.) And قَعَدَ عِنْدَنَا فَلَانَ قَدَرِ عَمَّةِ الْحَلَالِبِ i. e. [Such a one sat with us, or at our abode,] as long as the space during which the milch camels are confined for the purpose of the collecting of the milk in their udders. (TA.) — And The return of the

camels from the place of pasturing after their entering upon evening. (ISd, K.)

عَوَمٌ A she-camel that does not yield her milk copiously except in the period termed عَمَّة (S, K) or a she-camel abounding in milk, the milking of which is deferred to the latter, or last, part of the night. thus accord to Az and that is retarded in the milking; as also عَاتِمٌ; pl. عَوَاتِمُ and عَوَمَةٌ, as mentioned by IB, on the authority of Th, a she-camel that yields a copious supply of milk. (TA.)

عَاتِمٌ Tardy, or late; entering upon, or coming in, the evening, applied to a guest; (S, K,) and to the entertainment for a guest, or guests (S) and عَوَاتِمُ, applied to a guest, signifies [the same, or] entering upon, or coming in, the evening, or, as some say, remaining, staying, dwelling, or abiding. (TA.) And one says, فَلَانٌ عَاتِمُ الْقَرَى Such a one is slow, or tardy, in respect of the entertainment for the guest, or guests: (TA) and in like manner, [but in an intensive sense,] مَعْتَمَرٌ الْقَرَى. (Har p 579) See also عَوَمٌ. — مَعْتَمَرُ السُّحُومِ الْعَاتِمَاتِ means The stars that are dark by reason of a dusty hue in the air (K.) such is the case in drought, for the stars of winter are more bright because of the clearness of the sky but El-Aashû applies it to the stars of winter. (TA.)

عَيْتُومٌ A camel slow in journeying. (K, TA.) And A man bulky, big-bodied. (K, TA.) but J mentions, on the authority of As, جَمَلٌ عَيْتُومٌ, [as meaning a great camel,] with ت. (TA.)

مَعْتَمَرٌ } see عَاتِمٌ.
مَعْتَمَرٌ }

عته

1. عَتَهُ (Mgh, Msh, K, and so accord. to copies of the S,) inf. n. عَتَاهُ and عَتَاهِيَّةُ (Mgh, Msh,) [but see the former of these below,] and عَتَاهُ [app. عَتَهُ], (Mgh,) or عَتَهُ and عَتَهُ and عَتَاهُ (K,) and (Msb, TA) عَتَهُ (Msb, TA, and so in one of my copies of the S in the place of عَتَهُ, and said in the TA to be mentioned by J,) on the authority of Akh, and also mentioned by IKt, (TA,) inf. n. عَتَهُ (Msb, TA,) which is mentioned by A'Obeyd as of the inf. ns. from which no verbs are derived, (so in my copies of the S, in some copies of which this remark applies to عَتَهُ,) and عَتَاهُ, with fet-h; (Msb;) He (a man, TA) was idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Msh, K;) or one who had lost his intellect; (K;) or bereft of his intellect, or so in consequence of shame or fear &c., syn ذَهَشَ (Mgh, Msh, K;) without diabolical possession, or madness: (Mgh, Msh.) or, accord. to I. Aar, عَتَهُ signifies he (a man) was, or became, possessed, or mad. (Ham p. 680.) [See also عَتَهُ, below] — عَتَهُ فِي الْعِلْمِ He was, or became, addicted, attached, or devoted, to knowledge, or science, and vehemently desirous thereof.

(K) — And عَتَهُ فِي فَلَانٍ He was, or became, addicted to annoying such a one, and maiming his speech. (K.)

5 تَعَتُّهُ signifies The being, or becoming, or the feigning oneself, possessed, or mad; syn. تَحَسُّهُ and the being, or becoming, foolish, stupid, unsound in intellect, or deficient therein, and lax, or languid, syn. رُغُونَةٌ. (S, K) [تَعَتُّهُ سَحَابِيَّةٌ] occurring in this art in the TA, app. means He was, or became, infatuated by love of a girl, or young woman. — Also The feigning ignorance. (K.) — And The feigning oneself unmindful, or heedless. (K.) One says, هُوَ يَتَعَتُّ لَكَ عَنْ كَثِيرٍ, i. e. He feigns himself unmindful, or heedless, [to thee, of much that thou dost, or] of thee, in much that thou dost (TA.) — And The affecting cleanliness, (K, TA,) and nicety, or refinement (TA:) and the exceeding the usual bounds in dress and eating. (K, TA.) One says, كَذَا تَعَتُّهُ فِي كَذَا He affected nicety, or refinement, and exceeded the usual bounds, in such a thing. (TA.)

عَتَهُ [see 1, first sentence, where it is mentioned as an inf. n.]. الْعَتَهُ is An evil affection, of essential origin, necessarily occasioning unsoundness in the intellect, so that the person affected thereon becomes confused in intellect, and therefore some of his speech resembles that of the intelligent; and some, that of the possessed, or mad. it differs from السَّعَةِ, for this does not resemble possession, or madness. (KT.)

عَتِيٌّ and عَتِيٌّ (so in the TA as from the K [but not found by me in the latter]) and عَتِيٌّ and عَتِيٌّ (so too in the TA, but not as from the K, [though I find these two words without the two preceding in the copies of the K that I have been able to consult,]) A man who greatly exceeds the usual bounds in an affair. (K, TA.)

عَتِيٌّ: see what next precedes. — It is also a subst. from الْعَتَهُ, of the measure فُعْلِيٌّ: thus in the saying of Ru-beh [which is cited in the Ham p. 680],

فِي عَتِيٍّ اللَّبْسِ وَالتَّقِينِ

[In affecting cleanliness, or nicety, or refinement, or in exceeding the usual bounds, in dress; and in self-adornment] (TA.)

عَاتَهُ: see عَاتَهُ.

عَتَاهُ a subst. from عَتَهُ [app. in all its senses; i. e., meaning Idiocy; &c.; though it might be supposed, from the manner in which it is mentioned, to be a subst. from عَتَهُ in the last only of the senses above assigned to it]; (K, TA;) as also عَتَاهِيَّةٌ: (TA:) or each is an inf. n. of that verb [q. v.]. (Mgh, Msh.) — See also the next paragraph.

عَتَاهِيَّةٌ: see عَتَاهُ. — Also Foolish, or stupid: and so عَتَاهِيَّةٌ; (Akh, S, K, TA;) applied to a man. (TA.) — And, in a pl. sense, The erring of mankind; and so عَتَاهِيَّةٌ; (K, TA;) which

latter signifies also, in a pl. sense, *foolish*, or *stupid*. (TA.)

عَتَاهِيَّة see the next preceding paragraph.

عَاتِه A man *addicted to annoying another*, and *mimicking his speech*, (K, TA,) as also عَتِيَّة (TA) pl [accord to analogy, of the latter, but mentioned in the K as of the former,] عَتَاهِيَّة (K, TA.)

عَتِيَّة and عَتِيَّة see عَتِه.

عَتِيَّة Intelligent, and symmetrical in make and also possessed, or *mad*, and *incongruous in make* thus having two contr. significations. (K, TA.)

مَعْتُوَة Idiotic, or an idiot, i. e. *deficient*, or *wanting in intellect*; (S, Mgh, Msb, K,) or one who has lost his intellect, (K,) or bereft of his intellect, or so in consequence of shame or fear &c.; (Mgh, Msb, K,) without diabolical possession, or *madness* (Mgh, Msb) also expl. as signifying *possessed*, or *mad*; *smitten*, or *afflicted*, in his intellect. (TA)

عتي وعتو

1. عَتَا, aor يَعْتُو, inf. n. عَتُو (S, Msb, K) and عَتِي and عَتِيَّة (S, K,) of which عَتُو is the original form, one [i. e. the second] of the two dammehs being changed into a kesieh and therefore the و into ي, and then the other dammech being assimilated to the kesieh, (S, TA.) He behaved proudly, (Msb, K,) and was immoderate, inordinate, or exorbitant (K) he was excessively, immoderately, or inordinately, proud or corrupt or unbelieving (AO, TA, and so in a copy of the S as on the authority of A'Obeyd) or he revolted, recoiled, or was averse, from obedience. (Er-Rāghib, TA) and عَتِيَّة signifies the same as عَتُو; (S, K,) or I [disobeyed, or] did not obey; (TA;) and so does عَتِيَّة; (K, accord. to some copies; but in some, عَتِيَّة,) or, accord. to J and others, one should not say عَتِيَّة. (TA.) It is said in the K [h. 44], فَتَعَتُوا عَنْ أَمْرِ رَبِّهِمْ (TA) i. e. But they turned with disdain from obeying the command of their Lord (Bd, Jel.) — [Hence,] عَتَتِ الرِّيحُ + The wind blew immoderately. (IKht, TA.) — And عَتَا said of an old man, (S, Msb, K, [but in my copy of the Msb the الشئ is put for التشيخ,]) aor. يَعْتُو (S, Msb,) inf. n. عَتُو (S, Msb) and عَتِي (S,) or عَتِي and عَتِي, with damm and also with fet-h, (K,) He became advanced in age, and in a declining state. (S, Msb, K) [or he became dried up; as is shown by what here follows] It is said in the K [xix. 9], accord. to one reading, وَقَدْ بَلَغَتْ (TA,) from عَتَا It became dried up; (Ksh, Jel;) said of wood, or a branch; as also عَسَا: (Ksh.) the meaning here being, [And I have reached] the extreme degree of old age. (Jel:) or dryness, and hardness, or rigidity, in Bk. I.

the joints and the bones; like the dry wood or branch. (Ksh)

5 see the preceding paragraph.

عَاتٍ see عَتِي.

عَتِي a dial var. of حَتِي (S, K,) of the dial. of Hudheyl and Thakeel. (S)

عَات part n. of 1, (S, Msb, K,) Proud, (Msb, K,) and immoderate, inordinate, or exorbitant (K) excessively, immoderately, or inordinately, proud (Mgh) [or corrupt or unbelieving or revolting, recoiling, or averse, from obedience (see 1)] عَاتٍ حَبَارٌ (Mgh, TA) and عَتِي signifies the same: (K) pl. عَتِيَّة (S, Msb, K,) originally [عَتُو] of the measure فَعُول (Msb,) the [former] و being changed into ي, agreeably with a rule which, Mohammad Ibn-Es-Sree says, should be observed in a word of this [class and] measure when it is a pl, though not [generally] when it is an inf. n, (S, TA,) or thus is pl. of عَتِي, and the pl. of عَات is عَاتَا. (TA) [See also عَاتَا, below.] — Also Advanced [and declining] in age — [or dried up (see 1, last sentence but one)] pl. عَتِيَّة (Msb) — And عَاتِي [a mistranscription, the latter word being correctly عَاتٍ] A night intensely dark. (TA.)

أَعَتِي Most [and more] excessive, immoderate, or inordinate, in pride [&c. see عَاتٍ]. (Mgh.)

أَعَاتٍ [a pl., app of عَاتٍ, like as أَصْحَابٌ is of صَاحِبٌ,] applied to men as meaning دُعَارٌ [i. e. Who act corruptly, or vitiously; who transgress the command of God, or who commit adultery or fornication; &c.] (ISd, K, TA.)

عث

1. عَثَّ (S, K,) aor. ٢, (S, Msb,) inf. n. عَثَّ, said of the عَتَّة [or moth-worm], It ate it, or fretted it, namely, wool, (S, Msb, K, TA,) and a garment [&c.]. (TA.) And عَثَّ, said of wool [&c.], It was eaten, or fretted, by the عَثَّ [or moth-worm, or moth-worms]. (TA.) — Also, (O, TA,) aor. as above, (TA,) and so the inf. n., (K, TA,) said of a serpent (حَيَّة), It bit him. (O, K, TA) And It (a serpent) blew upon him, without biting him, and his hair in consequence fell off. (TA.) — And عَثِي (O,) inf. n. as above, (K,) He importuned me (O, K) by asking. (TA) [And عَثِي signifies the same.]

2: see the next paragraph, in two places.

3. عَات (O,) inf. n. مُعَاتَّة and عَاتَات (O, K,) and عَثَّ (O,) inf. n. تَعَثِيَّة (K;) He raised his voice with singing: (O) or he trilled, or quavered, in singing: (K;) or he raised his voice with singing, and trilled, or quavered. (L.) and عَاتٌ فِي غَانِهِ, inf. n. as above; and عَثَّ; he trilled, or quavered, in his singing. (TA.)

And عَاتَات is also used to signify The *sounding* [or *ringing*] of a bow when its string has been pulled to try its strength some say that it is like the *ترنير* [or *ringing*] of a basin when it has been struck. (O, TA.)

عَتَّة see عَتَّة.

عَتَّة ٢ q. سَوَسٌ [i. e. The moth-worm that eats, or frets, wool, or woollen cloths]. (Msb) [and the book-worm, or species of moth-worm that eats books applied to both of these in the present day and,] accord to IAM, an insect [of the same kind] that clings to skin, or leather, and eats it (TA) [and the weevil, i. e.] the kind of worm, or grub, that eats corn, also called سَوَسٌ: (M in art سوس) one thereof is termed عَتَّة (Msb.) [i. e.] عَتَّة signifies a سَوَسَةٌ [or moth-worm] that eats, or frets, wool (S, A, O, K) or a worm, or grub, that attacks wool and cloths (Mgh and Msb in art سوس) and wheat or other food, (Mgh in that art,) also called سَوَسَةٌ. (Mgh and Msb in that art.) and it is said to be the أَرْضَةُ, [generally signifying the wool-fretter, but here meaning] a certain insect that eats wool, and skin, or leather. (Msb) the pl. of عَتَّة is عَتَات (O,) or عَثَّ (K,) or both, (S,) or [rather] عَثَّ, which is expl. by IDrd as a pl., is a gen. n., having a pl. meaning though it is a sing. (TA) the pl. of عَثَّ is عَثَات (Msb.) An Arab of the desert, being asked respecting his son, said, أُعْطِيهِ كُلَّ يَوْمٍ مِنْ مَالِي دَانِكًا وَإِنَّهُ فِيهِ لَأَسْرَعُ مِنْ [I give him, every day, of my property, a dānik (a small silver coin), and verily he is quicker in consuming it than the moth-worm in wool in the summer]. (TA.) And one says, فَلَانٌ عَثَّ مَالٍ (S, O,) meaning † Such a one is a consumer of property; (PS;) like as one says إِرَاءَ مَالٍ (S, O,) meaning “a manager of property.” (PS.) [See also عَتَّة below. and عَتِيَّة.] — عَتِيَّةٌ = عَتَا means [He fed me with meal of parched barley or wheat] not moistened and beaten up with anything greasy [such as clarified butter &c.]. (O. in the TA عَتَا وَعَتَا.)

عَتَّة see the paragraph here following.

عَتَّة see عَثَّ. — It is also an appellation of † An old woman: (S, O, K) as though, by reason of her corrupt state or conduct, and want of skill or understanding, she were a سَوَسَةٌ. (TA.) — Also, (O, K, TA,) and عَتَّة (TA,) A woman *fool*, or *obscene*, in tongue, (O, K, TA;) *despised*; *obscure*, or *reputeless*. (TA:) and a *foolish*, or *stupid*, woman: (O, K.) or, the former signifies, accord. to AZ, a woman *obscure*, or *reputeless*; whether she be, or be not, lean, or emaciated: and the latter, accord. to IDrd, a woman *lean*, or *sparse*, in body: and in like manner عَثَّ applied to a man: (O.) the pl. of عَتَّة is عَثَات (TA.)

عَثَات Vipers that eat one another in a time of

drought. (O, K.) — Also pl. of عَثَّ. (Msb:) — and of عَثَّة or عَثَّة. (TA.)

عَيْتَةٌ dim of عَثَّة [n. un. of عَثَّ, q v.]. (L) It is said in a prov.,

* عَيْتَةٌ نَقْرُومٌ جَلْدًا أَمْلَسَا *

[A little moth-worm gnawing a smooth skin] applied to a man endeavouring to make an impression, or produce an effect, upon a thing, and unable to do so (S, O, L, K.) and said in contempt of a man and of what the latter says in finding fault with one who is free from faults. (O.)

عَثَّ The serpent. (O, K.)

عشر

1. عَثَرَ, aor. 2 (S, A, Mgh, O, Msb, K) and 3, (A, Msb, K,) and عَثَرَ, aor. 2, and عَثَرَ, aor. 2; (A, K,) inf. n. عَثَارٌ (S, Mgh, O, Msb, K) and عَثَرَ and عَثَرَ; (K,) said of a man and of a horse, (S, Msb,) He stumbled, or tripped, [the most usual meaning;] or he fell upon his face; syn. عَثَا [which has both of these meanings]; as also عَثَرَ. (A, K:) or [simply] he fell; syn. سَقَطَ. (Mgh:) or one says of a man, (Msb on the authority of the Mukhtasar el-'Eyn, and TA on the authority of the T,) عَثَرَ, (Msb, TA,) inf. n. عَثَرٌ, (Msb,) or عَثَرَةٌ, (TA; [perhaps a mis-transcription for عَثَرَ;]) and of a horse, عَثَرَ, inf. n. عَثَارٌ; (Msb, TA,) being a measure of inf ns. of verbs signifying various faults of horses and the like. (TA.) You say, عَثَرَ فِي ثَوْبِهِ [He stumbled, or tripped, upon his garment]. (S, O, Msb.) And خَرَجَ يَعْثَرُ فِي أَذْيَالِهِ [He went forth stumbling, or tripping, upon his skirts]. (A) And عَثَرَ فِي فَرْسِهِ فَسَقَطَ [His horse stumbled, or tripped, with him, and he fell]. (S, O.) And it is said in a prov., الْجَوَادُ قَدْ يَعْثَرُ [The swift and excellent horse sometimes stumbles, or trips]: applied to a person by whom a slip that is not of his nature is seen to have been committed. (O.) — [Hence,] عَثَرَ فِي كَلَامِهِ and عَثَرَ [He stumbled, or tripped, in his speech]. (A.) And عَثَرَ لِسَانَهُ [His tongue halted, faltered, or hesitated] (S, O, TA.) — And [hence, app.,] عَثَرَ, (Kr, K, TA,) inf. n. عَثَرٌ, (Kr, O, TA,) + He led. (Kr, O, K, TA.) One says, فَلَانٌ فِي الْعَثْرِ وَالْبَاطِنِ meaning + [Such a one is occupied] in truth and falsehood [or rather in falsehood and truth]. (O, TA) — And عَثَرَ عَلَيْهِ, (S, A, Mgh, O, Msb,) aor. 2 (S, O, Msb) and 3, (TA,) inf. n. عَثَرٌ and عَثَرٌ, (O, Msb, K, [the latter erroneously written in the CK عَثَرٌ,]) + [He stumbled on it; lighted on it by chance,] he got, or obtained, knowledge of it; or sight and knowledge of it, became acquainted with it; knew it; or saw it; (S, A, Mgh, O, Msb, K, TA;) accidentally, or without seeking; (TA;) [and so عَثَرَ; (see an ex. voce أَشْرَسَ;)] and عَثَرَ بِهِ signifies the same; but accord. to the usage of the Kur'an, you say أَعْتَرَتْ غَيْرِي: so in the

Kitáb el-Abniyeh of IKt. (TA. [See 4.]) You say, عَثَرَ عَلَى سِرِّ الرَّحْلِ + He obtained knowledge of, or became acquainted with, the secret of the man [accidentally]. (TA) [Hence,] عَثَرَ, in the Kur [v 106], means + But if it become known, or seen, (Ksh, Mgh, O, Bd, Jel,) that they two have done what has necessitated sin, (Ksh, Bd, Jel,) and deserved its being said of them that they were sinners. (Ksh.) And عَثَرَ, aor. 2, inf n. عَثَرٌ, as expl by Lth, means + He (a man) entered suddenly, or unexpectedly, upon an affair upon which another had not so entered. (TA.) — عَثَرَ حَدَّهُ, (K, TA,) aor. 2 and 3, (TA,) means + His fortune, or good fortune, fell, syn. تَعَسَّ, (K, TA;) as being likened to one who has stumbled, or tripped, or fallen upon his face (TA.) — عَثَرَ الْعُرْقُ, (Lh, K,) inf n عَثَرٌ, (Lh, TA,) The vein pulsed. (Lh, K, TA) — عَثَرَ بِهِ: see 4. — [Hence,] عَثَرَ بِهَمِّ الرِّمَانِ + Time, or fortune, destroyed them. (TA.) or caused them to be overcome. (O.)

2: see the next paragraph, in three places.

4. عَثَرُهُ He caused him to stumble, or trip; or to fall upon his face; [or simply, to fall;] as also عَثَرَهُ; (K, TA,) [and so عَثَرَ بِهِ; (see 1, last sentence, and see also عَاثَرُ, first sentence,)] said of God. (TA.) IAr cites as an ex.,

* فَحَرَجْتُ أَعْثَرِي مَقَادِمَ حَتِّي *
* لَوْلَا الْحَيَاةُ أَطْرَنُهُ إِحْصَارًا *

[And I went forth, made to stumble, or trip, upon the fore parts of my gubbeh but for the sense of shame, I had made it to fly, in running] accord. to one relation, however, the verb in question, in this verse, is أَعْثَرُ. (TA.) And اعْثَرَهُ اللَّهُ is syn. with أَتَعَسَّهُ [of which see various explanations in art. تعس]. (TA.) — [Hence,] اعْثَرَهُ بِهِ He impugned his character to the Sultan, (A, O, K,) and sought to make him fall into destruction by means of the latter. (A.) — And اعْثَرَهُ عَلَيْهِ + [He made him to stumble upon it, or to light on it by chance; or] he made him to get, or obtain, knowledge of it, or sight and knowledge of it; to become acquainted with it; to know it; or to see it; (S, A, O, Msb, K,) accidentally, or without seeking. (B, TA.) Hence the phrase in the Kur [xviii. 20] اعْثَرْنَا عَلَيْهِمُ; (S, TA;) in which عَثَرُهُ, the objective complement, is suppressed. (TA.) And اعْثَرَهُ عَلَى أَصْحَابِهِ + He guided him, or showed him the way, to his companions. (A.) — اعْثَرَهُ جَدَّهُ, and عَثَرَهُ, + He [i. e. God] made his fortune, or good fortune, to fall. (K. [See عَثَرَ جَدَّهُ.]) — See also 1, latter half.

5: see 1, in four places.

Q. Q. 1. عَثَرَ الْقَوْمُ [from عَثَرَ] The people, or party, raised the dust, or earth, or bits of dry clay or compact earth, (termed عَثَرٌ) with the extremities of their toes, in walking. (Kh, Har

p. 488) — عَثَرَ الطَّيْرُ [from عَثَرَ] He saw, or beheld, the birds or he saw that the birds ran. (O) or he saw the birds running, and augured from them (فَرَجَرَهَا) (K. [But this addition, فَرَجَرَهَا, is evidently taken from an explanation of the words here following.]) A poet says,

* لَقَدْ عَثَرْتُ طَيْرَكَ لَوْ تَعِيفُ *

[I e. Thou sawest, or beheldest, thy birds; &c: would that thou wouldst augur from them, and take warning] (O.) And you say, عَثَرْتُ الشَّيْءَ I saw, or beheld, the thing, (L, TA;) and undivided it. (TA)

عَثَرِي: see عَثَرِي.

عَثَرٌ A he; or fulchood, (K,) as also عَثَرٌ. (IAar, K.) — Also The Eagle (K) a meaning also assigned in the K, in art. عِبر, but erroneously, to عَثَرٌ. (TA.)

عَثَرٌ: see the next preceding paragraph.

عَثَرَةٌ A stumble, or trip, (Msb, TA,) in walking, or going along pl. عَثَرَاتٌ. (TA) — And [hence,] + A slip, lapse, fault, wrong action, or mistake, (S, O, Msb, TA;) so called as being a fall into sin or crime. (Msb.) One says, أَقَالَ اللَّهُ عَثَرَتَكَ + [May God cancel thy slip, lapse, fault, &c.]. (A.) And it is said in a trad., لَا حَلِيمَ إِلَّا دُوْ عَثَرَةٍ i. e. + There is no one to be characterized as of a forbearing disposition except he be one who has committed a slip, and becomes admonished thereby, distinguishing the occasions of error so as to avoid them [and to make allowance for others who have done the like]. (TA) — And + War, or fight, against unbelievers or others; because war, or fight, is an occasion of frequent stumbling, or tripping: so in a trad., in which it is said, لَا تَبْدَأْهُمْ بِالْعَثَرَةِ + [Begin not ye with them by war], meaning invite ye them first to El-Islám or to the payment of the poll-tax; and if they assent not, then have recourse to war. (TA.)

عَثَرَةٌ Land (أَرْضٌ) without herbage, being high, and overspread with عَثَرٌ, i. e. dust: (O, TA.) and said to occur in a trad. as the name of a particular land. (O, K, TA.)

عَثَرِي i. q. عَثَرِي, (Az, S, O, Msb, TA,) as some say; (Msb;) i. e., (Az, S, O, TA,) Such as is watered by the rain (Az, S, K, TA) alone, (S,) of palm-trees, (Az, O, TA,) or of seed-produce: (S;) or such as is watered by water running upon the surface of the ground, (O, Msb,) of palm-trees: (Msb;) or seed-produce that is watered by torrents and by rain, the water being made to flow thereto in channels. (TA:) and عَثَرٌ signifies the same: (K, TA) or, accord. to IAr, palm-trees (نَخِيلٌ) that imbibe with their roots of the rain-water that collects in a part hollowed out in the ground: (TA:) the former term is said to be thus applied because what is so called is as though it stumbled upon water without any labour of its owner; regarding it as an irregular rel. n. from العَثَرُ: (O, TA:) but Abul-Abbás [i. e. Th] says that, thus applied, it is

with teshdeed to the ث [i. e. عَثْرِي], though not in the sense here following. (TA.) — Also † A man who does not occupy himself in seeking the things of the present world nor those of the world to come. (O, K, TA) occurring in a trad. in which such is said to be the most hateful of mankind to God (O, TA) in this sense, sometimes written with teshdeed to the ث, (K, TA,) and thus it is accord. to Sh (O, TA) and IAr, (TA,) but correctly without teshdeed. (Th, K, TA:) and said by some to be from عَثْرِي applied to palm-trees. (O, TA) One says also, حَاءَ فَلَانُ عَثْرِيًا, meaning † Such a one came unoccupied. (O, TA.)

عَثْرُ or عَثَارُ see عَاثُرُ, in six places: = and for عَثَارُ see also عَثِيرُ.

عَثُورُ [Having a habit of stumbling or tripping, or of falling.] that stumbles, or trips, and falls, much or often. (Har p 296.)

عَثِيرُ (S, O, K,) not عَثِيرٌ, for there is not in the language any word of the measure فَعِيلٌ, with fet-h to the ف, except صَبِيذٌ, meaning “hardy, strong, or robust,” and this is [said to be] forged, (S, O, [but see صَبِيذٌ]) Dust, (MA, O, K,) syn عَثَارُ (O,) or عَثَاخُ, and ثَرَاتُ (K,) and thus عَثِيرَاتُ is expl. by Sb, (TA,) or dust rising or spreading; (S, MA, O,) as also عَثِيرَةٌ, (TA;) and عَثَارٌ signifies the same. (MA.) — And Clay, or earth, (K, TA,) or dust, or bits of clay or compact earth, (TA,) which one turns over (K, TA) with the extremities of the feet (K) or of the toes, in walking, or going along, no other mark of the foot being seen (TA:) and an obscure trace or mark, (K, TA,) said to be more obscure than such as is termed أَثَرٌ (TA) and so عَثِيرٌ, with the ي put before [the ت] and with fet-h to the ع in both [of these senses] misunderstood by SM as meaning “and with fet-h to the ع in both words,” i. e. in عَثِيرٌ and عَثِيرٌ (K:) or عَثِيرٌ signifies an obscure trace or mark (S:) and Yaakoob mentions the saying مَا رَأَيْتُ وَلَا عَثِيرًا وَلَا أَثَرًا [app meaning I saw not any trace of him nor any obscure trace] (S, O) or عَثِيرًا وَلَا means, nor clay, or earth, &c., turned over by the extremities of his feet (TA:) and it is said that عَثِيرًا وَلَا means, nor bodily form. (O.) And [it is said that] مَا لَهُ أَثَرٌ means He is not known to be a pedestrian by the appearing of his foot-mark, nor to be a horseman by his horse's raising the dust. (TA.) [See also Har p. 488]

عَثِيرَةٌ, and its pl. عَثِيرَاتُ: see عَثِيرٌ. — One says also أَرْضٌ عَثِيرَةٌ, meaning A land in which is much dust. (TA.)

عَاثُرٌ [Stumbling, or tripping; &c. — And] † A har. (TA.) — And one says also جَدُّ عَاثُرٌ † [Fortune, or good fortune, in a falling state. (see 1, near the end:)] pl. عَوَاتِرُ: (TA:) — or this may be pl of عَاثِرٌ signifying The snare of a

sportsman. — or it may be pl of عَاثِرَةٌ signifying † An accident that destroys, or causes to be overcome, him whom it befalls (O) — or it may be pl of عَاثُورٌ [q. v.], the ي being suppressed, (O, TA,) by poetic license, in a verse in which it occurs. (TA.)

عَاثِرٌ The substance of a thing; its bodily, or corporeal, form, syn عَيْنٌ and شَخْصٌ. (T, O, L, K, TA) [In this sense, it is said in the TA to be erroneously written in all the copies of the K عَثِيرٌ, with the ت before the ي; but I find it written عَاثِرٌ in my MS copy of the K and also in the CK.] See also عَثِيرٌ, in five places.

عَاثِرَةٌ see عَاثِرٌ.

عَاثُورٌ A pit dug for a lion or other [animal], (S, A, O,) that he may fall into it, (A,) in order that he may be taken. (S, O.) this is the primary signification (A.) or a thing that is prepared for one to fall into it (K) or, as also عَاثَرٌ [i. e. عَاثَرٌ or عَاثِرٌ (see what follows)], a thing by which one is made to stumble and fall, expl. by مَا عَثِرَ بِهِ. (TA) the pl is عَوَاتِرُ, whence, perhaps, عَوَاتِرُ, by suppression of the ي. (O, TA. [See عَاثِرٌ]) — [Hence,] † A place of perdition (TA voce حَاجُورٌ) or † a cause, or place, of perdition or of death (A, K.) applied to a land. (K.) You say, وَقَعَ فِي عَاثُورٍ † He fell into a cause, or place, of perdition or of death. (A, TA.) And فَلَانٌ يَبْقَى صَاحِبَهُ الْعَوَاتِرُ † [Such a one preserves his companion from the causes, or places, of perdition or of death]. (A.) And it is said in a trad., مَنْ أَمَانَهُ مَنْ، إِنْ قَرَسْنَا أَهْلَ أَمَانَةٍ مَنْ، نَعَاهَا الْعَوَاتِرُ كَنَهُ اللَّهُ لِنَجْرِهِ † [Verily the tribe of Kureysh are people of fidelity. whoso seeks for them the causes, or places, of perdition or of death, may God lay him prostrate upon his nostrils] or, accord. to one relation, عَوَاتِرُ. (O, TA.) — And [hence,] † Difficulty, or distress; as also عَاثُورٌ شَرٌّ (S, O) and evil, (K, TA,) like عَادُورٌ, which is a dial. var. thereof, or an instance of mispronunciation; (S and O in art عذر;) as also عَاثَرٌ, (accord. to some copies of the K,) or عَاثِرٌ (thus in other copies of the K and in the TA [in the latter of which it is said to be with kesr; and this I think to be the more probably correct; originally an inf n.]:) and عَاثَرٌ شَرٌّ is said by Fr to signify the same as عَاثُورٌ شَرٌّ. (TA) You say, لَقِيتُ مِنْهُ عَاثُورًا, (TA,) and عَاثَرًا, (TA,) † I experienced from him, or it, difficulty, or distress. (As, S, O, TA.) And وَقَعُوا فِي عَاثُورٍ شَرٍّ, (As, S, O, TA,) and عَاثُورٌ شَرٌّ, (S, O,) † They fell into difficulty, or distress: (As, S, O.) or into a confusion of evil and difficulty or distress. (TA) It is the opinion of Yaakoob that the ف in عَاثُورٌ is a substitute for the ث in عَاثُورٌ: but Az observes that this is not necessarily the case, as the meaning of difficulty is implied in the root عَفَر. (TA.) — It is said to signify also A kind of snare (مُصِيدَةٌ) made of bark. (O.) — And A

channel that is dug for the purpose of irrigating thereby a palm-tree such as is termed بَعْلٌ. (O) — And A well (K.) — And it may also be used as an epithet [app. meaning Perilous, or destructive]. (ISd, TA)

عنكل

Q. 1 عَنكَالُ الْهُودَجِ (K, TA,) inf n عَنكَالَةٌ, (TK,) He adorned the هُودَج [or women's camel-vehicle] with the kind of pendant termed عَنكَالَةٌ. (K, TA) And عَنِكَالُ الْهُودَجِ The هُودَج was adorned (S.) — And [the inf n.] عَنكَالَةٌ signifies A heavy kind of running. (K) One says, هُوَ يَعْثُكِلُ He runs heavily. (TK)

Q. 2 نَعْتَكَلُ الْعِدْقُ The عِدْق [or raceme of a palm-tree or of dates] had many سَمَارِيخَ [or fruit-stalks, also called عَنَّاكِيلَ, whence the verb]. (S, TA.)

عَنكَالٌ and عَنكَوْلٌ (S, Mgh, O, Msh, K) and عَنكَوْلَةٌ (K) i. q. سَمْرَاجٌ (S, O, Msh, K) and شَمْرُوحٌ (Msh,) i. e. [A fruit-stalk of the raceme of a palm-tree; or] a stalk, of a كَسَاةٌ, upon which are the ripening dates. (S, O) or [so in some copies of the K and in the TA, but in other copies of the K “and,”] i. q. عِدْقٌ [i. e. a raceme of a palm-tree or of dates]; (K;) [i. e.] an عَنَقُودٌ of a palm-tree, of which the سَمْرَاجٌ is a single branching stalk (Mgh) [agreeably with this last explanation and the latter of the two here given from the K, it is said,] and it is, in relation to the palm-tree, like the عَنَقُودٌ in relation to the grape-vine (S, O) and in one dial, the ع is changed into ه, so that one says إِنْكَالٌ [and أَتْكَوْلٌ]. the pl. is عَنَّاكِيلُ. (Msh) It is said in a trad, حُدُّوا عَنكَالًا فِيهِ مِائَةُ سَمْرَاجٍ فَاصْرُبُوهُ بِهَا، صَرْبَةً [i. e. Take ye a raceme of a palm-tree in which are a hundred fruit-stalks, and strike him therewith a single stroke]. (O.)

عَنكَوْلٌ: see the next preceding paragraph. — and that here following.

عَنكَوْلٌ. see عَنكَالٌ. — Also, (K,) and عَنكَوْلٌ, (TA,) † A kind of pendant, of عَيْنٌ [i. e. wool, or dyed wool], or some [other] ornament, (K, TA,) suspended to a هُودَج [or women's camel-vehicle], (TA,) so as to dangle in the air: (K, TA) pl. عَنَّاكِيلُ occurring in a verse [by poetic license for عَنَّاكِيلُ]. (TA.)

عِدْقٌ مُعْتَكَلٌ [A raceme of a palm-tree or of dates] having many سَمَارِيخَ [or fruit-stalks]. (TA.) [See also the following paragraph.] — And, by way of comparison [thereto], هُودَجٌ مُعْتَكَلٌ † A هُودَج [or women's camel-vehicle] having much wool [in the form of pendants, suspended to it]. (TA.)

عِدْقٌ مُعْتَكَلٌ and مُعْتَكَلٌ [A raceme of a palm-

tree or of dates] having عَنَاقِيل [i. e. fruit-stalks]. (K) [See also the next preceding paragraph.]

عنبر

1. عَمَّر, said of a broken bone, (S, K,) or it is peculiarly said of the arm, (K, [i. e. one says عَمَّرَ يَدَهُ], aor. ʔ, (P, S,) inf. n. عَمَّر, (TA,) It became set unevenly, (S, K, TA,) i. e. [forming a node, or protuberance, like a swelling, not so hard as bone, (see عَمَّر, below,) or] so as to have an unevenness remaining in it (TA) or, said of a broken bone, it approached to a state of consolidation, but was not as yet consolidated, and in like manner, a wound (ISH, TA) or it was, or became, in a bad state, and wanting in its former strength, or in its form. (TA) And عَمَّر, aor. ʔ, inf. n. عَمَّر, said of a [broken] bone, signifies [the same, or] It was badly set, so that there remained in it an unevenness. (TA) And sometimes it is used metaphorically in relation to the sword: so says IJ (TA. [In a verse there cited as an ex., the verb app relates to a sword in its scabbard or its case cut in pieces by another sword]) — عَمَّر said of a wound means as expl. above (ISH, TA) or It became callous, and covered with a skin, but not as yet healed (K.) = عَمَّرْتُ I set it unevenly, [so as to form a node, or protuberance, like a swelling, not so hard as bone, (see the first sentence above,)] namely, a broken bone, (S, K,) the verb being trans. as well as intrans., (S, TA,) like رَجَعَ and وَقَفَ. (TA) — And عَمَّرَتِ الْمَرَادَةَ, (S, K,) inf. n. عَمَّر, (TA,) She sewed the مرادة [or leather n water-bag] not strongly, or not firmly; (S, K,) as also عَمَّرْتَهَا; (S, TA;) in the K, erroneously, عَمَّرْتَهَا. (TA.)

2. عَمَّر, inf. n. عَمَّر, He set it; namely, a [broken] bone. (TA)

4. see 1, last sentence.

8. see 1, last sentence. — [Hence,] it is said in a prov., لَا أَكُنْ صَعًا فَإِنِّي أَعْتَمِرُ meaning + If I be not skilful, verily I do according to the degree of my knowledge. (S, Meyd) = اعْتَمِرَ بِهِ He sought help by means of it, (S, K;) and profited by it, or made use of it. (K.) One says, خُذْ هَذَا فَاعْتَمِرْ بِهِ Take thou this, and seek help by means of it [or profit by it]. (S) — And اعْتَمَرَ يَدَهُ He extended, or stretched forth, his arm, or hand; syn. أَهْوَى بِهَا. (K.)

جَمَرَتْ يَدَهُ inf. n. of 1 [q. v.]. (TA) — عَمَّرَ عَلَى عَمَّر means عَلَى عَقْدَةٍ, (S and O in art. عقد,) [i. e. His arm was set and joined unevenly,] so as to form a node, or protuberance, like a swelling, not so hard as bone. (ISK, L in art. اجر.)

عَمَّر, applied to a [broken] bone, Badly set, so as to have an unevenness remaining in it. (TA.) [And عَمَّرَ signifies the same, applied to an arm (يد); expl. by Golius as applied to a hand, and meaning Distortedly consolidated, on the authority of Meyd]

عَمَّرَ see the next preceding paragraph.

عَمَّان The young one of the [species of bustard called] حَمَارَى. (S, K.) — And The young one of the [serpent called] تَعْبَان (AA, K.) And, (K,) some say, (TA,) The serpent, (AA, K,) of whatever species it be (AA) or the young one thereof. (AA, Mgh, K) And أَبُو عَمَّان is a surname of The serpent, (K, TA,) mentioned by 'Alee Ibn-Hamzeh. (TA.)

عَمَّار, applied to a camel, Big, or bulky, tall, and thick. (TA.) = See also عَمَّار.

عَمَّي The wild ass; (K, TA,) so called because of his bigness, or bulkiness, and strength. (TA)

عَمَّار (in the T, voce دُبٌّ, written عَمَّار) A species of tree, (S, K, TA;) said to be the same as the دُبٌّ [q. v.]; it is a white tree, that grows very tall n. un. with ʔ (TA.) = Also A certain sort of food, in which locusts are cooked; (K, TA,) of the food of the people of the desert. (TA)

عَمَّار A great camel. (A, S, [See also عَمَّار.]) And Anything big, or bulky, and strong. (TA.) — And The female elephant (El-Ghanawee, S) or the elephant, male and female (K) pl. عَمَّارَات. (TA) — And The صَع [i. e. hyena, or female hyena]. (A'Obeid, S, K)

عَمَّار Strong; applied to a camel; (AA, S;) and to a mule, and likewise to a shoulder (IAar, TA) or, applied to a camel, strong and tall. (K, TA) or tall and thick. or big, or bulky (TA.) fem. with ʔ. (AA, S, K, TA:) pl. عَمَّارَات. (TA.) — And The lion (AA, S, K) so called because of the heaviness of his tread. (AA, S.)

عنن

1. عَنَّن, (S, K,) aor. ʔ, (S,) inf. n. عَنَّن, and عَنَّ and عَنَّو, (K,) The fire smoked, or sent up smoke; (S, K;) as also عَنَّ (K) — And عَنَّ فِي الْجَبَلِ, (K,) aor. ʔ, inf. n. عَنَّن, (TA,) He ascended the mountain. (K, TA:) like عَنَّ mentioned by Kr. (TA.) = عَنَّ, aor. ʔ, (K,) inf. n. عَنَّن, (TK,) said of a garment, It became perfumed with the odour of incense, or some substance for fumigation. (K, TA.)

2. عَنَّنَتِ التَّوْبَ I fumigated the garment: (Mgh:) or عَنَّنَتِ التَّوْبَ بِالطِّيبِ She fumigated the garment over the perfume so that it [the perfume] clung to it: (TA:) or عَنَّنَتِ تَوْبِي بِالْبَحُورِ (S,) inf. n. تَعْنِين, (S, K,) I perfumed my garment with incense, or some substance for fumigation (K.) — And عَنَّنَتِ الْمَرْأَةُ بِدُخْنِهَا The woman perfumed herself with her incense, or substance for fumigation. (TA.) — See also 1. — One says also عَنَّ عَلَيْنَا فَلَانَ meaning + Such a one caused confusion, or disorder, or disturbance,

to happen between us, or among us; from عَنَّ signifying "smoke." (A, TA) [or caused confusion, &c., and excited evil, or corrupt, conduct, between us, or among us. for] التَّعْنِين signifies the causing confusion, or disorder, or disturbance, and exciting evil, or corrupt, conduct. (K.)

4. لَا تُعَنَّ عَلَيْنَا [Do not thou raise a smothering smoke upon us] is said when one kindles a fire with bad, smoking, wood. (TA)

عَنَّ A species of حَوْصَة [q. v.] upon which camels, or the like, feed, (K, TA,) when it is succulent, but when it becomes dry, it is useless. (TA.) — And [hence, perhaps,] A good tender and manager, of camels, or the like. (K.) = And ʔ عَنَّ [i. e. Wool, or wool dyed of various colours] (K) a dial. var thereof. (TA)

عَنَّ see عَنَّ. = Also A small idol pl. أَعْنَان (K) [it is said that] وَتَن signifies "a large idol." (TA.)

عَنَّ Food infected with smoke; as also مَعْنُون. (K)

عَنَّ Smoke; (S, Mgh, Msh, K,) as also عَنَّ (S, K) [in one of my copies of the S, written with the ʔ quiescent] mostly used in relation to a substance with which one fumigates: (Mgh, Msh) and also expl. as signifying smoke without fire. (TA:) pl. عَوَانِ, (S, K, TA,) deviating from rule, (TA,) like دَوَاحِش pl. of دَحَان, the only other instance of the kind. (S, TA.) — And † Dust (Az, S, Mgh, K) is sometimes thus called, (S, Mgh,) metaphorically, (Mgh,) as being likened to smoke, which is the primary meaning: so says A'Obeid, and Abou-Amr Ibn-El-'Ala says the like. (Az.)

عَنَّ Small long hairs under the part beneath the lower jaw of the camel. (S, K:) [pl. عَنَّان.] one says بَعِيرٌ ذُو عَنَّانِينَ [a camel having such small long hairs], like as they said, for the مَفْرَقُ of the head, مَعَارِقُ. (S.) And The beard: or the portion thereof that extends beyond the two sides of the cheeks: or the portion that grows upon the chin and beneath it, downwards. or length of the beard (K.) or the portion of the beard that depends from the chin: (Ham p. 820.) and عَنَّوْنَ اللِّحْيَةِ signifies the extremity of the beard. (TA.) And Certain small hairs at the part in which the he-goat is slaughtered. (TA.) And The رَعَّة [or rattle] of the cock. (S and K in art. رَعَث, q. v.) — Also The first of wind and of rain; (S, K,) so says [the Imām] Abou-Haneefeh: (TA) or rain generally. or rain while it is between the heaven and the earth: pl. عَنَّانِينَ: (K.) AZ says that العَنَّانِينَ signifies the rain that is between the clouds and the earth; like السَّيْلُ: sing. عَنَّوْنَ: (S, TA:) and عَنَّوْنَ signifies the clouds that have fallen upon the earth: and عَنَّانِينَ السَّحَابِ the pendent skirts of the clouds: and عَنَّوْنَ الرِّيحِ the trail of the wind when it comes drawing along the dust: pl. as above. (TA.) And The first of anything. (Ham p. 820.)

عَوَاتِنُ A lion having much hair. (K.)

مُعْتَنُ (K, TA) A man (TA) large in the عَتُونُ (K, TA.)

مُعْتُونُ see عَتِنُ.

عَتِي and عَتُو

1. عَتَا, aor. يَعْتُو. (S, Msh, K,) inf. n. عَتُو (K, TA,) [accord. to the CK عَتُو, but] like سَمُو (TA,) and عَتِي, aor. يَعْتِي, (S, Msh, K,) which is of the dial. of El-Hijaz, and of which the inf. n. is عَتَا, (TA,) and يَعْتِي, aor. يَعْتِي and يَعْتِي; inf. n. عَتِي and عَتِي; (K, TA,) He acted corruptly; or made, or did, *mischievous*. (S, Msh, K:) or did so in the utmost degree (TA) [in the earth] (S, TA) the aor. of one of the dial. vars. occurs in the Kur ii. 57, &c: some say that عَتَا, aor. يَعْتَا, [or يَعْتِي, aor. يَعْتِي] is formed by transposition from عَات, aor. يَعِيتُ (TA) accord to Er-Rāghib, يَعِيتُ and عَتِي, or عَتِي, and عَتُو are nearly alike; but عَتِي is mostly used in relation to that which is perceived by sense, and عَتُو and عَتِي, in relation to that which is perceived by the [mind or] judgment some say that عَتُو [as also عَتِي] is the *acting wrongfully, injuriously, or unjustly*; and sometimes does not involve the acting corruptly. (MF and TA in art. عَتِي) Lh says that عَتِي is of the dial. of El-Hijaz, and is the [more] approved form; and عَات is of the dial. of the Benoo-Tameem. (TA in that art.) — And عَتِي, aor. يَعْتِي, inf. n. عَتَا, said of the hair of the head, It was, or became, dry and matted, and was long left uncombed. (TA.)

عَتِي Hair. this is its primary signification. (TA) [See the next paragraph] — And, metaphorically, † Such as is straggling, of plants, or herbage; as the نَصِي, and the نَهِي, and the صَبَان. (TA.) And [hence] one says, شَابَ عَتِي الأَرْضِ † The plants, or herbage, of the earth, dried up, or became yellow. (K:) so in the Tekmileh, and so says ISk. (TA.)

عَتُو A long لَمَّة [or quantity of hair descending below the ear or to the shoulder]: (K:) pl. عَتِي, like رَيْي; (so in some copies of the K;) or عَتِي, like رَيْي; (so in other copies;) or عَتِي; like رَيْي; (so in my MS. copy of the K; [app. taken from the TA; the first of which (i. e. عَتِي) I hold to be the right; (see the paragraph next preceding this;) though SM says what here follows;]) it is correctly عَتِي, like إِلَى; agreeably with what is said in the M, i. e. that عَتِي signifies اللَّيْمُ الطَّوَالُ. (TA.)

عَتُو The state of the hair of the head when it has become dry and matted, and has been long left uncombed. (TA.)

عَتِي see عَتِي.

عَات Acting corruptly, or making, or doing, *mischievous*. (Msh. [See 1])

عَاتِي Having much hair, (S, K;) sometimes applied in this sense to a man. (S) And Having a thick beard (TA.) — And The male hyena, (S, K,) as also عَتَانُ: (S) and [the fem] عَتَا the female hyena, (S, K,) because of the abundance of her hair (S) and [the pl.] عَتُو, and عَتِي, a number of hyenas together (TA) — [The fem] عَتَا is also an appellation applied to an old woman. (S, TA) — And the masc. signifies also Thick, gross, or coarse, in size. (TA.) — And Foolish, or stupid, (S, K,) heavy, or dull. (S.) — And One whose colour inclines to blackness. (K) — And A colour [itself] that inclines to blackness. (K, TA) or, accord to the M, العَتِي [perhaps a mistranscription] signifies a colour inclining to blackness, with abundance of hair. (TA)

عح

1. عَحَّ (S, A, Mgh, O, &c,) aor. عَحَّ, (S, Mgh, Msh, K,) or عَحَّ; (so in the O, [but this is at variance with a general rule,]) and عَحَّ with kesr to the medial radical [in the first and second persons, عَحَّ and عَحَّ], (TA,) aor. عَحَّ; (K,) inf. n. عَحَّ and عَحَّ; (S, A, Mgh, O, Msh, K,) He cried out, or vociferated; (K, TA,) like صَحَّ; accord. to Az, supplicating, and begging aid, or succour; (TA;) and (K) he raised his voice; (S, A, O, K,) as also عَحَّ; (K,) or this signifies he cried out, vociferated, or raised his voice, repeatedly, (S, O, TA;) and عَحَّ, he raised his voice with the ثَلْبِيَّة [or saying تَلْبِيك] it is said in a trad., أَفْضَلُ الْحَجِّ الْعَجَّ وَالشَّجَّ (S, Mgh, O, Msh) i. e. The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice with the ثَلْبِيَّة (Mgh, O, and Msh in art. تَج) and the shedding of the blood of the victims brought for sacrifice to the sacred territory (Mgh, and Msh in art. تَج) and عَحَّ signifies the crying out, or vociferating, and clamouring, of a people, or party. (TA) — And عَحَّ, aor. عَحَّ, inf. ns. as above, said of a camel, He made a [loud] noise in his braying. and عَحَّ he repeated, or reiterated, [such] a noise. and عَحَّ, aor. عَحَّ, inf. n. عَحَّ, said of water, it made a sound; and so [or as meaning it made a reiterated sound] عَحَّ; and in the same sense the former verb is used in relation to a bow. and also in relation to the [piece of stick or wood called] زَنْد on the occasion of its producing fire. (TA.) and عَحَّ said of a camel, when beaten, or heavily laden, he uttered a grumbling cry; syn. رَعَا. (O, K.) — عَجَّتِ الرِّيحُ, and عَجَّتْ, The wind was, or became, violent, and raised the dust, (S, O, K, TA,) and drove it along. (TA) [See also 2.] — And عَجَّتِ الرَّائِحَةُ † [The odour def-

fused itself strongly, or powerfully] (A, TA) — And عَجَّ تَدْيَهَا, (A,) or تَدْيَاهَا, (TA,) said of a girl, † Her breast, or breasts, began to swell, or become protuberant (A, TA.) = عَجَّ الْقَوْمُ and عَجَّوا (K, TA,) and عَجَّوا and عَجَّوا, and عَجَّوا and عَجَّوا [?], as is said in the “Nawādir,” (TA,) mean أَكْتَرُوا فِي مُوْبِهِمُ الرُّكُوبَ (K, TA,) in one copy فِي مُوْبِهِ (TA.) [Ibr D thinks that both of these readings are mistranscribed, for أَكْتَرُوا مِنْ مُوْبِ الرُّكُوبِ, meaning The people or party, practised many modes, or manners, of riding, agreeably with an explanation in the TK but the case is very perplexing; and is rendered the more so by the facts that this is not in the O, and that what here follows is not in the K nor in the TA, and that I do not find in art. عَجَّ nor in any other art anything that throws light upon it] عَجَّ الْقَوْمُ فِي الْوَادِي and عَجَّوا, and عَجَّوا and عَجَّوا, and عَجَّوا and عَجَّوا [?]. mean The people, or party, descended into the valley, and trod it much (O.) = عَجَّ اللَّاقَةُ see R. Q. 1.

2. تَعَجَّجُ, inf. n. تَعَجَّجُ, The wind raised the dust. (TA) [See also 1] — And عَجَّجَتِ النَّيْتُ دُخَانًا (S, O, and so in a copy of the K,) or مِنَ الدُّخَانِ (so in other copies of the K,) inf. n. as above, (K,) I filled the house, or tent, with smoke. (K, TA.)

4. see 1, latter half, in three places.

5. تَعَجَّجَ, said of a house, or tent, (S, K,) It was, or became, filled with smoke. (K)

R. Q. 1. عَحَّ see 1, in four places — عَحَّ بِاللَّاقَةِ (S, O, L,) or اللَّاقَةُ † عَحَّ, He chid the she-camel, (S, O, L, K,) saying عَاجَ (S, K,) or عَاجَ: (L:) or the former signifies he turned the she-camel to a thing, saying عَاجَ. (TA.) — And [the inf. n.] عَحَّجَةُ signifies The changing of ع into ح when occurring with ع [immediately preceding it]: a practice that obtained among the tribe of Kudā'ah; (S, O,) and accord to Fr, among the tribe of Tayi, and some of the tribe of Asad; (TA in art. ح, q. v,) like as عَحَّجَةُ did among that of Tameem. (TA in the present art.) they used to say, هَذَا رَاعٍ خَرَجَ مَعِي [This is a pastor who went forth with me]. (S, O)

عَجَّة A crying out, or vociferating, and clamour, or confusion of cries or noises, of a people, or party. (TA.) وَحَدَّ اللَّهُ فِي عَجَّتِهِ means [He declared the unity of God] aloud. (TA, from a trad.)

عَجَّة [An egg-fritter, or omelet: so in the present day.] a certain food made of eggs: (S, O, K.) or flour kneaded with clarified butter, (AA, TA,) and then fried, or roasted: IDrd says, it is a sort of food; but what sort I know not: accord. to IKh, it is any food compounded, as

أُط [the preparation of curd called] (TA) it is a post-classical word (K) [J says,] I think it to be post-classical: (S.) it is of the dial. of Syria. (TA.)

عَجَاجٌ *Dust*· (S, A, O, K:) or *dust raised by the wind*· (TA.) and *smoke* (S, A, O, K) عَجَاجَةٌ is a more special term [signifying a portion, or cloud, of dust: and of smoke] (S, O) and this latter signifies [also] a dust that buries in it everything; as also هَجَاجَةٌ (TA) — Also Low, vile, base, mean, or ignoble, people, (Sh, O, K, TA;) lacking intellect, or understanding, (Sh, O,) in whom is no good [a coll. gen. n., for] عَجَاجٌ signifies one of such persons [as is indicated in the O]. (TA) And, applied to a single person, Foolish, stupid, unsound, or deficient, in intellect, or understanding. (K.)

عَجَاجَةٌ see the next preceding paragraph, first sentence. [Hence,] one says, فَلَانٌ يَلْفُ عَجَاجَهُ [Such a one folds his cloud of dust], meaning, makes a hostile, or predatory, incursion, or attack, upon the sons of such a one (S, O, K.) And لَبَدَ عَجَاجَهُ (O, K) He laid, or allayed, his عَجَاجَةٌ [or cloud of dust], (O,) meaning he desisted from that in which he was engaged. (O, K.) — Also Many great camels (S, O, K) so accord to Fr. (S, O,) as mentioned by A'Obeid: (S) but Sh says, I know not the word in this sense. (TA) — See also the next preceding paragraph, second sentence.

عَجَاجٌ *Vociferous, clamorous, sounding much, or noisy*, an epithet applied to anything that has a voice, or sound, or noise, (S, O, K,) as a bow and the wind [&c.]; (S, O,) as also عَجَاجٌ (K,) this latter mentioned by Lh as applied in this sense to a man (S.) and the former, applied to a stallion [camel], *vociferous*, or *noisy*, in his baying. and, applied to a river, *sounding* (S, O) or, thus applied, *containing much water*, as though it vociferated by reason of the abundance thereof and of the sound of its copious pouring. (IDrd, TA.) [See a tropical ex. of it voce عَجَاجٌ.] — يَوْمٌ عَجَاجٌ and مَعْجٌ A day of violent wind that raises the dust. (S, O, K.)

عَاجٌ (S, K,) or عَاجٌ (L,) A cry by which a she-camel is chidden. (S, L, K.) [But the former belongs to art. عَوَج, q. v.]

عَاجٌ [part. n. of 1], applied to a road, [app. because a crowded road is usually noisy,] means Full. (S, O, K.) [Compare عَجَاجٌ applied to a river.]

عَجَاجٌ: see عَجَاجٌ. — Also, applied to a horse, Generous, or excellent, and advanced in age (O, K.) or, accord. to IF, that runs vehemently. (O)

مَعْجٌ: see عَجَاجٌ, last sentence.

رِيحٌ مَعْجَاجٌ A wind that raises the dust: (IAar, TA:) [the pl.] رِيَّاحٌ مَعْجَاجِيحٌ (S, O, K) signifies the contr. of مَهَابِينٌ (S, O.)

عَجِبَ (S, O, Mṣb, K,) [and لَهُ, as shown by what follows,] aor. عَجَبَ, inf. n. عَجِبٌ; (Mṣb, TA,) and تَعَجَّبَ, and اسْتَعَجَبَ (S, O, Mṣb, K,) which two are syn. each with the other, (S, O, K,) and with the first also, (S, K,) all signify He wondered at it, i. e. he deemed it strange, extraordinary, or improbable, said of a thing occurring, or presenting itself, to him; (K, TA,) on account of his being little accustomed to it: (TA) or the first signifies [as above, i. e.] he deemed it strange, extraordinary, or improbable and تَعَجَّبَ is of two kinds, one is [the wondering] at a thing which one commends, and it means the accounting (a thing) good or goodly, or approving [it], and expressing one's approval of a thing, and the other is at a thing that one dislikes, and it means the deeming [a thing] strange, extraordinary, or improbable, and discommending [it] (Mṣb) or, accord. to some of the grammarians, it signifies the mind's becoming affected, or acted upon, by some excessive quality in the thing by which it is so affected, [so that it may be rendered the becoming affected with wonder,] as when one says مَا أَتَجَعَّه [“how courageous is he”] and أَسْمِعْ بِهِمْ وَأُتْصِرْ [“how clearly shall they hear”] and how clearly shall they see”] (Mṣb, MF, TA) or it is [the wondering] at a thing of which the cause, or reason, is hidden, and not known or it is when one sees a thing that pleases him, and thinks that he has not seen the like of it (L, TA) [therefore تَعَجَّبَ مِنْهُ may be rendered he wondered at it, and he admired it] accord. to some, it peculiarly relates to what is deemed good or goodly, or approved, [though this is inconsistent with the application of the grammatical term فِعْلُ التَّعَجُّبِ the verb of wonder;] and the subst. derived from it is عَجَبٌ and اسْتَعَجَبَ relates to what is good or goodly or approved, and to what is otherwise; and the subst. is عَجَبٌ [which is also the inf. n. of عَجِبَ]. or accord. to the A and L, عَجِبَ signifies he wondered at a thing intensely; or became affected with intense wonder. (TA.) — عَجَبًا لَهَا, a phrase of common occurrence, (mentioned in the K voce وَبَّ, &c.,) is for أَعْجَبْتُ عَجَبًا لَهَا I wonder greatly, lit. with wondering, at this. See also an ex. voce عَجِبَ, last sentence but two.] — Of the words in the Kur xxxvii. 12, there are two readings, بَلْ عَجِبْتَ وَيَسْخَرُونَ and عَجِبْتَ وَيَسْخَرُونَ accord. to the former, the meaning is, Nay, thou wonderest at their conduct, or deemest it extraordinary, [O Mohammad,] and they mock: respecting the latter reading, [which may be rendered Nay, I wonder, &c.] it is observed that عَجِبَ when attributed to God has a meaning different from that which it has when attributed to men: I Ath says that, when attributed to God, it is used in a tropical manner, as the causes of things are not hidden from Him: or, accord. to I Amb, the verb here means I have recompensed them for their wondering at the truth, or their deeming it strange or improbable: and in like

manner it is said [in the Kur viii. 30], يَمْكُرُونَ وَيَمْكُرُ اللَّهُ [lit. “They plot and God plotteth”], meaning, “God recompenseth them for their plotting.” (L, TA.) — It is also said that عَجَبَ when attributed to God [sometimes] means The being well pleased, content, or satisfied. (K, TA.) The saying, in a trad, عَجَبَ رَبُّكَ مِنْ قَوْمٍ يَقَادُونَ إِلَى الْحَقِّ فِي السَّلَاسِلِ means Thy Lord wonders at a people who will be led to Paradise in chains [because of their deeming themselves unworthy thereof], the verb عَجِبَ being here used in a tropical sense or the meaning is, thy Lord is well pleased with, and will reward, a people &c.: and there are other trads. of the same kind. (L, TA.) — عَجِبَ إِلَيْهِ means He loved, or liked, him, or it. (L, TA.) [See a verse cited voce عَجِبَ; from which it seems to signify lit. He, or it, was an object of love to him] = عَجِبْتُ, inf. n. عَجِبٌ; and عَجِبْتُ, said of a she-camel, She was, or became, such as is termed عَجَبَاءُ. (TA.)

2. تَعَجَّبَ, inf. n. تَعَجُّبٌ, He caused him to wonder, (S, O, K, TA,) بِالشَّيْءِ [by the thing]. (TA. [See also 4.]

4. اِعْجَبَ It (a thing, or an affair, or event, TA) induced, or excited, him to wonder. (K, TA. [See also 2]) In the following saying of Ibn-Kays-er-Rukayyat,

* رَأَتْ فِي الرَّأْسِ مِثْلَ شَيْءٍ لَسْتُ أُعْجِبُهَا *
* فَقَالَتْ لِي أَبْنُ قَيْسٍ ذَا وَنَعُصُ السَّيْبِ يُعْجِبُهَا *

the meaning is, [She saw upon my head some hoariness, which I did not hide; and she said to me, “Is this Ibn-Kays?” somewhat of hoariness] causing her to have wonder. (TA.) — And It (a thing, or an affair, or event, TA) induced in him wonder, or admiration, and pleasure, or joy. (K:) or it excited his admiration, or approval. (Mṣb:) or it pleased, or rejoiced, him. (TA.) You say, أَعْجَبَنِي هَذَا الشَّيْءُ لِحُسْنِهِ [This thing has excited my admiration, or approval, or has pleased me, for its goodness, or goodliness, or beauty]. (S, O.) And أَعْجَبَنِي حُسْنُهُ [Its goodness, or goodliness, or beauty, excited my admiration, &c.]. (Mṣb.) — And أَعْجَبَ بِهِ He was excited to wonder, or admiration, and pleasure, or joy, by it; he admired it, and was pleased with it, or rejoiced by it. (K.) You say, أَعْجَبَ نَفْسَهُ (S, O, Mṣb,) inf. n. إِعْجَابٌ, [which is often used as syn. with عَجِبَ, the corresponding subst.,] (O,) [He admired himself, (lit. was excited to admiration by himself,) was pleased with himself, or was self-concerted, or vain; or] he exalted, and magnified, himself; was haughty, and proud. (Mṣb.) — مَا أَعْجَبَهُ generally signifies How wonderful is it! — مَا أَعْجَبَهُ بِرَأْيِهِ [How greatly does he admire his opinion or judgment! or how greatly is he pleased with it! or how concerted, or vain, or proud, is he of it!] is anomalous [in two respects], (S, O, K,) not to be taken as an example to be imitated; (S, O;)

for the verb here is formed from a passive [and augmented] verb [أُعْجِبَ], like as is the case in مَا أَشْعَلَهُ; whereas it is the primary rule with respect to the verb of wonder that it shall not be formed from any but an active [and unaugmented] verb. (TA.)

5. see 1, in two places. — One says also, تَعَجَّبَ فِي مُشْتَبِهٍ [app meaning *He showed self-admiration, &c., in his gait*]. (TA voce تَفَحَّطَ) = تَعَجَّبَ signifies تَصَابَى [He excited my desire, and invited me, or made me to incline, to ignorant, or foolish, or silly, and youthful, conduct, so that I yearned towards him or he deceived me, or beguiled me, and captivated my heart], (O, K, TA;) said of a man (O, TA) and تَعَجَّبَ [in the O تَفَحَّطَ, which I think a mistranscription, though I do not find elsewhere in the sense here assigned to it,] signifies the same. (TA.)

10. see 1, in three places.

عَجَبٌ. see عَجَبٌ, in two places. — and see also عَجَبٌ. — Also The root, or base, of the tail (S, O, K) or the part of the root, or base, of the tail, of any beast, which the haunch encloses, (Msb, TA,) and which is inserted in the hinder part of the rump. (TA) or the root, or base, and bone, of the tail. (Lh, TA.) also called the عَصَصُ [q. v.]: (Msb, TA.) or it is the head of the عَصَصُ. (TA.) or the upper part of the عَصَصُ: or the external extremity of the spine; and the عَصَصُ is its internal extremity. (Az, L voce فُحَّحَ) it is said in a trad., that every part of a man will become consumed, except the عَجَبُ, (TA,) or the عَجَبُ of the tail, (O, TA,) accord. to different relations; (TA;) from which [as a rudiment] he was created, and upon which he will [at the resurrection] be put together. (O:) i. e. the bone at the lower, or lowest, part of the spine, at the rump; which is the عَسِيبُ of beasts. It is said to be like a grain of mustard-seed: or, as Z says in the "Fāḩḩ," it is the bone that is between the buttocks. It is also pronounced عَجَبٌ; and accord. to MF, عَجَبٌ, but no one else says this: and, as El-Khaffajee says, it is also called عَجَرٌ and عَجَرٌ and عَجَرٌ, in this case with the three vowel-sounds (TA.) — Also † The hinder part (S, O, K, TA) of a tract of sand, (S, O,) or of anything: (K, TA) and hence, عَجَبٌ كَثِيبٌ i. e. the thin hinder portion [of a sand-hill, or of an extended and gubious sand-hill, or of a collection of sand that has poured down]: (TA:) pl. عَجُوبٌ, (S, O,) and perhaps أَعَابٌ also in the former sense [and therefore in this likewise]. (TA.)

عَجَبٌ: see عَجَبٌ. — Also a subst. from the phrase عَجِبَ بِنَفْسِهِ (S,) or from الإِعْجَابُ; (O;) [i. e. it signifies *Self-admiration; or self-concetedness; or vanity; and pride*: (K:) it is said to be [a result, or an offspring, of stupidity, or folly; or] a redundancy of stupidity, or folly,

which one has turned to what is thus termed. (TA.) [Er-Rāglub makes a distinction between عَجَبٌ and تَبَهُ, as will be seen below, voce مَعْجَبٌ.] = Also, and عَجَبٌ, and عَجَبٌ, A man who is pleased to sit with women, (O, K,) and to converse with them, without his doing what induces doubt, or suspicion, or evil opinion (O) or with whom women are pleased (K, TA) the pl. is perhaps أَعَابٌ. (TA.) = See also عَجَبٌ.

عَجَبٌ. see عَجَبٌ = and see also عَجَبٌ.

عَجَبٌ [originally an inf n.] (S, O, K) and عَجَبٌ, (accord to the K,) or عَجَبٌ, (accord. to the TA,) Wonder, i. e. a deeming strange, extraordinary, or improbable, what occurs, or presents itself, to one, (K, TA,) on account of being little accustomed to it, (TA,) or [the effect, upon the mind, of] the consideration of a thing with which one is not familiar, and to which one is not accustomed (IAar, TA) for a distinction between عَجَبٌ and عَجَبٌ, see 1, in the middle of the paragraph the pl. of عَجَبٌ [in this sense] is [said to be] أَعَابٌ, (K;) or it has no pl. (S, O, K.) [this statement correctly applies to عَجَبٌ as an epithet, for as such it is app. used as sing. and pl, being originally an inf n.] but El-Aḡḡ has pluralized it, [regarding it in the sense expl. above,] saying,

ذَكَرْنَ أَتَحَابًا لِمَنْ تَسَحَّبَا

وَهَمْنَ أَعَابًا لِمَنْ تَعَجَّبَا

[They mentioned griefs to him who grieved, and they excited wonder to him who wondered]. (O.)

يَا لِلْعَجَبِ [may be rendered *O case of wonder!* but properly] means *O wonder come*, for this is thy time. and يَا لِلْعَجَبِ [may also be rendered *O case of wonder!* but properly] means *O [people, or the like, come] to wonder*, the noun signifying the invoked being suppressed. (Har p. 27.)

— It is also an epithet applied to a thing, an affair, an event, or a case, one says أَمْرٌ عَجَبٌ [A wonderful thing or affair &c.], and so عَجِيبٌ [which is more common in this sense],

and عَجَابٌ, and عَجَابٌ: or عَجِيبٌ is syn. with عَجَبٌ; but عَجَابٌ signifies more than عَجَبٌ: (K.) or عَجَابٌ is syn. with عَجِيبٌ, (S, O,) which signifies a thing, (S, O, Msb,) or an affair, or event, or a case, (S, O,) wondered at; (S, O, Msb, TA,) or inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; syn. عَجِيبٌ; (TA;) and عَجَابٌ, signifies more than عَجَبٌ: (S, O, TA:) [it is said that] عَجَبٌ has no pl.; [app. meaning when it is used as an epithet, as observed above;] nor has عَجِيبٌ; (S, O, K,) or the pl. of this is عَجَائِبٌ [respecting which see عَجِيبَةٌ]; (S, O, K;) like as أَفَائِلٌ is pl. of أَفِيلٌ; and تَبَائِعُ, of تَبِيعُ. (S, O.) [Being originally an inf n., it is used alike as masc. and fem.:] one says قِصَّةُ عَجَبٍ [meaning *A wonderful story*: and for the same reason, it may, as an epithet, be also used alike as sing. and pl.: like عَذْلٌ &c.]. (O.) — [It is

also used as a subst. in a pl. sense, signifying *Wonders*, as meaning *wonderful things*, like the pl. عَجَائِبُ, &c., and it may be similarly used in a sing. sense for عَجَبٌ شَيْءٌ or عَجَبٌ but when used as a subst. in the pl. sense expl. above, it seems to be regarded by some as a coll. gen. n., of which عَجَنَةٌ is the n. un.; for] one says, مَا مِثْلُ عَجَبٍ إِلَّا عَجَنَةٌ مِنْ الْعَجَبِ [Such a one is none other than a wonder of wonders] (A, TA) [Hence, also,] أَبُو الْعَجَبِ [lit. *The father of wonders*] is a surname of Fortune (TA) And it signifies also *The practiser of legerdemain, or sleight-of-hand*; syn. الشَّعْوَذِيُّ, (A, TA,) or المَشْعُودِي: (Eth-Tha'alibee, TA in art سَعَد) and any one who does wonderful things. (A, TA.) And a poet says,

يَا عَجَبًا لِلدَّهْرِ ذِي الْأَعْعَابِ

[for يَا أَعْجَبُ عَجًا O, *I wonder greatly*, lit. *with wondering, at fortune that is ever attended with wonders*] (TA) [See also عَجِيبَةٌ] = Also The quality, in a she-camel, that is denoted by the epithet عَجَاءٌ [fem of أَعَجَبٌ, q. v.]; and so عَجَنَةٌ. (O.)

عَجَنَةٌ: see the last preceding sentence.

عَجَنَةٌ. see عَجَبٌ, last quarter.

عَجَابٌ: see عَجَبٌ, in three places, near the middle of the paragraph: — and see also عَجِيبٌ.

عَجِيبٌ: see عَجَبٌ, in four places, near the middle of the paragraph. — Also *Loved, beloved, or an object of love* so in the following verse, cited by Th:

وَمَا الْحُلُ بِيَهَانِي وَلَا الْجُودُ قَادِنِي

وَلَكِنَّهَا ضَرْبٌ إِلَيَّ عَجِيبٌ

[And neither does niggardliness forbid me nor liberality lead me; but she is a sort of person, to me, an object of love]: by قَادِنِي, the poet means يَقُودُنِي. (L, TA)

عَجِيبَةٌ (K) and أُعْجُوبَةٌ (S, O, K) A wonderful thing; a thing at which one wonders: (S, O, K:) [the pl. of the former, accord. to modern usage, is عَجَائِبُ, mentioned above as pl. of عَجَبٌ: and] أُعْجُوبَةٌ seems to be pl. of أُعْجُوبَةٌ, like as أُحَادِيثٌ is pl. of أُحَادُوثَةٌ: (S, O:) and عَجَائِبٌ signifies wonderful things; syn. عَجَائِبُ; (S, O, K;) and is a word [of a rare form, (see تَبَائِيرُ),] having no proper sing., (S, O,) like تَعَائِيبُ; (O;) erroneously thought by the author of the "Námoos" [on the Kámoos] to be most probably a mistake for أُعْجَائِبُ: (TA:) a poet says,

وَمِنْ تَعَائِيبِ خَلْقِ اللَّهِ عَاطِيَةٌ

يُعْصَرُ مِنْهَا مَلَا حِيٌّ وَرَعِيبٌ

[And of the wonderful things of God's creation is a grape-vine covering the ground (so عَاطِيَةٌ is expl. by IB), whereof grapes of the kinds called مَلَا حِيٌّ

and عَرِيب are pressed for making wine]. (S, O.)

عَجَبٌ see عَجَبٌ, near the middle of the paragraph, in two places.

عَجَبٌ عَجَبٌ [meaning *Very wonderful* or *admirable* or *pleasing*] (S, O, K) is like لَيْلٌ لَيْلٌ, the latter word being a corroborative of the former; (S, O,) and one says also [in like manner] عَجَبٌ عَجَبٌ (K)

أَعَجَبَ [More, and most, wonderful or admirable or pleasing] — [And the fem] عَجَبَةٌ signifies A female wondered at for her beauty and also, for her ugliness. (O, K) = Also, i. e. the former, A thick, or big, or coarse, camel. (O, K) And so the fem applied to a she-camel (O, K) or, so applied, thick in the عَجَب [or root, &c.,] of the tail. (TA) or whereof the hinder part, (O, K,) or the upper portion of that part, (L, TA,) is narrow, and whereof the خَاعِرَتَانِ [q v] are prominent. (O, L, K, TA.) the kind of make thus particularized is ugly. (TA.)

أَعَجَبَةٌ see عَجَبَةٌ.

رَجُلٌ تَعَجَبَةٌ A man of (lit. having, possessing, or endowed with,) wonders, or wonderful things. (O, K, TA.)

نَعَجِبُ, a pl. without a sing. see عَجَبَةٌ.

مُعَجَّبٌ بِمَنْشَرِهِ, and مَرَّاهُ, [Admiring himself, (lit. excited to admiration by himself,) or pleased with himself, and his opinion, or judgment, self-conceited, and conceited of his opinion or judgment.] (S, O, TA,) [or] vain, or proud, [thereof; for] مُعَجَّبٌ signifies a man vain, or proud, of what proceeds from him, whether good or bad, and of himself, or of a thing [belonging to him, such as his dress or wealth &c.] but Er-Rāghib makes a distinction between مُعَجَّبٌ and تَائِهٌ; saying that the مُعَجَّبٌ believes himself with respect to the opinion or judgment that he forms of himself indecisively from evidence outweighed in probability, [so that it rather denotes conceit than vanity,] whereas the تَائِهٌ believes himself decisively. (MF, TA)

مُعْجَبٌ [Inducing wonder, or admiration, &c.]

see عَجَبٌ, in the middle of the paragraph: [or] a thing that is very good or goodly or beautiful. (TA.)

عجر

1. عَجَرَ عَجْرَهُ, aor. ʔ, inf. n. عَجَرٌ, He bent his neck, (ISk, S, O, K, TA,) and twisted it. said of one who desires not to comply with a command to do a thing: or عَجَرَ عُنُقَهُ إِلَى كَذَا وَكَذَا [he bent, and twisted, his neck, turning towards such and such things,] is said of one who is going in a particular direction, and returns from it to a thing behind him which he is forbidden: so in the Nawādir el-Aarāb. (TA.) — And one says, عَجَرَ بِهِ بَعِيرَهُ as though meaning His camel returned with him towards his usual associates and his family when he was desiring to ride him in a

particular direction, as also عَجَرَهُ (ISk, S, O) [See also the latter verb.] — And عَجَرَ الْفَرْسَ, (S, O,) aor. ʔ, inf. n. عَجَرٌ and عَجَرَانِ, (O,) The horse extended [or, accord to an explanation of the act. part n. in the L, raised] his tail towards his عَجَر [or croup] in running (S, O.) — And hence, (S,) مَرَّ الْفَرْسُ يَعْجَرُ (S, O, K) and يَعْجَرُ, (so in one of my copies of the S, and accord to the TA,) inf. n. عَجَرٌ (S, K) and عَجَرَانِ, (K,) The horse went along swiftly, (S, O, K,) by reason of briskness, liveliness, or sprightliness, (O,) or from fear and the like and مُعَاجَرَةٌ is syn. with the inf. ns. of يَعْجَرُ used in this sense.

(K) [so that one says in like manner مَرَّ يَعْجَرُ] and one says also, عَاجَرَ الرَّجُلُ الرَّجُلَ, meaning The man ran before the man, fleeing (O, TA) — عَجَرَ, aor. ʔ, inf. n. عَجَرٌ, said of an ass, is syn. with قَبَضَ [app. as meaning He raised his fore legs together and put them down together, and beat the ground with his hind leg.] (K, TA) and a similar action is signified by the phrase يَعْجَرُ بِرِجْلَيْهِ, inf. n. عَجَرَانِ, [app. meaning He beats the ground with his hind legs, rearing while doing so], said of a horse (TA) = عَجَرَ بِالْعَصَا He beat him, or struck him, with the knotted staff or stick, so that the place struck became swollen; as also بَحَرَهُ. (O) — And عَجَرْتُ الشَّيْءَ I clave, or split, the thing. (IKt, TA) — And عَجَرَ عَلَيْهِ بِالسَّيْفِ, (S, O, K,) aor. ʔ, inf. n. عَجَرٌ, (K,) He made an assault, or attack, upon him with the sword. (S, O, K) — عَجَرْتُ عَلَيْهِ, (Sh, O, K,) aor. ʔ, inf. n. عَجَرٌ, (K,) is also syn. with حَجَرْتُ عَلَيْهِ [meaning I prohibited him from using, or disposing of, his property according to his own free will]. (Sh, O, K.) — And عَجَرَ is also syn. with إِتَحَا, in which sense, as in others, its aor. is said in the K to be يَعْجَرُ; but this is not the case, for the verb is used only in the pass. form: you say, عَجِرَ عَلَى الرَّجُلِ, meaning The man was importuned for his property, or was asked for it by many persons, so that it became little. (TA) One says رَجُلٌ مَعْجُورٌ عَلَيْهِ meaning A man importuned by begging so that all his property has been taken from him. (K, TA) = One says also, عَجَرَ الرَّجُلُ بِنُؤْبِهِ عَلَى رَأْسِهِ [app. meaning The man wound his garment upon his head. see 8]. (TA.) — And hence, عَجَرَ الرَّيْقُ عَلَى أَثْيَابِهِ † The saliva became dry upon his canine teeth, and stuck (TA.) = عَجَرَ, (S, O, K,) aor. ʔ, inf. n. عَجَرٌ, (S,) He (a man, S) was, or became, thick and fat. (S, O, K) And عَجَرَ, (K,) inf. n. عَجَرٌ, (S, O,) He (a man, S, O) was, or became, big-bellied. (S, O, K.) — Also He (a horse) was, or became, hard (K, TA) in his flesh. (TA) And عَجَرَ, inf. n. عَجَرٌ and عَجْرَةٌ, It (a solid hoof, and the belly,) was, or became, hard. (IKt, TA.) [See also عَجَرَ below.]

3. عَاجَرَ, inf. n. مُعَاجَرَةٌ. see 1, in three places.

5. تَعَجَرَ said of the belly (S, O) of a man, (S,) It became wrinkled by reason of fatness. (S, O.)

8 اعتجرت She (a woman) bound a مَعْرَ [q v.] upon her head, (S;) she attired herself with the مَعْرَ. (O, Mgh) or with a خَبَار: (Mgh) اعتجارت is a mode of attiring peculiar to a woman, (K, TA,) resembling that termed اتجاف. (TA) — And اعتجرت He wound a turban round his head. (IF, S, Mgh, O, Mgh) and he wound a turban (or a piece of cloth, TA) upon his head without turning [a portion of] it beneath his lower jaw, (Az, El-Ghooiee, Mgh, K, TA,) as also اِثْتَعَطَ the winding it in which manner [and so wearing it] in prayer, is forbidden but another explanation, which is, he wound the turban upon his head so as to show the هَامَةُ [or crown of the head], is more probable, as it is from مَعْرَ, meaning “a piece of a cloth, like a fillet, wound upon the round of a woman’s head.” (Mgh) One says, هُوَ حَسَنُ الْمُتَعَجِّرِ He is comely in respect of the manner of winding the turban upon the head. (A) [See also عَجْرَةٌ: and see مُتَعَجِّرٌ.] — One says also اعتجرت بَعْلَامًا, or بَعْلَامِيَّةً, meaning † She brought forth a boy, or a girl, after she had despaired of her giving birth to a child. (O, K, TA.)

عَجَرَ inf. n. of عَجَرَ [q v]. (S.) — Also Projection, protrusion, prominence, or protuberance, and elevation. (S, O, TA) — And Strength, with greatness of body (TA)

عَجَرَ: see what next follows

عَجَرَ and عَجَرُ, applied to a وَطِيف [or shank of a beast], (S, O, K,) Thick, (S, O,) as also أَعْجَرَ. (O) or hard, (K, TA,) and strong; and in like manner applied to a solid hoof, and to a pastern. (TA.) — And for another meaning of the first of the words, see أَعْجَرَ.

عَجْرَةٌ A place of projection, protrusion, prominence, or protuberance, and elevation (A, K, TA.) — [A protuberance; a knob; a lump.] — A knot in wood, (S, Mgh, O, K,) and the like, (K,) or in other things. (Mgh) or in the veins of the body: (S;) or a knotted vein in the body, and بَحْرَةٌ, with which it is coupled, “a knotted vein in the belly,” particularly: (A’Obeyd, TA.) or the former, a thing that collects in the body, like a ganglion (سَلْعَةٌ), (As, O, TA;) and the latter signifies the like (As, TA) or, as some say, عَجَرَ, which is the pl., signifies the vertebrae of the back (IAth, TA:) or عَجْرَةٌ signifies a tumour, or swelling, or an inflation, in the back; and بَحْرَةٌ, the like in the navel (TA.) [See also بَحْرَةٌ.] — Hence, one says, ذَكَرَ عَجْرَهُ وَبَحْرَهُ † He mentioned his vices, or faults, which no one knew save he who tried him, or tested him. (TA:) or his external and internal conditions; what he showed and what he concealed. (IAth, TA.) And أَفْضَيْتُ إِلَيْهِ بِعَجْرِي وَبَحْرِي † I revealed to him my vices, or faults, by reason of my confidence in him: (A’Obeyd, O, TA:) or I acquainted him with my whole state, or case; not concealing from him anything thereof. (As, TA.) And أَحَدَتْهُ بِعَجْرِي وَبَحْرِي † I relate to

him my vices, or faults (TA.) And يَشْكُو عُجْرَةً † He complains of his vices, or faults, or the like - and of his sorrows and of what is apparent and what is concealed. (K, TA. [In the CK, اُبْدِر is put by mistake for اُنْدِي.]) One says also, حَاءٌ فَلَانٌ بِالْعُجْرِ وَالنَّحْرِ + i. e. [Such a one uttered] falsehood or a great, or terrible, thing. (Fr, TA.) [See, again, نُحْرَةٌ.] — عُجْرَةٌ also signifies The mark made upon the waist by the running string of the drawers. (A, TA.) To this a poet likens the mark made by a blunt sword. (Abou-Sa'eed, TA.) — And one says, السَّيْفُ فِي بَرْنَدِهِ عُجْرٌ [The sword has, in its diversified wavy marks, what resemble knots] (TA.)

عُجْرَةٌ A mode of winding the turban upon the head (S, O.) One says, فَلَانٌ حَسَنُ الْعُجْرَةِ [Such a one is comely in respect of the mode of winding the turban upon the head] (O. [See also 8.])

مُعْجَرٌ. see عِجَارٌ.

عُجُورٌ [A species of melon accord. to Forskål, (Flora Aegypti Arab., pp 146v. and 168,) this name and عُدْلَاوِي are both applied to the cucumis chate - but accord. to Delile, (Flora Aegypti. Illustr., no 922,) the latter name is thus applied, and عَجُور (written by him as though it were عُجُور, but it is without teshdeed,) is the name of the fruit of this species of cucumis while immature, so too says 'Abd-El-Lateef (see De Sacy's Transl. and Notes, pp 35 and 127, and p 54 of the Ar. Text edited by White.) I have, however, found the name عُجُور to be commonly applied to a species different from the عُدْلَاوِي, (which is also called عُبْدَلِي, see art. عبد.) as Sonnini asserts it to be, (in his Travels in Upper and Lower Egypt, pp. 574 and 636 of the Engl. Transl., 4to., London, 1800,) and differing therefrom in shape, being, as he describes it, in some instances round, in some instances oval, and in others much elongated. the name is probably derived from the Greek ἀγγούριον (in modern Greek ἀγγούρι), signifying the "water-melon" - it is said in the Msh that قَبَاءٌ is a name of what the [common] people call حَبَار and عُجُور and قُقُوس: but it is said [by some, not by the author of the Msh,] that عُجُور signifies large قَبَاءٌ [q. v.]. (TA in art. قَبَاءٌ.)

أَعْجَرٌ, applied to a man, (S, O,) Thick and fat. (K.) big-bellied: (S, O, K:) a stallion big, or bulky. (S, O:) and a belly, (TA,) and a purse, (S, O,) full: (S, O, TA:) pl. عَجْرٌ. (TA.) See also عَجْرٌ. — Anything having knots: (TA:) and so عَجْرٌ applied to a string, or thread: (Ham p. 815.) and the former, knotty, or having many knots. (TA.) [Hence,] عَجْرَاءٌ [for عَصَا عَجْرَاءٌ] A staff, or stick, knotted, or having knots. (A, O, K.) One says, ضَرْبُهُ عَجْرَاءٌ [He beat him, or struck him, with a knotted staff, or stick, of wood of the سَكَم]. (TA.) — It is also applied to a sword [as

Bk. I.

meaning Having, in its diversified wavy marks, what resemble knots see عُجْرَةٌ, and see also the paragraph next following this] (TA) — Also Hump-backed. (Fr, O, TA)

سَيْفٌ ذُو مَعْجَرٍ فِي مَتْنِهِ A sword having what resemble knots [in the diversified wavy marks of the broad side of its blade see also the next preceding paragraph] (TA)

مَعْجَرٌ (S, A, Mgh, O, Msh, K) and عِجَارٌ (S, Msh, TA, in the O [erroneously] written مَعْجَارٌ,] A piece of cloth (Msh, K, TA) which is bound upon the head, (K, TA,) smaller than the رِدَاءٌ, (Msh, TA,) and larger than the مَقْنَعَةٌ, (TA,) worn by a woman (Msh) a thing which a woman binds upon her head (S) a piece of cloth, (Lth, Mgh, O, Msh, L,) like a fillet, (Mgh, Msh,) which a woman winds upon the round of her head, (Lth, Mgh, O, Msh, L,) after which she puts on, over it, her [garment, or covering, called] حِلْيَابٌ; (Lth, O, L) [it is also said that] مَعْجَرٌ signifies a turban or a turban [wound] upon the head without a turning [of a portion thereof] beneath the jaw (Ham p. 709) its pl. is مَعْجَارٌ whence الإِعْتِجَارُ. (L, TA) — And مَعْجَرٌ signifies also A kind of garment, or cloth, of the fabric of El-Yemen, (Lth, K, TA,) used as the لحاف or ملحفه and the رِدَاءٌ. pl. as above. (TA.) — And A thing woven of [the fibres of the palm-tree called] لَيْفٌ, like the جَوَالِقُ. (K) pl. as above. (TA.)

مَعْجَرٌ, applied to a rope, or to a bow-string. see مَحْرَجٌ and مُحَرَّرٌ, with which it is syn.

مَعْجُورٌ عَلَيْهِ see 1, last quarter.

مُعْتَجِرٌ: see 8, of which it is an inf. n.

مُعْتَجِرٌ is expl. as meaning A man wearing his turban as a نقاب [q. v.], so that [a portion of] it covers his nose [and the lower part of his face] (Mgh.) [See also its verb, 8.]

عجرف

Q. 2. نَعَجَرَفَ He (a camel) took what was not the right course, being refractory, or untractable (Ham p. 618) [or he went obliquely, by reason of bristleness, liveliness, or sprightliness: or he was as though he were rough, ungentle, or awkward, in going, when tired, and wanting in due care, by reason of speed; and likewise said of a man.] see عَجْرَفَةٌ. — Also He (a man, O) magnified himself (O, K) عَلَيْنَا against us. (O) And رَجُلٌ فِيهِ نَعَجْرُفٌ [A man in whom is self-magnification] (TA.) — And فَلَانٌ يَنْتَعَجِرُفُ عَلَيَّ (S, O,) or عَلَيَّهِمْ, (K,) Such a one does to me, (S, O,) or to them, (K,) what I, (S, O,) or they, (K,) dislike, or hate, he not fearing, or dreading, anything. (S, O, K.) — And تَعَجَرَفَ الْأَمْرَ He ventured upon, or undertook, the affair, not having knowledge in it. (TA.)

عَجْرَفَةٌ: see عَجْرَفِيَّةٌ [which is probably syn. with it in all the senses of the former]. — Also Coarseness, roughness, or rudeness, in speech. and

roughness, ungentleness, or awkwardness, in work. (Lth, K, TA.) — And Audaciousness, with هُوح [i. e. foolishness, or tallness combined with foolishness or with foolishness and fickleness and hastiness]. (IDrd, K.) And The venturing upon, or undertaking, an affair without having knowledge in it (TA.)

عَجَرَفِي الْمَشْيِ [in the CK عَجَرَفِي الْمَشْيِ] A camel in whose manner of going is what is termed تَعَجَرُفٌ and عَجْرَفَةٌ and عَجْرَفِيَّةٌ, [see the next paragraph,] (Az, K, TA,) by reason of his speed (Az, TA) and عَجَرَفِي alone, a camel that does not go in the right direction, by reason of his bristleness, liveliness, or sprightliness tem. with ه. (TA.)

عَجْرَفِيَّةٌ and عَجْرَفَةٌ and عَجَرَفٌ, said of a camel, He is as though there were in him roughness, ungentleness, or awkwardness, (S, TA,) and want of due care, by reason of his speed. (S, K, TA.) or عَجْرَفِيَّةٌ is a camel's taking to the going with roughness, ungentleness, or awkwardness, when fatigued (M, TA) or a camel's going obliquely, by reason of bristleness, liveliness, or sprightliness (Az, TA.) And عَجْرَفِيَّةٌ is also in a man. (AZ, S, O, and K, voce عَرَضِيَّةٌ) [See also عَجْرَفَةٌ.] عَجْرَفِيَّةٌ صَسَةٌ is thought by ISd to mean [The tribe of] Dabbeh's guttural speech (نَعَجْرُهُمْ فِي الْكَلَامِ) (TA.)

عَجْرُوفٌ A certain small creeping thing, (Lth, S, K,) having long legs, (Lth, TA;) said to be the long-legged نَمَلَةٌ [or ant]. (S) or the نَمَلٌ [or ant], (Az, TA,) or long نَمَلٌ, (K,) the legs of which raise it from the ground. (Az, K, TA) or it is larger than the نَمَلٌ. (ISd, TA) — And A light, or an agile, she-camel. (Ibn-'Abbád, K) — And An old woman; as also with ع (El-'Ozeyzee, K.)

عَجَارِفُ الدَّهْرِ (S, K*) and عَجَارِيفُهُ The accidents of time, or fortune. (S, K.) — And عَجَارِيفُ الْمَطَرِ and عَجَارِيفُهُ The vehemence of rain (IDrd, K) at its coming. (IDrd) or عَجَارِيفُ الْعَيْثِ The rain's coming with thunder and wind (Ham p. 750.) — ذُو عَجَارِفٍ and عَجَارِيفٌ A camel having bristleness, liveliness, or sprightliness. (TA.)

عَجَارِيفٌ: see the next preceding paragraph, in three places.

عجر

1. The primary signification of عَجَرَ [an inf. n. of عَجَرَ] is The being, or becoming, behind, or behindhand, or backward, with respect to a thing, or holding back, hanging back, or abstaining, from it. and its happening at the latter, or last, part, or at the end, of an affair. and hence, in common conventional language, it has the signification shown by the explanation here next following (Er-Rághib, B, &c., and TA.) — عَجَزَ, aor. -, inf. n. عَجَزَ and مَعَجَزَةٌ and مَعَجَزَةٌ (S, Mgh, O, Msh, K) and مَعَجَزٌ, (S, O, Msh, K,) which is

agreeable with rule, (S,) and **مَعْجَرٌ** (S, O, Msb, K,) which is extr. (Sb, TA,) and **عَجَزَانٌ** and **عَجُورٌ**; (O, K;) and **عَجَزَ**, aor. ϵ , (O, Msb, K,) inf. n. **عَجَرَ**, (Msb,) said by IKtt to be mentioned by Fr, as of the dial. of some of the tribe of Keys, but by others [and among them Sgh in the O] said to be a bad form, (TA,) or mentioned by AZ, as of the dial. of some of the tribe of Keys-Eylán, but not known to them, and said by IF to be disallowed by IAAr in the sense here immediately following; (Msb,) *He lacked strength, or power, or ability, he was, or became, powerless, impotent, or unable* (S, Msb, K, TA.) You say, **عَجَزَ عَنْ كَذَا**, (S, A, O, Msb, TA,) and accord. to some, as shown above, **عَجَزَ عَنْهُ**, (Msb, TA,) *He lacked strength, or power, or ability, for, or to do, effect, accomplish, achieve, attain, or compass, such a thing; he was unable to do it*: (S, O, Msb, TA.) or \dagger *he was too old to do it*. (A, TA.) And it is said in a trad., (S, Mgh,) of 'Omar, (TA,) **لَا تَلْثُوا بَدَارَ مَعْجَرَةٍ**, meaning *Remain ye not in a country, or district, or town, where ye are unable to gain your livelihood* (S, A, Mgh, TA.) You say also, **لَا يَسْغِي شَيْءٌ**, \dagger [app. *A thing will not suffice me when it cannot thee*]. (A, TA.) And **جَاؤُوا بِحَاوِيَةٍ** \dagger [They came with an army which the earth had not strength to bear, or scarce sufficed to contain]. (A, TA.) — [And **عَجَزَ عَنْ كَذَا** also signifies *He, or it, lacked such a thing* see an ex. voce **عَرَفَ**] — [Hence,] **عَجَزْتُ**, (S, O, Msb, K,) aor. ϵ , (S, O, K,) or ϵ , (Msb,) inf. n. **عَجُوزٌ** (S, O, K,) and **عَجَزَ**, (TA,) *She (a woman, S, O, Msb) became aged*; (S, O, Msb, K;) [because the aged lacks strength;] as also **عَجَزْتُ**, aor. ϵ , (O, K;) and \dagger **عَجَزْتُ**, inf. n. **عَجِيرٌ**. (S, O, K,) = **عَجَزْتُ**, aor. ϵ , (S, O, K,) inf. n. **عَجَزَ** and **عَجُوزٌ**, (S, K,) [or the latter is a simple subst.,] or **عَجَرٌ** and **عَجَزَانٌ**, (O,) *She (a woman, S) became large in the hinder parts, or posteriors*; (S, O, K;) as also \dagger **عَجَزْتُ**, inf. n. **عَجِيرٌ**: (Yoo, O, K.) and **عَجَرٌ**, inf. n. **عَجَزَ**, *he (a man) became large therein* (Msb) accord. to IAAr, as related by Th, one does not say thus of a man except in this sense. (S, O) — [Hence,] **عَجَزَتِ الرَّمْلَةُ** \dagger *The piece of sand became high*. (IKtt, TA.) = **عَجَزَ** *He (a man) was importuned for his property*: part. n. **مَعْجُورٌ**. (O.) = **عَاجَزْتُهُ** see 3.

2. **عَجَزَهُ**, (Msb,) inf. n. **تَعَجِيرٌ**, (S, O, Msb, K,) *He attributed, or imputed, to him lack of strength or power or ability; i. e., inability, or impotence*: (S, O, K, TA:) *he asserted him to be, or called him, or made him, (جَعَلَهُ) unable, or impotent*. (Msb.) [Compare 4, in a sense given below from the B] You say also, **عَجَزَ فُلَانٌ رَأْيَ فُلَانٍ** *Such a one attributed, or imputed, the opinion of such a one to littleness of good judgment, or of prudence; as though he attributed it to inability*. (TA.) — Also *He withheld him, or kept him back, or diverted him*, (S, K,) from (عَنْ) a person or thing. (TA:) [as though he made him unable

to attain his object: compare 4.] = **عَجَزْتُ**, said of a woman: see 1, latter part. = **عَجَرْتُ**, said of a woman: see 1, latter part. — **عَجَزَ دَابَّتَهُ** *He put the حَقِيَّةَ [q. v.] upon his beast*. (Sgh, TA.) — **عَجَزَ الشَّاعِرُ** *The poet uttered, or wrote, the عَجَزَ, or last foot, of the verse*. (TA.)

3. **عَاجَزَهُ**: see **أَعَجَزَهُ**. = **أَعَجَزْتُهُ**, (A, K,) aor. of the latter ϵ , (TA,) *I contended with him in a race, and I outstripped him*. (A, O, K.) — And **عَاجَزَ** (inf. n. **مُعَاجِرَةٌ**, TA) *He outstripped, and was not reached, as also* **أَعَجَزَ**: (A:) or *he went away, and was not reached*. (S, O, K:) or *he fled, and could not be caught*. (Msb) = **عَاجَزَ إِلَى ثِقَةٍ** *He inclined to a trusty person*, (S, A, O, K,) and *had recourse to him for refuge*. (A.) [Hence,] **فُلَانٌ يَعْجِزُ عَنِ الْحَقِّ إِلَى الْبَاطِلِ** *Such a one declines from the truth to falsehood, and has recourse to the latter for protection*. (A, TA.) — And **عَاجَزَ الْقَوْمُ** *The people, or company of men, left a thing and began another*. (TA.)

4. **أَعَجَزَهُ** *He found him to be without strength, or power, or ability; to be unable, or impotent*. (S, O, Msb, K.) — *He, or it, made him to be (جَعَلَهُ) without strength or power or ability, to be unable, or impotent; disabled him; or incapacitated him; as also* **أَعَجَزَهُ**. (B, TA.) [For an illustration of the latter verb, see its act. part. n., below: and compare 2, in a sense given above from the Msb. You say, **أَعَجَزَهُ عَنِ الْأَمْرِ** *He, or it, rendered him unable to do, effect, accomplish, achieve, attain, or compass, the affair*.] — *He, or it, rendered him (صَيَّرَهُ) unable* (TS, K, TA) *to attain, or overtake, him*. (TS, TA:) — and [thus, by an inversion, it also signifies] *he was unable to reach, or overtake, him*. (Lth, TA.) — [It frustrated his power or ability, or his skill, or endeavours] — *It escaped him, so that he was unable to attain it, or to do it, or to accomplish it* (S, O, Msb, K.) and simply, *he was unable to attain it, or to do it, or to accomplish it*. (TA.) — See also 3.

5. **تَعَجَزَ الْبَعِيرُ** *He rode upon the hinder part, or rump, of the camel*. (Yaakooob, S, A, O, K.) **عَجَزَ**: see **عَجَزَ**. — Also, [said in the TA to be written by Sgh **عَجَزَ**, but it is written **عَجَزَ** in the O, and is thus accord. to the K,] *A disease in the hinder part of a horse or the like, rendering him heavy* (O, K.)

عَجِرٌ *Old age of a woman: a simple subst.* (TA.) You say, **اتَّقِ اللَّهَ فِي شَبَابِكَ وَعَجِرِكَ** *Fear thou God in thy youth and [thine old age, or] when thou becomest an old woman*. (TA.) [But اتَّقِ is there put for اتَّقِيَ: and in the explanation, تَصِيرِينَ for تَصِيرِينَ. See **عَجَزْتُ**.] = See also **عَجَزَ**. — [And see **عَجَزْتُ**.]

عَجَزَ: see the next paragraph.

عَجَزَ (S, A, O, L, Msb, K) and **عَجَزَ** (O, L, Msb, K) and **عَجَزَ** (L, Msb) and **عَجَزَ** (O, L, Msb, K) and **عَجَزَ** (O, L, K) and **عَجَزَ** (K),

but the first form is the most chaste, (Msb,) fem. and masc., (S, O, Msb, K,) in the first of the following senses, i. e., in the general application; and in the second, or restricted application, fem., but made masc. by the Benoo-Temcem, (Msb,) or, accord. to El-Heythemee, fem. only, (TA,) *The hinder part of a thing*; (S, A, O, L, Msb, K;) i. e., of anything: (Msb) and particularly the *hinder parts, posteriors, buttock, or buttocks, rump, or croup*, (S, O, L) or *what is between the two hips*, (Mgh, Msb,) or *what is after the back*, (TA,) of a man, and of a woman; (S, Mgh, O, Msb, TA;) [and of a camel, &c.,] and **عَجِيزَةٌ** signifies the same, but of a woman only, (S, O, Msb, K,) in its proper application, though sometimes of a man also by way of comparison: (IAth, Mgh, TA:) pl. of **عَجَزَ**, (S, Msb, K,) and of its variants, (Msb, K,) **أَعْجَارٌ**, (S, Msb, K,) the only pl. form: (TA) and of **عَجِيزَةٌ**, **عَجِيزَاتٌ**: they do not say **عَجَائِزٌ**, [the regular form of pl. of **عَجِيزَةٌ**,] for fear of confusion [as it is pl. of **عَجُوزٌ** or of **عَجُورَةٌ**]. (TA) One says also, **إِنَّهَا لَعَظِيمَةُ الْأَعْجَازِ** *Verily she is large in the hinder parts*: as though the term **عَجَزَ** were applicable to every portion thereof. (Lth, TA.) And **رَكِبَ فِي الطَّلَبِ أَعْجَارَ الْإِبِلِ** *He exposed himself, in seeking [a thing], to abasement and difficulty and patient endurance, and exerted unsparingly his power or ability*, (K, TA,) *not caring for undergoing long night-journeying* (TA.) Thus expl. in a saying of 'Alee. **لَنَا حَقٌّ إِنْ نَعَطُهُ**. **تَأْخُذُهُ وَإِنْ نَمْنَعُهُ نَرْكَبُ أَعْجَارَ الْإِبِلِ وَإِنْ طَالَ السُّرَى** [There is a right belonging to us: if we be given it, we take it: and if we be refused it, we expose ourselves to abasement, &c., though the night-journeying be long]: (O, TA:) or, accord. to Az, he does not mean this, but alludes to others' having precedence in respect of his right, and his being himself kept back from it. (TA.) One also says, **بَنُو فُلَانٍ يَرْكَبُونَ أَعْجَارَ الْإِبِلِ** *The sons of such a one are in a state of abasement, dependents of others: or experience difficulties; because the rump, or croup, of the camel is a difficult place to ride upon*. (A) And it is said by one of the wise, (Aktham Ibn-Seyfee, T, in TA, art. **دَبَر**), **وَلَيْتَ لَا تَدَبَّرُوا أَعْجَارَ أُمُورٍ قَدْ وَلَّتْ**, (TA, in this art., and O,) or **لَا تَتَدَبَّرُوا**, (T, in TA, art. **دَبَر**), \dagger [Think ye not upon the ends of things whereof the beginnings have passed.] meaning, when a thing has passed, make not your minds, or desires, to follow after it, regretting what has passed, but be consoled for it, placing your reliance upon God. (O, TA) and, as IAth says, it is intended to incite to the consideration of the results, or issues, of affairs before the entering upon them. (TA.) [See also **دَبَر**.] — **أَعْجَارُ نَخْلٍ** *The trunks of palm-trees*. (S, O, K.) [See Kur lv. 20 and lxix. 7.] And **أَعْجَارُ الصَّلِيَّانِ** [The stems of the صَلِيَّانِ]. (AHn, M in art. **صَل**.) — **عَجَزَ** also signifies *The last foot of a verse; contr. of **صَدَرٌ***. (TA.) And *The latter hemistich of a verse: the former hemistich is termed **صَدْرٌ***. (O.) [And *The last word of a clause of rhyming*

prose. And the latter part of a word.] = See also *عَاجِزٌ* = *أَيَّامُ الْعَجْزِ*. see *عَجُورٌ*.

عَاجِزٌ: see *عَجُورٌ* = and see also *عَاجِزٌ*.

عَجُورٌ: see *عَجُورٌ*.

عَجُورٌ: see the next paragraph.

عَجُورٌ The last of the children of a man, (S, O, K,) as also *عَجُورَةٌ* (IAar, O, K.) You say, *فُلَانٌ عَجُورٌ وَلَدَ أَوْبَهُ* Such a one is the last of the children of his parents; and in like manner you say of a female, and of a plural number (S, O, TA) and so, [accord. to some,] *وَلَدَ كَثْرَةً* (TA.) You say also, *وَلَدَ لِعَجُورَةٍ* He was born after his parents had become old: and such you term *إِسْنُ الْعِجْزَةِ*. (O, TA.)

عَجُورٌ i. q. *عَاجِزٌ*, q v. (K) — An old, or aged, woman. (S, O, Msh, K) a woman extremely old, or old and weak so called because of her inability to do many things: (TA) [this is the most common signification of the word] accord. to ISk, (S, O, Msh,) you should not say *عَجُورَةٌ*, (S, O, Msh, K;) or this is bad; (K,) and is said by the vulgar, (S, O,) but IAar authorizes it, (O,) and IAMb allows it, to demonstrate its being fem; and Yoo is related to have heard it from the Arabs (Mshb.) pl. *عَجَائِرٌ*, (S, O, Msh, K,) or this is pl. of *عَجُورَةٌ*; (R, TA,) and *عَجُورٌ*, (S, O, Msh, K,) and *عَجْرٌ*, a contraction of *عَجُورٌ*, occurring in traditions (TA) — A man's wife, whether old or young (Az, O, K, TA) and in like manner, the husband, though young, is called *سَيِّحٌ* (Az, O, TA.) — An old, or aged, man. (O, TA.) a man extremely old; or old and weak. (TA) = † Wine, (S, O, K;) because of its oldness. (S, O) or old wine (A, TA.) = A certain nail in the hilt of a sword, (IAar, O, K,) with which is another nail called *الْكَلْبُ*. (IAar, O, TA) Az approves of this explanation. (O) — A sword-blade. (Lth, S, O, K.) — A sword (O, TA) — [It has a great variety of other significations; but these are of very rare occurrence, and are therefore to be mentioned (ان شاء الله) in Book II.] = *أَيَّامُ الْعَجُورِ*; (S, O, K;) also called *أَيَّامُ الْعَجْزِ*, because they come in the latter part (*عَجْزٌ*) of winter; but the former is the correct appellation; (MF;) accord. to the usage of the Arabs, *Five days, the names of which are صَبْرٌ and صَبْرٌ and وَبَرٌ and مُكْفَى الطَّعْنِ and مُطْفِئُ الْحَبْرِ and وَبَرٌ* said by Ibn-Kundaseh to be of the *نَوَاءُ الصَّرْفَةِ* [by which is meant the aural setting of the Twelfth Mansion of the Moon, which, in Central Arabia, about the commencement of the era of the Flight, happened on the 9th of March O. S. in the modern Egyptian Almanacs, the *أَيَّامُ الْعَجُورِ* are said to commence now on the 9th of March N. S., which is now the 26th of February O. S.] (S, O, TA:) or, accord. to Abu-l-Ghowth, (S,) they are seven days, (S, K,) named *صَبْرٌ and صَبْرٌ and وَبَرٌ and مُطْفِئُ الطَّعْنِ and المُؤْتَمِرُ and الإِمْرُ and وَبَرٌ*

الْحَبْرِ, or *مُكْفَى الطَّعْنِ* (K) and some reckon *an eighth* but most authors hold these names to be post-classical (MF:) accord. to Esh-Sheereshee, they are seven days, four of the last [days] of February, and three of the first [days] of March. (Har p. 295) during these days blew the wind by which the tribe of 'Ad was destroyed. and they are thus called because they are [in] the latter part (*عَجْزٌ*) of winter; or because an old woman (*عَجُورٌ*) of 'Ad concealed herself in a subterranean excavation, from which the wind dragged her forth on the eighth day, and destroyed her (Bd in lxix. 7) or *أَمْرٌ* and *مُؤْتَمِرٌ* are the names of the last two days, (K in art. امر;) the former being the sixth, and the latter the seventh. (M in that art.) Ibn-Ahmar says, (S,) or, accord. to IB, not Ibn-Ahmar, but Abou-Shibl 'Asim Ibn-el-Aarabee, as Th says, on the authority of IAar, (TA,) or Abou-Shibl 'Osm Ibn-Wahb Et-Temeemee, (O,)

كُسِعَ السَّيِّءُ بِسَعَةِ غَبْرِ
أَيَّامِ شَهْرٍ مِنَ الشَّهْرِ
فَإِذَا انْقَضَتْ أَيَّامُهَا وَمَضَتْ
صِنٌّ وَصَسْرٌ مَعَ الْوَبْرِ
وَبَآمِرٍ وَأَحْبَبِهِ مُؤْتَمِرٌ
وَمُعَلِّلٍ وَمُطْفِئِ الْحَبْرِ
ذَهَبَ السَّيِّئُ مُوَلِّيًا عَجَلًا
وَأَتَتْكَ وَاقِدَةُ مِنَ السَّحْرِ

[The winter is driven away, or is closed, by seven dusty (days), our old woman's days of the month; and when her days come to an end, and Sinn and Sunabr, with El-Webr, and with Amir and his little brother Mu-temur, and Mo'allil, and with Mut-fi-el-Jemr, pass, the winter goes away, returning quickly, and a burning wind (ربح being understood) comes to thee from the first day of the ensuing month, or, accord. to a reading which I find in one copy of the S, from the sea, *مِنْ الْبَحْرِ*. (S, O, TA.)

عَجِيزٌ One who does not come to women [by reason of impotence] (S, K) and *عَجِيرٌ*, (S, TA,) and *عَجِيسٌ* (TA.) And A stallion impotent to cover: as also *عَجِيسٌ*. (IDrd, O, TA.)

عِجَارَةٌ: see *إِعْجَارَةٌ*. — Also *دَابَّةٌ* [in the CK (erroneously) *دَائِرَةٌ*, (O, K, TA,) i. e. *back-toe*, (O, TA,) of a bird. (O, K, TA.)

عَجُورَةٌ: see *عَجُورٌ*.

عَجِيرَةٌ: see *عَجُورٌ*, in two places.

عَاجِزٌ Lacking strength, or power, or ability; powerless, unable, or impotent; (K, TA;) as also *عَجُورٌ*, (K,) and *عَجِزٌ* and *عَجَرٌ*: (TA) pl. of the first [*عَاجِزُونَ*, and] *عَجِزٌ*, [or rather this a quasi-pl. n.,] like as *خَدَمٌ* is of *خَادِمٌ*, (TA,) and *عَوَاجِزٌ*, (O, K,) but this is only in the dial. of Hudheyl, and, applied to men, is anomalous. (O, TA.) You say also, *إِمْرَأَةٌ عَاجِزٌ* A woman

lacking strength, or power, or ability, to do a thing, unable to do a thing. (IAar, TA.) And it is said in a trad., respecting Paradise, *يَدْخُلُنِي إِلَّا سَقَطَ النَّاسُ وَعَجِرُهُمْ* [There shall not enter me save the mean of mankind, and] those lacking in intelligence and in power with respect to worldly things. (TA) — *ثَوْبٌ عَاجِزٌ* † A garment that is [too] short. (A, O, TA) or narrow, or scanty. (O.)

عَجْرَاءٌ fem. *عَجْرَاءٌ*. — The latter signifies A woman large in the hinder parts, or posteriors, (S, O, Msh, K,) as also *مُعْجَرَةٌ*; (TA,) [unless this be a mistake for *مُعْجَرَةٌ*, from *عَجْرَتْ*] or wide in the belly, heavy in the flesh upon the hips, and consequently large in the hinder part. (TA.) — And each, *Having the disease termed عَجْرٌ* [q v.]. (O, TA) — And the fem., An eagle (*عَقَابٌ*) short in the tail, (S, O, K, TA,) and deficient therein (TA.) and (some say, O) having in its tail a white feather, (O, K,) or two [white] feathers: (O) or having a whiteness, or a colour differing [from the rest], in its hinder part (TA) and (some say, O) strong in the *دَائِرَةُ* (O, K, TA, in the CK [erroneously] *دَائِرَةٌ*) of the *كَفِّ*, (K, TA,) i. e. in the back-toe. (TA) — so says IDrd (O.) — *رَمْلَةٌ عَجْرَاءٌ* † A high piece of sand (S, O, K) or an oblong piece of sand producing plants or herbage (M, TA) or a high oblong piece of sand, as though it were hard ground, not sand heaped up, but fertile. pl. *عَجْرٌ*, because it is an epithet. (T, TA)

إِعْجَارَةٌ A thing (S, O, K, TA) resembling a pillow, (O, TA,) with which a woman enlarges [in appearance] her hinder part, (S, O, K, TA,) binding it upon that part, (O, TA,) in order that she may be thought to be large in her hinder part, (O, K, TA,) when she is not so, (TA,) as also *عِجَارَةٌ*. (O, K.)

مُعْجَزٌ [act. part. n. of 4, q v.]. — The words of the Kur [xxix. 21] *وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ* signify, accord. to Fr, *And ye shall not escape in the earth, nor shall those in the heaven escape. or, accord. to Abou-Is-hak, and ye shall not escape in the earth, nor should ye if ye were in the heaven. or, accord. to Akh, and ye shall not escape by fleeing in the earth nor in the heaven: but Az says that the explanation of Fr is the best known. (L.)* — *مُعْجَزَةٌ* [A miracle performed by a prophet; distinguished from *كِرَامَةٌ*, which signifies one performed by a saint, or righteous man, not claiming to be a prophet,] that by which a prophet disables the opponent in a contest; the *ع* implying intensiveness; (K;) as defined by the Muslim theologians, *an event at variance with the usual course [of nature], produced by means of one who lays claim to the office of a prophet, in contending with those who disavow [his claim], in such a manner as renders them unable to produce the like thereof; (O;) or an event breaking through, or infringing, the usual course [of nature] (أَمْرٌ خَارِجٌ لِلْعَادَةِ), inviting to good and happiness, coupled with a claim to the prophetic office, and intended to manifest*

the veracity of him who claims to be an apostle of God: (KT.) pl. مُعْجَزَاتُ. (§, O, TA.)

أَعْجَزُ see مُعْجَزُ = and see also أَعْجَزُ.

مِعْجَرَةٌ A [zone, or waist-belt, such as is termed] مِبْطَقَةٌ so called because it is next to the عِجْر of the person wearing it. (TA.)

مِعْجَارٌ Always lacking strength, or power, or ability, always unable, or impotent. (TA.) = Also A road. (O, K.) [In the TA, المِعْجَار is erroneously put for كَمِجَارَب المِعْجَارَب.]

مُعْجُورٌ Outstripped (Z, TA.) — And Impartuned by beggery (IAar, K, TA.) See also 1, last sentence but one.

أَعْرَضَ see مُعْجَرَةٌ.

مُعْجَرٌ [act. part. n. of 2]. see مُعْجِرٌ = Also, (TA,) or مُعْجَرَةٌ, (Yoo, TA.) A woman becoming aged (TA) or become aged. (Yoo, TA.)

مُعْجِرٌ act. part. n. of 3 [q. v.]. — In the Kur xxii. 50 and xxxiv. 5, مُعْجِرِينَ signifies Fighting and contesting with the prophets and their friends, to render them unable to perform the command of God. (Ibn-'Arāfeh, O, K.) or opposing or striving to outstrip, or gain precedence (TA:) or opposing, (K,) [and] striving to outstrip or gain precedence. (O, K.) or imagining that they will render us unable to attain them, or that they will escape us; (Zj, K;) for they imagined that they were not to be raised from the dead, and that there was no Paradise nor Hell. (Zj, O, TA.) but some read مُعْجِرِينَ, meaning, withholding, or keeping back, or diverting, the followers of the Prophet from him and from belief in the signs or miracles. or attributing impotence to the followers of the Prophet. (TA.)

عجس

1. عَجَسَ, (K,) [aor. عَجَسَ, inf. n. عَجَسَ, (§, O,) He grasped it; (§, O, K,) namely, a thing [such, for ex., as a bow]: (§:) [and he grasped it hard, for] عَجَسَ signifies also the grasping a thing hard (TA.) — And عَجَسَهُ عَنْ حَاجَتِهِ, aor. as above, (O, K,) and so the inf. n., (O,) He, or it, withheld him from the object of his want, (O, K;) as also تَعَجَسَهُ (TA) and تَعَجَسَ is likewise said of a radical, or hereditary, evil quality, meaning It withheld him from generous actions, (Sh, O, K;) as also تَعَقَّلَهُ and تَعَقَّلَهُ. (Sh, O.) And عَجَسَنِي عَنْكَ It (an affair, or event,) withheld me from thee. (AO, O.) And تَعَجَسَ بِهِمْ He withheld them; and he held them back, or made them slow or tardy. (Sh, O, K.) and one says, تَعَجَسَتْ بِي الرَّاحِلَةُ The riding-camel kept me back, or made me slow or tardy. (TA.) — عَجَسَ and تَعَجَسَ alone signify He was, or became, slow, tardy, late, or backward: (TA:) and the latter signifies [likewise] he was, or became, behind, or backward;

or he remained behind, or held back. (O, TA.) — And one says of a she-camel, عَجَسَتْ بِهِ, (O, K,) aor. as above, (K,) and so the inf. n., (TA,) meaning She turned aside, or away, with him from the road, by reason of her brushness, liveliness, or sprightliness, (O, K, TA,) and so تَعَجَسَتْ; and, as written by El-Urmawee, عَجَسَتْ. (TA.)

2: see what next precedes.

5: see 1, in six places. — تَعَجَسَ also signifies He reckoned, or esteemed, his judgment, or opinion, weak. (Sh, O, TA.) — And He upbraided him, or reproached him, for a thing, or an affair, (IDid, K, TA,) which he had commanded him to do. (IDid, TA.) — And تَعَجَسَ أَمْرُهُ He searched repeatedly after the knowledge of his (i. e. another's, §, O) affair, or case. (§, O, K.) Hence, in a trad., فَيَتَعَجَسُ فِي قُرَيْشٍ And he seeks repeatedly after you among Kureysh. (TA.) — And تَعَجَسَتِ الْأَرْضُ غَيُوثٌ Rains fell, one after another, upon the earth, or land, (§, O, K, TA,) and bore heavily upon it. (TA.) = تَعَجَسَ الرَّحُلُ The man went forth in a last portion, before daybreak, (تَعَجَسَ, O, or تَعَجَسَ, K, [but see what follows,]) of the night. (O, K.) El-Marrā'ī Ibn-Sa'eed El-Fak'asce says, describing his travelling-companions,

وَإِذَا هُمْ أَرْتَحِلُوا بِلَيْلٍ حَاسٍ *
أُخْرَى الشُّوْمِ يَعْجَسُ الْمُتَعَجِّسُ *

[And when they departed in an impeding night, in the last period of the appearance of the stars, in a last portion of the night of him who goes forth at that time]. (O in which بعسة is thus written, with fet-h and damm, and with مَعَا above them) [It is also said in the O (immediately after this verse), and likewise in the K and TA (in neither of which is the verse cited), in all of them probably from one and the same source, that الْمُتَعَجِّسُ means الْمُتَسَخِّرُ; and it is added in the TA that this has been mentioned in its place: but it is not mentioned in its proper art. in the O nor in the K nor in the TA; and it is evidently a mistranscription, for المُسَخِّرُ, part. n. of اسَخَرَ (q. v. voce اسَخَرَ), and therefore I have rendered الْمُتَعَجِّسُ as above]

عَجَسَ and عَجَسَ and عَجَسَ The handle, or part that is grasped by the hand, of a bow; (§, O, K, TA,) which is the part, thereof, that is the place of the arrow; as AHn says, the thickest place therein; (TA;) as also تَعَجَسَ [lit. the place of grasping]. (§, O, K.) — And, (K,) or the first of these words, (§, O,) A portion of the middle of the night, (§, O, K;) as though from the عَجَسَ of the bow; [whence] one says, مَضَى عَجَسُ مِنَ اللَّيْلِ [A portion of the middle of the night passed]. (§, O:) or the last part of the night: (Lth, O, K.) or the blackness of the night &c. (TA.) [See also عَجَسَةٌ.] — And see عَجَسَ.

عَجَسَ: see the next preceding paragraph.

عَجَسَ: see عَجَسَ. [It is of the dial. of Hudheyl (Freytag, from the Deewān of the Hudhalees).] — Also The part, of an arrow, that is below, or exclusive of, the feathers. (TA.)

عَجَسَ. see 5, last sentence but one.

عَجَسَ, with damm, A period (سَاعَةٌ) of the night. (O, K, TA.) And The blackness of night. (IAar, TA. [See also عَجَسَ.]) And see 5, last sentence but one, in two places.

عَجَسَ see 5, last sentence but one.

عَجُوسٌ Pouring rain, (§, O, K, TA,) that does not clear away. (TA) And Clouds (سَحَابٌ) heavy [with rain], (O, K,) not passing away. (O.)

عَجِيسٌ, applied to a stallion, (§, K, TA,) Impotent to cover; (TA,) that will not impregnate: (§, K, TA) as also عَجِيرٌ. (§.) And both signify also A man who does not come to women [by reason of impotence]. (TA in art. عَجَز.) — See also what next follows.

سَجِيسٌ and سَجِيسٌ عَجِيسٌ (§, O,) both of which words are written in the K in this art. like عَجِيسٌ, with a reference to art. سَجَسَ, but the latter of them is correctly عَجِيسٌ, in the dim. form, (TA,) mean I will not come to thee ever; (§, O,) or while time lasts. (TA) And one says also, لَا آتِيكَ عَجِيسُ الدَّهْرِ I will not come to thee to the end of time. (TA.)

أَعَجَسَ Strong in the عَجَسَ, i. e. the middle. (O, K.) [To what this epithet is applied is not said.]

عَجَسَ: see مُعْجَسٌ.

مُتَعَجِّسٌ see 5, last two sentences.

عجف

1. عَجَفَ, (Fr, §, O, Mṣb, K,) aor. عَجَفَ, inf. n. عَجَفَ; (§, O, Mṣb, K;) and عَجَفَ; (Fr, §, O, Mṣb, K;) He, i. e. [a beast, or] a horse, (Mṣb,) or they, i. e. cattle, (مَالٌ, Fr, §, O,) became lean, meagre, or emaciated; (§;) lost his, or their, fatness or plumpness. (O, K:) or became weak. (Mṣb.) [See also عَجَفَ, below.] — عَجَفَ نَفْسَهُ, or عَجَفَ الدَّابَّةَ, see 4. — عَجَفَ عَنِ الطَّعَامِ, aor. عَجَفَ; inf. n. عَجَفَ and عَجُوفٌ, He withheld himself from the food, though desiring it, preferring that one who was hungry should have it; (O, K;) or (K) he left the food, though desiring it, (O,) in order that he who was eating with him might become satisfied in stomach; (O, K;) as also عَجَفَ, inf. n. تَعَجِيفٌ. (K.) And عَجَفَ نَفْسَهُ عَلَى فُلَانٍ [He restrained himself for such a one] means he chose that such a one should have the food in preference to himself. (§.) عَجُوفٌ also signifies The leaving, or relinquishing, food, (IAar, O, K, TA,) with desire for it. (TA.) And [hence, app.,] The withholding

oneself from evil acts or dispositions. (TA.) — And **عَحَفَ نَفْسَهُ**, (L, K,) aor. ʔ, inf. n. **عَحْفٌ**, (L, TA.) *He constrained himself to be forbearing* (L, K, TA.) You say, **عَحَفَ نَفْسَهُ عَلَيَّ**, (O, K,) aor. ʔ, inf. n. **عَحْفٌ** [and app. **عُحُوفٌ** also], (O,) *He bore, or endured, what proceeded from such a one, and did not punish him.* (O, K.) And **عَحَفَ نَفْسَهُ عَلَى الْهَرِيصِ**, (O, K,) aor. and inf. n. as above, (O,) *He constrained himself to exercise patience toward the sick man in tending him in his sickness, as also بِنَفْسِهِ عَلَيْهِ **عَحَفَ**. (O, K.) — And **عَحَفَ عَنْ فُلَانٍ** [being app. understood] *He withdrew himself, or became aloof, from such a one.* (K)*

2: see 1 — **التَّعْحِيفُ** also signifies *The eating less than what would satisfy the stomach.* (S, O, K.) — And One's transferring his food to another before satisfying his stomach, by reason of drought, or dearth. (IAḡ, TA.) — And *The feeding on bad food, and being lean, meagre, or emaciated.* (TA)

4. **اعحفه**, (S, O, Mṣb,) or **اعحف الدابة**; (O, K;) and **عحفه**, (O, Mṣb,) or **عحف الدابة**, (O, K,) aor. ʔ (O, Mṣb, K) and ʔ, (O, K,) inf. n. **عَحْفٌ**; (O, Mṣb;) *He rendered him, (S, O, Mṣb,) i. e. a horse, (Mṣb,) or he rendered the beast, (O, K,) lean, meagre, or emaciated, (S, O, K,) or weak.* (Msb) — **اعحفوا** *They became in the state, or condition, of having their cattle lean, meagre, or emaciated.* (O, K.) And *They confined their cattle, by reason of hardness and straitness [of circumstances].* (TA.) — See also 1, last sentence but one.

5. **تعحف** *The being in a difficult and hard state or condition.* (TA.)

عحف *Leanness, meagreness, or emaciation; (S;) loss of fatness or plumpness: (O, K) and thickness, or roughness, and leanness (عراف), of the bones.* (TA) [See 1, first sentence.]

عحف: see **أعحف**, in three places.

عحاف, like **عرات**, *A sort of dates: (L, K.)* or so **عجاف**, accord. to Lth. (O.)

عجاف pl. of **أعجف** [q. v.], (S, O, Mṣb, K,) and of its syn. **عحف**. (TA.) — Also *The colocynth* (K:) or *the grains of the colocynth.* (Ibn-Abbād, O, TA.) — And **حب عجاف** *Grain, or grains, not increasing.* (A, TA.) — See also **عحاف**. — And **العحاف** is one of the names of *Time, or fortune.* (Ibn-Abbād, O, K.)*

عحف: see **أعحف**, in two places.

عحف, like **جندل**, (K in the present art.,) or **عنف**, (AA, O and K in art. **عننف**), like **قنف**, (K in the latter art.,) and **عنف**, *Dry, or tough, by reason of leanness, meagreness, or emaciation, (AA, K in this art., and O and K in art. **عننف**), or of disease: thus expl. by AA, and mentioned by IDrd and Az among quadri-*

literal-radical words. (TA.) And *Short, and compact, or contracted [in make or body].* and sometimes applied as an epithet to an old woman. (K) thus the latter word is expl. by IDrd. (TA)

عُحُوفٌ. see the next preceding paragraph.

أعحف *Lean, meagre, or emaciated; (S;) having lost his fatness or plumpness.* (O, K) or *weak.* (Msb) and **عحف** signifies the same, applied to a man and to a woman — and **عحف** also signifies *lean, meagre, or emaciated.* (TA.) and **معحوف** [likewise] is syn. with **أعحف**, applied to a camel; (O, K,) as also **معحف**, (K, TA,) in some copies of the K erroneously written **معحف**: (TA) the fem. of **أعحف** is **عحفاة** and the pl. is **عحاف**, which is irreg., having this form to assimilate it to **سمان**, (S, O, Mṣb, K,) or to its like **ضعاف**, (Msb,) and which is applied to males and to females (O, TA) the pl. of **عحف**, also, is **عحاف** (TA) and the pl. of **عحف**, if this be of established authority, may be **عحفى**, agreeably with analogy (MF, TA.) [Hence,] **وَحْفَةٌ أَعْحَفٌ** and **عحف** *A face having little flesh.* (TA) And **لثة عحفاة** *A gum having little flesh.* (TA) And **شفتان عحفاوان** *Two thin lips.* (Ks, O, K) — And **أعحف** *A thin, or slender, arrow-head* (S, O, K) pl. **بصال عحاف**. (O, K.) — And **أرض عحفاة** *Land in which is no good* (O, K.) And **أرضون عحاف** *Lands not ruined upon.* (O.) And **عجاف** is sometimes used [alone] as signifying *Lands affected by drought* a poet says, describing clouds (سحاب),

* لَقِحَ الْعِجَافُ لَهُ لِسَابِعٌ سَبْعَةَ *
meaning *The lands affected by drought produced herbage by reason thereof at a period of seven days after the rain.* (L, TA)

معحوف. see **أعحف**. — Also *A rusty, unpolished, sword; or one sullied by remaining long unpolished.* (O, K.)

أعحف: see **معحف**.

عجل

1. **عجل**, [aor. ʔ,] (S, Mgh, O, Mṣb, K,) inf. n. **عَجَلٌ** and **عَجَلَةٌ**, (S, Mgh, O, Mṣb, K,*) *He hastened, hastened, made haste, or sped; he was, or became, hasty, speedy, quick, or expeditious; (S, Mgh, O, Mṣb, K;) as also* **تعجل** (Mgh, Mṣb, K;) and **عجل**, [app. for **عَجَلٌ**], inf. n. **تَعْجِيلٌ**; (K,) and **استعجل**; (Mgh, Mṣb;) or this last signifies *he required himself to haste, &c., constraining, or tasking, himself to do so.* (Sb, K.) [See also **عَجَلٌ** below.] One says, **عَجَلْتُ لَهُ** *[I hastened, &c., to him, or it].* (O.) And **عَجَلْتُ بِهِ** *[I was quick, or beforehand, with him]:* see 4. (Mgh.) And **عَجَلْتُ إِلَى الشَّيْءِ** *I*

preceded, outwent, or got first, to the thing. (Mṣb.) — Also **عَجَلَ** *q. حَصَرَ* [meaning *It was, or became, present, or ready; said of a price, huc, payment, or the like; contr. of أَجَلَ*]. (Mṣb.) — And **عَجَلَ مِنْهُ** *He turned aside from him, or it.* (TA) — [It is also trans., as having, or implying, the meaning of سَقَى.] see 4.

2. **عجله**, inf. n. **تَعْجِيلٌ**. see 4, in two places — [It generally relates to some inanimate object.] It is said in the Kur [xxxviii. 15], **رَبَّنَا عَجِّلْ لَنَا قِطْلًا قَبْلَ يَوْمِ الْحِسَابِ** [*O our Lord hasten to us our portion before the day of reckoning*] (TA) accord. to some, *our portion of punishment* but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise.* (TA in art. **قط**.) And you say, **عَجَلْتُ إِلَيْهِ الْبَال** *I brought, or conveyed, hastily, or speedily, to him the property, or hastened its coming to him* (Mṣb) And **عَجَلْتُ لَهُ مِنَ الثَّمَنِ كَذَا** *I paid him in advance, of the price, such a sum.* (S, O.) And **عَجَلَهُ مِنَ الْكِرَاءِ كَذَا** *He gave him in ready money, [or promptly, or quickly, or in advance,] of the hire, such a sum.* (Mgh) And **عَجَلْتُ لَهُ الثَّمَنَ** *He gave to him [in ready money, or promptly, or quickly, or in advance, the price]* (Mgh.) And **عَجَلَ نَقْدَهُ** *[He paid it in ready money, promptly, or quickly]* (ISK, S and K in art. **ركأ**.) And **بِعْنُهُ تَعْجِيلًا** *[I sold it, or I sold to him, present, or ready, merchandise, for present, or ready, money].* (S voce in art. **ركأ**.) And **عَجَلْتُ اللَّحْمَ**, (S, O,) inf. n. as above, (TA,) *I cooked the flesh-meat in haste.* (S, O) And **لَوْ عَجَلْتُ بِأَيِّمِكَ الْعُحُولَ**, a prov., [which, app., is properly rendered *Would that thou didst hasten, with thy husbandless woman, the early portion of food called عُحُول, or the night reading may be العَجُول, meaning بها عَجَلٌ بها*] **الرَّوَاخِ** [† *hasten thou, with her, i. e. with thy husbandless woman, marriage*]. (TA) One says also **عَجَلْتُ** like as one says **لَبَسْتُ** [i. e. *Ye applied, or fed, with the early portion of food called نَبْهَة*; which is also called عُحُول, or عَجُول, &c.]. (S, TA. [For **لَبَسْتُ**, Golius appears to have read **عَجَلْتُ**, which is evidently wrong.]) — **عَجَلَ أَقْطَهُ**, inf. n. as above, and **تَعْجَلُهُ**; *He made his [preparation of dried curd called] اِاقط into what are termed عَجَاجِيل* (K, TA,) pl. of **عَجَالٌ**. (TA.) or you say, **عَجَلْتُ أَقْطِي عَجَاجِيلَ** [*I made my اِاقط into عَجَاجِيل*]. (O.) — See also 1, first sentence.

3. **عاجله** [inf. n. **مُعَاجَلَةٌ**] *q. بَادَرَهُ* [*He hastened, or made haste, or strove to be first or beforehand, in doing, or attaining, or obtaining, it*]; (M and K in art. **بدر**;) namely, a thing. (M ibid.) And **عَاجِلَ عَيْرِهِ إِلَيْهِ** *q. بَادَرَهُ إِلَيْهِ* (M and K in art. **بدر**;) like **بَادَرَهُ إِلَيْهِ** [*He hastened with another, or vied or strove with him in hastening, to it, or to do, or attain, or obtain, it*]. (M ibid.) — [Also *He dealt hastily with him.*] And **عَاجَلَهُ بِدَنْبِهِ** *He punished him for his sin, or crime, or offence, (أَجَدَهُ بِهِ,) not granting him any delay.*

(S, TA. [For بَدِيهِه, Golus appears to have read بَدِيهِه.])

4 اَعْجَلْ (S, Mgh, Mṣb, TA.) inf. n. اَعْجَالٌ; (TA.) and اَعْجَلْ, inf. n. اَعْجَلٌ; (S, O, TA.) and اَعْجَلْ; (S;) and اَعْجَلْ; (K, TA.) He incited, excited, urged, instigated, induced, or made, him to haste, hasten, make haste, speed, or be quick, (S, Mgh, Mṣb, K, TA.) and commanded, or bade, him, to haste, &c. (K) One says, اَعْجَلْتُ لَهْ اَعْجَلْتُ لَهْ [He incited me, &c., to haste, &c., and I hastened, &c., to him]. (O, TA.) And it is said in the Kur [xiii. 7], اَعْجَلُونَا وَيَسْتَعْجِلُونَا [And they incite thee to haste with that which is evil before that which is good] and [in xxii. 46 and xxix. 53], اَعْجَلُونَا وَيَسْتَعْجِلُونَا [And they incite thee to haste with the punishment] (TA.) and اَعْجَلْتُ بِفَيْسِهِ signifies He hastened himself. (MA) — اَعْجَلْ signifies also [He incited him to haste, &c., by going before him and hence it is expl. as meaning also] سَبَقَهُ [i. e. he preceded him, or it; he had, got, or took, precedence of him, or it; he was, or became, beforehand with him, or it; or he anticipated him, or it], as also اَعْجَلْ; and اَعْجَلْ. (K.) or اَعْجَلْتُ signifies I went before him, or preceded him, (S, O, TA.) and so incited him to haste: (TA.) and اَعْجَلْتُ اَمْرًا وَرَبَّكَ [i. e. Have ye anticipated the command of your Lord?] (S, O) or have ye left [the fulfilment of] the command of your Lord incomplete? (Ksh, Bḍ;) اَعْجَلْ being made to imply, (Ksh,) or as though it were made to imply, (Bḍ,) the meaning of سَبَقَ, wherefore it is made trans. like this latter verb, (Ksh, Bḍ;) the phrase meaning اَعْجَلْتُ اَمْرًا وَرَبَّكَ (Ksh.) وَمَا اَعْجَلَكَ عَنْ قَوْمِكَ (Ksh.) in the Kur [xx. 85, lit. And what caused thee to hasten from thy party?], means [virtually] كَيْفَ سَبَقْتَهُ [i. e. how is it that thou camest before thy party?]. (O.) — One says also, اَعْجَلْتُ الشَّيْءَ اَعْجَلْتُ الشَّيْءَ [He did the thing hastily, or hurriedly, before its time]. (O and K in art. عرض.) And اَعْجَلْتُ عَنْ اِدْرَاكِهِ [He made it, or did it, hastily, or hurriedly, or he hurried it, before, or so as to prevent, its becoming mature]. (S and K in art. فطر.) And اَعْجَلْتُ عَنْ اَسْتِلَالِ سَيْفِهِ [i. e. I hurried him, so that he could not draw his sword whence the saying, اَعْجَلْتُ قَوْسَهُ وَاعْجَلْتُ رَأْيَ صَيْدٍ فَرَكَبَ قَوْسَهُ [He saw an animal of the chase, and he mounted his horse, or mare, and was incited by haste so as to be prevented from taking his dart or his whip] and the saying, هَلَاكَ الْمَالُ اَعْجَلْتُ عَنْ اَدَائِهِا [The perishing of the cattle, or property, prevented, or precluded, him from paying it], namely, the زَكَاةُ [or poor-rate]; which is an instance of the extension of the signification (Mgh.) — اَعْجَلْتُ said of the pregnant, (O,) or of a she-camel, (K,) [as though for وَلَدَهَا] She brought forth,

(O,) or cast, (K,) her offspring before its maturity. (O, K.) — And اَعْجَلْ said of palm-trees, (S, K,) They had ripe fruit before its full time. (Mgh.) — And, said of a camel, He leaped [up] when the rider had mounted him and had not yet become firmly seated upon him. (TA.) [See اَعْجَلْ.]

5, as intrans. : see 1, first sentence. — Hence, اَعْجَلْتُ الْحَرَّ The heat came speedily, or quickly. (Mgh.) And اَعْجَلْتُ الثَّمَنَ [The price was, or became, given in ready money, or promptly, or quickly, or in advance]. (Mṣb in art. نَص.) — And اَعْجَلْتُ الشَّيْءَ The thing came before its time. (W p. 83) — اَعْجَلْتُ مِنَ الْكَرَاءِ كَدًا (S, Mgh, O) He took, or received, in ready money, or promptly, or quickly, [or in advance], of the hire, such a sum. (Mgh.) And اَعْجَلْتُ الْمَالَ He took, or received, promptly, or quickly, [or in advance], the property (Mṣb.) — اَعْجَلْتُ الشَّيْءَ I constrained myself to do the thing in haste. (Ham p. 28) — And اَعْجَلْتُ حَرَاكَةً I constrained him to hasten [the payment of] his [tax called] خَرَاك. (TA.) — See also 4, first sentence. — And see 2, near the end.

10, as intrans. see 1, first sentence. — اَسْعَجَلْتُهُ I desired, or required, or demanded, his hastening, or speeding, or being quick. (S, O.) And اَسْعَجَلْتُ الشَّيْءَ He desired, or required, or demanded, the thing's being speedy, or quick, not waiting patiently until its time, or full time. (Ham p. 665.) See also 4, in six places.

عَجَلٌ : see عَجَالَةٌ.

عَجَلٌ A calf the young one of the بَقَرَة, (Aboo-Kheyreh, S, Mgh, O, Mṣb, K,) [both domestic and wild, which latter is a bovine antelope,] from the time when his mother brings him forth (Aboo-Kheyreh, Mgh, TA) until a month old; (Aboo-Kheyreh, Mgh, Mṣb, TA,) after which [accord. to some] he is called بَرْغَر, when about two months old; and then he is called قَرْقَدٌ : (Aboo-Kheyreh, TA) or he is thus called while in the first year, then نَبِيْعٌ, (S and Sgh and K in art. سَلَع,) or, correctly, accord. to IB, he is called while in the first year عَجَلٌ and نَبِيْعٌ, (TA in that art.) then سَالِغٌ, then ثَبِي, then رَبَاجٌ, then سَدِيْسٌ, then سَالِغٌ and so on. (S and Sgh and K ibid.) the fem. is with ة : (Abu-l-Jarrah, S, O, Mṣb:) pl. of the masc. عَجَلَةٌ (Mgh, Mṣb) and عَجُولٌ (Mṣb, TA) and, of pauc., اَعْجَلَةٌ and اَعْجَالٌ; (IB, TA;) [and of the fem. عَجَلٌ;] but as to عَجَالٌ as a pl., [Mṣb says,] I have not heard it. (Mgh.) and عَجُولٌ signifies the same as عَجَلٌ; (S, Mgh, O, K;) fem. with ة; (TA;) and pl. عَجَالِيْل. (S, Mgh, O, K.)

عَجَلٌ and عَجَلَةٌ, both inf. ns. of عَجَلَ [q. v.], (Mgh, Mṣb,) are Syn. with سُرْعَةٌ; (K,) contr. of بَطْءٌ : (S, O.) the latter is expl. by Th as signifying the seeking, and pursuing, or endeavouring after, a thing before its proper time, or season;

and as proceeding from the desire of the soul; wherefore it is generally discommended in the Kur-an, so that it is said to be from the Devil. (TA.) It is said in the Kur [xxi. 38], خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ, meaning, it is said, Man is composed of haste; (O;) so says Fr, and in like manner says Aboo-Is-hāk; (T, TA;) to denote the excess of this attribute in him : (T, O, TA:) or, accord. to Th, (TA,) the phrase is inverted, the meaning being, haste is created from man; (Mṣb, TA,) but IJ disapproves this explanation, and also another which will be mentioned in what follows (TA.) — عَجَلٌ signifies also Food that is hastily prepared, and brought, before the [meal called] عَدَاءٌ has become matured. (TA.) [See also عَجَالٌ] — Also Clay, or earth; syn. طِينٌ : (IAar, O, K) or black mud, or black fetid mud; syn. حَمَاءٌ and عَجَلَةٌ : (O, K) the former of these two significations of عَجَلٌ is said by AO to be of the dial. of Hūmyer; and IAar says that it is what is meant in the phrase in the Kur [xxi. 38] cited above; but Ibn-Arafah disapproves this, (O, TA,) and so does Az; and Er-Rāghib says that some expl. it as meaning in this instance stinking black mud, but that their saying is nought. (TA.) — See also عَجَلَةٌ, in four places.

عَجَلٌ : see the next paragraph, in two places.

عَجَلٌ (S, O, Mṣb, K) and عَاجِلٌ (Mṣb, K) and عَجَلٌ (S, O, K) and عَجُولٌ (S, O) and عَجِلٌ (K) and عَجَالٌ (S, Mgh, O, Mṣb, K) Hastening, hastening, making haste, or speeding; [thus more properly the first and second, and often the last; the rest generally signifying] hasty, speedy, quick, or expeditious (S, Mgh, O, Mṣb, K) pls., (K, TA,) all of عَجَالٌ, (TA,) عَجَالٌ and عَجَالِي and عَجَالِي [fem. of عَجَالٌ], are applied to women (S, O, TA) also : (TA.) عَجَلٌ has no broken pl., nor has عَجَلٌ : (Sb, TA:) ISk says that, for the dim. of عَجَلٌ, they use عَجَالَانٌ, as formed from عَجَالٌ; though they also form it regularly, saying عَجِلٌ; but the former is the better. (O, TA.)

عَجَلَةٌ : see عَجَالَةٌ.

عَجَلَةٌ fem. of عَجَلٌ [q. v.]. (Abu-l-Jarrah, S, O, Mṣb.) — Also A water-skin, or skin for water and for milk; syn. سَقَاءٌ : (S, O, K) pl. عَجَالٌ and عَجَالٌ. (S, O.) — And A [water-wheel such as is called] دَوْلَاب : (IAar, O, K: [see also عَجَلَةٌ:] pls. as above. (K.) — And A species of plant, (S, O, K, TA,) which extends along the ground, (TA,) also called وَشِيح [q. v.]: (O, TA:) AHn says of the وَشِيح, on the authority of Aboo-Ziyād, it grows, at first, from one root, then branches forth upon the surface of the earth, in innumerable branches, every branch having a knot, or joint, (كُغْب) from which knot, or joint, grow other branches; it cleaves to the ground, not rising high; its leaves are like

those of wheat; and while green, it is called *عَجَلَة*; (O,) and it is the best of pasture, and is not [what is termed] a *نَعْل*: (O, TA) and it is said to be a tree having leaves and joints, or knots, (*كُغُوب*), and plant canes, [for *قَصَب* in my original, I read *قَصَب*, (see *وَشِيح*)] long, or elongated, with a fruit like the foot of the domestic fowl, contracted, which, when it dries up, opens; and not having any blossom. (TA.) See also *عَجَالَة*.

عَجَلَة: see *عَجَلَ*, first sentence. — Also [A cart, or wheeled carriage of any kind,] the thing, (S, O,) or *آلَة* [meaning *حَمْل* i. e. instrument of carriage], (K,) that is drawn along by the bull. (S, O, K) said by *El-Rághib* to be so called because of the quickness of its passing along. (TA) pl. *عَجَل* [or rather this is a coll. gen. n.] and [pl. of pauc.] *أَعْجَال* (S, O, K) and [of mult.] *عَجَال*. (K.) — And Pieces of wood constructed, (K,) or a piece of wood, (Msb,) or a thing that is constructed like the [women's camel-vehicle called] *مَحَقَّة*, (Mgh,) upon which burdens are carried. (Mgh, Msb, K:) pl. [or coll. gen. n.] *عَجَل*. (Mgh, Msb.) — And A [water-wheel such as is called] *مَسْحُون* (S, O) or *دَوْلَاب* (K) upon which water is drawn (S, O [see also *عَجَلَة*]) or a *مَحَالَة* [app. meaning a great sheave of a pulley by means of which camels draw water]: (K.) pl. [or coll. gen. n.] *عَجَل*. (S, O.) — And A piece of wood lying transversely, or horizontally, upon the *نَعَامَة* [or rather *نَعَامَتَان* or two posts] of the well, to which the large bucket is suspended. (El-Kilábee, S, O, K: [see *زُرْنُوق*]) pl. [or coll. gen. n.] *عَجَل*. (TA.) — And A kind of ladder made from a palm-tree, like the *بَقِير*, (O, K,) which is the trunk of a palm-tree hollowed, and having the like of steps made in it. mentioned in a trad. as the means of ascending to an upper chamber. (O.) — And A small [leathern vessel for water such as is called an] *إِدَاوَة*: and some say, a [leathern water-bag such as is called] *مَزَادَة*. (TA.) — And i. q. *كَارَة تَوْب* [app. A garment made up into a bundle] pl. *عَجَال* and *أَعْجَال*, by the rejection of the augmentative [ة in the sing.]. (TA.) — And A rock [that is as though] growing forth by itself upon rugged, elevated, hard ground. (AA, O.) — See also *عَجَلَ*, latter half.

عَجَلَان: see *عَجَلَ*, in two places. — [Hence,] *قَوْسٌ عَجَلِي* A bow of which the arrow is quick [in its flight]. (AHn, K.) — And *عَجَلَان* A certain bird, (S, O, K,) black, but white in the base of the tail, that moves about its tail much, or often; also called *الْقَتَّاح*. (O.) — And *العَجَلَان* is [a name of The month] *شَعْبَان*: so called because of the quickness of its passing away and coming to an end; (L, K; [in the latter of which, in some copies, *وَنَعَادَة* is erroneously put for *وَنَعَادَة*]) i. e. because of its seeming short on account of the fast that follows it. (L.)

عَجُول: see *عَجَلَ*. — Also A she camel distracted, or confounded, or perplexed, having lost her young one; (S, O, K, 'i) because of her quickness in her motions, (K, TA,) i. e. in her coming and going, (TA,) by reason of impatience (K, TA) and a woman bereft of her child. pl. *عَجَائِل*, (O, K,) and, accord. to the K, *عَجَائِل*, but correctly *عَجَائِل*, as in the L, an anomalous pl. (TA.) — And *العَجُول* signifies Death, or the decree of death; syn. *النَّبِيَّة*. (AA, K, TA:) because it [often] hurries him whom it befalls so as to prevent him from reaching his family. (TA.) — See also *عَجَالَ*: and see a phrase in the latter half of the second paragraph of this art.

عَجِيل. see *عَجَلَ*.

عَجِيل a dim. of *عَجَلَ*, q. v. (O, TA.) — See also *عَجَالَ*.

عَجَالَة (S, O, K) and *عَجَالَة* (O, K) and *عَجَلَ* and *عَجَلَة* (Ibn-'Abbád, O, K) A thing that one takes hastily, or quickly: (S, O, K.) and the fist, [or all,] the rider's provision of food whereof the eating does not fatigue, as dates, and meal of parched barley; (Meyd, TA,) because he desires its readiness, for the journeying hurries him so as to prevent his having food prepared with pains: (TA) and hasty provision for a guest. (Har p. 84.) One says, *الْتَمُرُ عَجَالَة الرَّاجِعِ* [Dates are the hastily-taken food of the ruler]. (S, O) and so, *التَّيْب* [q. v.]; (S, O;) which is a prov., (S,) said by A'Obeid to be used in urging one to be content with a little of what is wanted when much thereof is unattainable. (Meyd) — Also, the same four words, The milk which the *مُعْجَل* [q. v.] draws; and so *عَجَالَة*: (K:) or this last signifies the milk (S, O, TA) of his camels (TA) which the pastor hastens to bring (S, O, TA) to his family before the [fresh] milking, (S, O,) or when his camels return from the water; and its pl. is *إِعْجَالَات*: (TA.) and *عَجَالَة* signifies the milk which the pastor carries from the place of pasture to the owners of the sheep or goats before the sheep or goats return, this being done only when there is abundance of milk. (IAth, O, TA.)

عَجَالَة: see the next preceding paragraph. — Also A certain plant. (K, TA.) said to be the *عَجَلَة* mentioned above. (TA.)

عَجِيلَة: see what next follows.

عَجِيلِي A certain quick pace; (As, O, K;) as also *عَجِيلَة*, (K,) and *عَجِيلِي*, mentioned, and thus written, by Ibn-Wellád, like *سَمِيرِي*. (TA.)

عَجِيلَان an anomalous dim. of *عَجَلَ*, q. v. (O, TA.)

عَجَالَ and *عَجُول* A thing with which one hastes [i. e. an early portion of food that one eats] before the [morning-meal called] *عَدَاء*; i. q. *لُحْمَة*; (Th, TA;) and (TA) so *عَجُول*; (K, TA;) or, some say, it is [correctly] *عَجُول*, as above; (TA;) so too *عَجِيل*: (K:) or this last signifies food

that is presented to a party before a preparation has been made for them. (IDid, O, K.) [See also *عَجَلَ*] — Also (i. e. *عَجَالَ* and *عَجُول*) 1. *كُف* [or cake of the length and thickness of the hand] of *حَبَس* [or dates mixed and kneaded with clarified butter and with the preparation of dried curd called *أَقَط*, &c], (K, TA, accord to several copies of the K *حَمَاج كُف* [which means the same],) or of dates [alone], which is eaten in haste (K) or (K, TA, in some copies of the K "and") a handful of dates kneaded with *سَوِيْق* [or meal of parched barley or wheat], (ISh, O, K, the last in two places,) or with *أَقَط*. (ISh, O) pl. *عَجَائِل*. (TA) which signifies [also] certain things of *أَقَط*, made in a long form, of the thickness of the hand, (ISh, O, K,) and of the length thereof, like the *عَجَائِل* of dates and *حَبَس*, one of which is called *عَجَالَ*. (ISh, O)

عَجُول: see the next preceding paragraph, in two places. — And see also *عَجَلَ*.

عَجِيلِي: see *عَجِيلِي*.

عَجَالَ see *عَجَلَ*. [Also *Fleeting*; quickly transitory] — And *Present*; ready, (Msb,) not delayed; (PS,) [applied to a price, hire, payment, or the like,] *عَجَالَ*, (S, O, K,) as applied to anything. (K) *عَجَالَ يَعْجَلُ* [Ready merchandise with ready money] is like *يَدٌ بَيِّدَة*, and *يَدٌ بَيِّدَة*. (TA in art. بحر.) — And hence, [or because fleeting, or quickly transitory,] *العَجَالَة* signifies The present hour or time. (Msb) and the present dwelling, abode, world, life, or state of existence. (TA) *عَجَالَ* *الْأَحَالَة*, (S, O, TA,) in relation to anything. (TA.)

أَعْجَلَ [More, and most, hasty, speedy, quick, or expeditious. and more, and most, fleeting, or short-lived]. They say, in relation to the affecting of hardness, or strength, and endurance, and to soundness of body, *كَذَا وَفُلَانًا يَعْجَلُ بَأْ كَذَا* [Would that such a thing might be done to me and such a one until the more short-lived die]. (O.)

إِعْجَالَة: see *عَجَالَة*, last sentence.

أَعْجَالَ [mentioned by Freytag, on the authority of the Deewán of the Hudhalees, as a pl. derived by some from *عَجَلَ*, and signifying Little ones ("parvi")].

مُعْجَل A young camel brought forth before the completion of the year, and living. (K.)

مُعْجَل and *مُعْجَل* and *مُعْجَال* A she-camel that brings forth before the completion of the year, and whose young one lives. (K.) or *مُعْجَلَة* and *مُعْجَال* signify the pregnant that brings forth her young before its full time: (O) or *مُعْجَلَة* signifies a she-camel that casts her young prematurely. (TA.) and *مُعْجَل* applied to a *بَقَرَة* [meaning a cow, either domestic or wild, the latter being a bovine antelope], (S, O, Msb, K,) that is presented to a party before a preparation has been made for them. (IDid, O, K.) [See also *عَجَلَ*] — Also (i. e. *عَجَالَ* and *عَجُول*) 1. *كُف* [or cake of the length and thickness of the hand] of *حَبَس* [or dates mixed and kneaded with clarified butter and with the preparation of dried curd called *أَقَط*, &c], (K, TA, accord to several copies of the K *حَمَاج كُف* [which means the same],) or of dates [alone], which is eaten in haste (K) or (K, TA, in some copies of the K "and") a handful of dates kneaded with *سَوِيْق* [or meal of parched barley or wheat], (ISh, O, K, the last in two places,) or with *أَقَط*. (ISh, O) pl. *عَجَائِل*. (TA) which signifies [also] certain things of *أَقَط*, made in a long form, of the thickness of the hand, (ISh, O, K,) and of the length thereof, like the *عَجَائِل* of dates and *حَبَس*, one of which is called *عَجَالَ*. (ISh, O)

having a calf, (S, Msb, K,) or having her calf with her. (O.) — Also [i. e. the three epithets first mentioned], A she-camel that leaps [up] when the foot is put in her stirrup; as also مُعْجَلَةٌ: (K:) or thus this last word (O) or مُعْجَلٌ is so applied, like مُعْجَلَةٌ; and is in like manner applied to a he-camel; meaning that rises and leaps &c. as above. (TA.) — Also, (K,) or مُعْجَالٌ [only], (TA,) A palm-tree that matures its fruit on the first occasion of its bearing. (K, TA.)

مُعْجَلٌ: see the next preceding paragraph. — Also One who brings to his family the إغحالة (S, O) or عَجَالَةٌ [q v]; (K;) as also مُتْعَلٌ. (S, O, K) or one who brings the إغحالة from the camels pasturing at a distance from their owners. (TA.) — And The pastor who milks the camels once while they are in the pasture. (K)

مُعْجَالٌ: see مُعْجَلٌ, in four places. — Also sing. of مُعَاجِيلٍ (A, TA) which means, The مُحْتَصِرَاتُ [i. e. nearer, or nearest, (in art. حصر) erroneously written مُحْتَصِرَاتُ] of the roads, or ways. (A, O, K, TA.) — One says also, أَحَدْتُ مُسْتَعْجِلَةً (O, K, in the CK مُسْتَعْجِلَةً,) [I took a short cut,] and هَذِهِ مُسْتَعْجِلَاتُ الطَّرِيقِ [These are the short cuts] both denote nearness and shortness. (O, K.)

مُعَاجِلٌ an anomalous pl. of عَجُولٌ, q v. (L, TA.)

مُتْعَلٌ: see مُعْجَلٌ.

المُسْتَعْجِلَةُ and its pl. see مُعْجَالٌ. — المُسْتَعْجِلَةُ is a name of A certain plant that fattens women; also called العُرُوقُ البَيْضُ. (K in art. عرق.)

عمر

1. عَمَرَهُ, (S, Msb, K,) aor. 2, (S, Msb,) inf. n. عَمَّرَ (S, Msb, K) and عَمَّرَهُ, (K,) He bit it (Msb, K) and he chewed it (Msb) or he chewed it for the purpose of eating or of trial. (K) or he bit it with the lateral teeth, not with the central incisors (TA) or he bit it, namely, a piece of wood, or a stick, or rod, or the like, in order to know whether it were hard or fragile: (S:) or he tried it with his lateral teeth in order that he might know, or prove, its hardness: and he bit it, namely, a gaming-arrow known for winning, between two lateral teeth, in order to make upon it a mark by which he might know it. (TA.) — Hence, (TA,) † He tried, tested, or proved, him. (K, TA.) And عَجَمْتُ عُدَّةً + I tried, tested, or proved his case, and knew his state, or condition. (S, TA.) And عَمَّرْتُ الْأُمُورَ + Affairs exercised him so as to render him strong for them, and habituated, or unured, to them. (TA.) And Kabeeshah Ibn-Jabir says,

* وَعَاجَمْتُ الْأُمُورَ وَعَاجَمْتَنِي *
* كَأَنِّي كُنْتُ فِي الْأُمْرِ الْخَوَالِي *

[† And I have tried affairs, and they have tried me, as though I were of the generations that have passed away], meaning, as though I were one of the long-lived, by reason of my many trials. (Ham p. 340) — [Hence also,] one says, التَّوَرَّعَ عَمَرُ الشَّيْءِ + The bull smites the tree with his horn to try, or test, it. (S, K.) — And عَمَّرَ الشَّيْءَ, (S, K,) inf. n. عَمَّرَ, (TA,) + He shook the sword to try, or test, it. (S, K.) — مَا عَمَّرْتُكَ عَيْنِي means + My eye has not seen thee since such a time; (S, K, TA,) and is said by a man to one with whom his [last] meeting was long past. (TA.) An Arab of the desert is related to have said, تَعَمَّرْتُكَ عَيْنِي, meaning + [My eye seems to know thee; or] it seems to me that I have seen thee. (TA) And one says, رَأَيْتُ فَلَانًا فَحَعَلْتُ عَيْنِي تَعَمَّرَهُ and my eye seemed to know him, (Lh, S, K, TA,) not knowing him perfectly, as though not certain of him. (TA.) And عَمَّرُونِي + They knew me (TA.) — And [hence, app.] one says, نَظَرْتُ فِي الْكِتَابِ فَحَعَلْتُ عَيْنِي تَعَمَّرْتُكَ عَيْنِي, meaning + [I looked into the book, or writing, and] I did not know surely its letters. (TA.) — See also 4. = عَمَّرَ, [aor. 2,] inf. n. عَمَّرَ, He had an impotence, or an impediment, or a difficulty, in his speech, or utterance; and [a barbarousness, or vitiousness, therein, especially in speaking Arabic; (see عَمَّة below;)] i. e. a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Msb.)

2: see 4.

3: see the verse cited in the first paragraph.

4. عَمَّرَهُ He made it (i. e. speech, or language, S, K, or a thing, TA) to want, or be without, or to have a quality the contrary of, clearness, perspicuousness, or distinctness; (S, Msb, K, TA,) or [to be barbarous, or vitious, i. e.] to want, or be without, chasteness, or correctness. (K, TA) Ru-beh says, [in some verses very differently cited in different copies of the S,] of him who attempts poetry without having knowledge thereof,

* يُرِيدُ أَنْ يُعَرِّبَهُ فَيُعَمِّرَهُ *
[He desires to make it clear, &c., and he makes it to want clearness, &c.]. (S.) — And He dotted it, or pointed it, (S, K,) namely, a letter, (S,) or a writing; (K;) he removed its عَمَّة [or want of clearness, &c.,] by means of dots, or [diacritical] points, (Nh, Msb, TA,) and [the signs called] سُكُل, [but see سُكُل,] which distinguished it, namely, a letter, from other letters; the 1 denoting privation; (Msb;) as ISd holds to be the case, (TA;) and so عَمَّرَهُ, (S, K,) inf. n. تَعَمَّرَ; (S;) and عَمَّرَهُ, (K,) inf. n. عَمَّرَ; (S,) for J's assertion [in the S] that one should not say عَمَّرَ is a mistake: (K:) this last verb, however, which J thus disallows, is disallowed also by Th, in his Fg, and by most of the expositors thereof, and J confined himself to the correct and chaste. (TA.) — And He locked it, namely, a door. (Msb.) — وَأَنْ تَعَمَّرَ الْوَيْ طَبْحًا [The Prophet forbade us to make the date-stones to become as though they were chewed and bitten],

(K, TA,) occurring in a trad, means that when dates are cooked for دَسَسَ, (K, TA,) i. e. for taking their sweetness, (TA,) they should be cooked gently, so that the cooking shall not extend to the stones, (K, TA,) nor produce upon them such an effect as that of their being chewed and bitten, (TA,) and thus spoil the taste of the حَلَاوَةُ, (K, TA,) so in the copies of the K, but correctly, as in the Nh, the سَلَاةُ [here meaning the sweet decocture]; (TA,) or because they [the date-stones] are food for the home-fed animals, and therefore they should not be thoroughly cooked, that their taste, (K, TA,) in the Nh then strength, (TA,) may not go away: (K, TA) or the meaning is, [that he forbade] the cooking the date-stones immoderately, so that they would crumble, and their strength, with which they would be good for the sheep, or goats, would be spoiled. (TA.)

7: see the next paragraph.

10. اسْتَعَمَّرَ He was unable to speak (TA) he was silent, mute, or speechless; (K, TA;) said of a man. (TA.) And اسْتَعَمَّرَ الدَّارَ عَنْ جَوَابِ سَائِلِهَا [The dwelling kept silence from replying to its interrogator] and Imra-el-Keys says,

* صَمَّ صَدَاهَا وَعَمَّا رَسْمَهَا *
* وَاسْتَعَمَّرَتْ عَنْ مَنَاطِقِ السَّائِلِ *

[Its echo has become dumb, and its trace has become effused, and it has become in the state of keeping silence from answering the speech of the interrogator] he makes اسْتَعَمَّرَ trans. by means of عَنْ because it is used in the sense of سَكَنَتْ. (TA.) — One says also, اسْتَعَمَّرَ عَلَيْهِ, (S,) or عَلَيْهِ, (Msb,) meaning Speech was as though it were closed against him, or us; or he, or we, became impeded in speech, unable to speak, or tongue-tied, syn. اسْتَبْهَمَ: (S, Msb) and اسْتَعَمَّرَ عَلَيْهِ الْكَلَامَ [which means the same;] syn انْغَلَقَ and انْطَقَ. (K and TA in art. طبق.)

And accord. to the K, one says, اسْتَعَمَّرَ الْقِرَاءَةَ, meaning He was unable to perform [or continue] the recitation, or reading, by reason of the overcoming of drowsiness but what is said in the Nh and other works is اسْتَعَمَّرَتْ عَلَيْهِ قِرَاءَتُهُ i. e. His recitation, or reading, was cut short, and he was unable to perform [or continue] it, by reason of drowsiness and it is also expl as meaning he was, or became, impeded in his recitation, or reading, and unable to perform [or continue] it, as though he became one in whom was عَجَمَةٌ. (TA.) — And اسْتَعَمَّرَ الْخَبَرَ means The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. اسْتَبْهَمَ, and اسْتَعْلَقَ. (Msb in art. بهر)

عَجَمٌ The young of camels; (S, Msb, K, TA;) such as the بَنَاتُ لَبُونٍ and حِقَاقٌ and جِدَاعٌ: (IAar, S, Msb, TA,) thus far: (S, Msb) when they have entered upon the state of إِبْتَاءٍ, they are of the حِلَّةُ thereof: (IAar, TA:) applied to

the male and to the female. (S, Msh, K) pl **عُجُومٌ** [app. meaning *young camels of different ages not exceeding the age of the جَدَع*]. (S, K.) = And The root, or base, of the tail; (S, Msh, K;) which is the **عُصْعُصُ**, (S, Msh,) as also **عُجْمَرُ**, (K,) like **عَجَبٌ** [and **عَجَبٌ**], (S, Msh,) [each] a dial var. of **عَب**, (Msh,) or, accord to Lh, the **م** is a substitute for the **ب** of **عَب**. (TA.) = See also **عَجْمَرُ**. = [Gohus and Freytag have assigned to this word a meaning belonging to **عَجَبِي**]

عَجْمَرُ. see the next preceding paragraph = and that here following

عَجْمَرُ [Foreigners, as meaning] others than Arabs; such as are not Arabs; [often used as implying disparagement, like *barbarians*, and often especially meaning *Persians*,] (S, Mgh, Msh, K;) as also **عُجْمَرُ**, [of which see an ex. in a verse of Lebeed cited voce **رَارِقِي**], (S, Msh, K,) or this latter may be a pl. of the former. (TA) **عَجَبِي** (of which **أَعْجَامٌ** is pl, TA) signifies one thereof, (S, Mgh, Msh, K,) one who is of the race of the **عَجْمَرُ**, (K;) though he may be chaste, or correct, in [the Arabic] speech; (Mgh, K;) the **ي** denoting unity; but it is also the relative **ي**, and thus one may apply to an Arab the appellation **عَجَبِي** as meaning called thus in relation to the **عَجْمَرُ**: (Msh.) and one says also **رَجُلٌ أَعْجَرٌ** [a man not of the Arabs]. and **قَوْمٌ أَعْجَرٌ** [a people, or party, not of the Arabs] (K.) = Also The stones of dates (S, Mgh, Msh, K) and of the drupes of the lote-tree (Msh) and of grapes (Mgh, Msh) and of raisins and of pomegranates and the like, (Mgh,) or also of other things, (Msh,) or the similar stones of anything, (K,) or also whatever is in the interior of a thing that is eaten such as the raisin and the lake, (S,) and **عُجَامٌ** signifies the same: (K) the vulgar say **عَجْمَرُ**: (Yaqoob, S:) [see also **عَيْضُ**, in an explanation of which **عَجْمَرُ** is evidently, I think, used as meaning the heart (commonly termed **جَمَارٌ** q. v.) of the palm-tree } the n. un. is **عَجْمَةٌ**, (S, Mgh, Msh,) which is incorrectly expl. by AHn as meaning a grape-stone when it germinates. (ISd, TA.) = Also Camels that bite, or chew, the [trees called] **عَضَاهُ** and the tragacanth and [other] thorny trees, and satisfy themselves therewith so as to be in no need of the [plants called] **حِمَضُ**. (S.)

عَجْمَةٌ sing of **عَجِمَاتٌ**, (K, TA,) which signifies *Hard rocks* (S, K, TA) protruding (lit. growing forth) in a valley. (TA.) = See also **عَجْمَةٌ**.

عَجْمَةٌ (S, Mgh, Msh, K, TA) *An impotence, or an impediment, or a difficulty*, (Msh, TA,*) in speech, or utterance; (S, Msh, K, TA;) and [a barbarousness, or vitiousness, therein; i. e.] a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein, (Mgh, Msh,) meaning, in speaking Arabic. (Mgh, Msh,*)

[See also 1, last sentence, where it is mentioned as an inf. n.] = Also, (S, K,) and **عَجْمَةٌ**, (K,) *Such as is accumulated, or congested, of sand or abundance thereof* (K, TA) or sand rising above what is around it (TA) or the last portion of sand. (S in explanation of the former)

عَجْمَةٌ see the next preceding paragraph.

عَجْمَةٌ, (S, TA,) thus in the L, and thus correctly, (TA,) i. e. **بِالتَّحْرِيكِ**, (S, TA,) but in the K **عَجْمَةٌ**, (TA,) [app. from the same word as signifying "a date-stone," n. un. of **عَجْمَرُ**] *A palm-tree growing from a date-stone* (S, K, TA)

عَجْمِي, with the **ج** quiescent, *Intelligent and discriminating*; (K, TA,) applied to a man. (TA)

عَجْمِي; pl. **أَعْجَامٌ**. see **عَجْمَرُ**, first sentence. [The sing. is applied to anything as meaning *Of, or belonging to, the عَجْمَرُ*]

عَجْمِيَّةٌ [*A speech, or language, foreign to the Arabs*]. (TA in art **رَطَنُ**)

عُجَامٌ. see **عَجْمَرُ**, latter half

عُجُومٌ: see **عَجْمِيَّةٌ**

عُجَامَةٌ *A thing that one has bitten, or chewed* [like **مَضَاعَةٌ**]. (TA [The explanation there given is **مَا عَجِمَهُ**: correctly **مَا عَجِمَتْ**])

عُجُومَةٌ: see **عَجْمِيَّةٌ**.

عُجَامٌ The large **حَقَاتِي** [or bat]; and the **وُطُوطٌ** [which accord. to some signifies the same as **حَقَاتِي**; but accord. to others, the large **حَقَاتِي**; or the swallow; or a species of the snallows of the mountains] (K.)

عُجَامَةٌ: and **عُجَامَاتٌ**: see what next follows.

عُجَامَةٌ [a pl. of which the sing. **عُجَامَةٌ** (a subst. formed from the act. part. n. **عُجِمَ**) I do not find mentioned] The teeth. (S, K.) — And Camels; because they bite, or chew, bones, and so **عُجَامَاتٌ**. (TA.)

عُجْمِيَّةٌ applied to a she-camel, (AA, S, K,) *Strong*; like **عَبْتِيَّةٌ**: (AA, S:) or *strong to journey*; as also **عُجُومَةٌ** (K, TA) and **عُجُومٌ**. (TA:) pl. of the first **عُجْمِيَّاتٌ**. (AA, S.)

أَعْجَمُ One having an impotence, or an impediment, or a difficulty, in speech, or utterance, (S, Msh,) though he may be clear, perspicuous, distinct, chaste, or correct, in speaking a foreign language, (S;) and [barbarous, or vitious therein; i. e.] not clear, perspicuous, distinct, chaste, or correct, therein; (S, Mgh, Msh, K,) meaning, in speaking Arabic, (S, Mgh, Msh, K,*) though he may be an Arab; (S, Mgh, Msh,) and **أَعْجَمِي** signifies the same, (Mgh, Msh, K,) and therefore, if applied to an Arab, it does not imply reproach; (Msh; [but it is said in the Mgh that this demands consideration;]) or this latter epithet is applied to a tongue, or speech,

and to a book, or writing, but not to a man unless it be syn. with the former epithet (S) the fem. of the former is **عَجْمَاءٌ** (S, Mgh, Msh) and the dual masc. **أَعْجَمَانِ** (S) and fem. **أَعْجَمَانِ** (S, Msh, TA) and the pl. masc. **أَعْجَمُونَ** (S, Msh, TA) and **أَعْجَمٌ** (S, TA) and **عُجْمَانٌ**. (TA.) and the pl. of **أَعْجَمِي** is **أَعْجَمِيُونَ** (Msh.) See also **عَجْمَرُ**, first sentence, in two places. — Also *Dumb, speechless, destitute of the faculty of speech*, (K, TA;) *unable to speak*; and so **مُسْتَعْجَرٌ** (S, TA) fem. of the former as above (TA.) — Hence, (S,) by predominance of its application, (Mgh,) **عَجْمَاءٌ** signifies *A beast, or brute*, syn. **بَيْمَةٌ**, (S, Mgh, K,) and so **مُسْتَعْجَرٌ** [or the fem. of this] (TA) pl. of the former in this sense, as a subst., **عُجْمَاوَاتٌ**: (Har p 13) [and] **عَجْمَاءٌ** is applied [also] as an epithet to a beast, or brute, (**بَيْمَةٌ**) for the like reason. (Msh.) It is said in a trad., **جَرَحَ الْعَجْمَاءُ حَارًا** [expl. in art. **حَر**] (S, Mgh.) — [Hence also] **فُحْلٌ أَعْجَمٌ** signifies *A stallion [camel] that brays in a شَفْتَعَةٌ [or faucial bag] to which there is no perforation, so that the sound does not issue from it: and they approve of the sending such among the شَوَلُ [or she-camels that have passed seven or eight months since the period of their bringing forth] because he usually begets females. (TA.)* — † The prayer of the daytime is termed **عَجْمَاءٌ** because the reciting [of the Kur-án] therein is inaudible, (S, Mgh, Msh, K, TA,) i. e. the prayer of noon and of afternoon, (TA,) and these two together are termed **الْعَجْمَاوَانِ**. (Har p 226.) — **مَوْجٌ أَعْجَمٌ** means *Waves that do not sprinkle their water, and of which no sound is heard. (S, K.)* — And **عَجْمَاءٌ** [or **عَجْمَاءٌ**?] † *A tract of sand in which are no trees. (IAqr, K)*

أَعْجَمِي: see the next preceding paragraph, first sentence, in two places. [It is often improperly used for **عَجَبِي**.]

أَعْجَمِيَّةٌ [*A barbarous, or vitious, speech or language*]. (TA in art **رَطَنُ**.)

صَلْبُ الْمَعْجَرِ [lit. *Hard in respect of the place of biting, or of chewing*. And hence,] applied to a man, (S, K, TA,) as also **صَلْبُ الْمَعْجَمَةِ**, (TA,) † *Mighty, strong, resisting, or indomitable, in respect of spirit*; (S, K, TA;) such as, when tried by affairs, or events, is found to be mighty, strong, or resisting, and hard, or hardy. (TA.) And **صَلْبَةٌ ذَاتُ مَعْجَمَةٍ** † *A she-camel having strength, or power, and fatness, and endurance of journeying*. (S, K, TA) or *having patience, and soundness, and strength for treading the way with vehemence*. [for **الدَّعْكُ** the last word of this explanation in my original, (evidently, I think, a mistranscription,) I read **الدَّعْقُ**:] Sh disapproves of the saying *having fatness*. accord. to IB, the phrase signifies *a she-camel such as, when tried, is found to have strength for traversing the desert, or waterless desert; and he says that it does not mean in which is fatness. (TA.)*

مُعْجِر [pass. part. n. of 4: and also an inf. n. of that verb]. حُرُوفُ الْمُعْجَرِ, an appellation of *The letters of the alphabet* (الْحُرُوفُ الْمُقَطَّعَةُ) [of the language of the Arabs], most of which are distinguished by being dotted from the letters of other peoples, means حُرُوفُ الْحَطِّ الْمُعْجَرِ [the letters of the dotted character]. (§) or by الْمُعْجَرِ is meant الإِعْجَامُ, it being an inf. n., like الْمُدْحَلُ (§, K) and الْمُدْحَرُ (§), so that the meaning of حُرُوفُ الْمُعْجَرِ is [the letters] of which a property is the being dotted: (§, K) of which explanations, the latter is held by Mbr and IB and others to be the more correct. (L, TA.) — Also, applied to a door, *Locked*. (§, K.)

مُعْجَمَةٌ. see مُعْجَمٌ, in two places.

مُعْجَمٌ [applied to a plant, or herbage, *Much bitten*; or] eaten [or depastured] until but little thereof has remained. (IAar, TA.)

مُسْتَعْجَرٌ: see مُعْجَرٌ, in two places.

عجن

1. عَجَنَهُ, aor. َ and ُ, [inf. n. عَجْنُ] *He kneaded it*; i. e. *he bore upon it with his fist, or clinched hand, pressing it*, as also ۞ عَجَنَهُ (K) or عَجَنَتْ (S, TA,) or عَجِنًا (Msb.) aor. َ, (Msb, TA, and so in copies of the S,) or ُ, (so in a copy of the S,) inf. n. عَجْنُ, *she (a woman) made, or prepared, [or kneaded]*, عَجِنَ [i. e. *dough*]; (§, Msb, TA;) as also ۞ عَجِنَتْ (S, TA,) or عَجِنًا ۞ عَجِنَتْ (Msb.) إِنَّ فَلَانًا يَعْجِنُ بِرُفْقَيْهِ حِمَقًا [Verily such a one kneads with his two elbows by reason of stupidity] is a saying mentioned by Lth. (TA.) — And عَجَنَ, said of a man, *He rose bearing upon the ground* (IF, S, Msb, K, TA) with his fist, or clinched hand, (TA,) as though he were kneading (كَانَهُ يَعْجِنُ) (IF, Msb,) by reason of age (IF, S, Msb, K, TA) or fatness. (TA.) It is said* in a trad., of Ibn-'Omar, كَانَ يَعْجِنُ فِي الصَّلَاةِ i. e. *He used to bear upon his two hands when he rose in prayer, like as does he who kneads dough*. and he said that he had seen the Apostle of God do so. (TA.) And one says of an old man, عَجَنَ وَحَزَنَ, which is expl. in the A as meaning † *He became old, or aged*; because such, when he desires to rise, bears upon the outer sides of the fingers of his two hands like the kneader, and upon his two palms like the maker of bread. (TA.) [See also 4, first sentence.] — And عَجَنَ عَلَى الْعَصَا, aor. َ, inf. n. عَجْنُ, *He (a man) bore, or stayed himself, upon the staff*. (Msb.) — And عَجَنَتْ (S, K,) aor. and inf. n. as above, (TA,) *She (a camel) beat the ground with her fore feet in her going along*. (§, K.) And one says of a horse or other animal, يَعْجِنُ بِرِجْلَيْهِ [He beats the ground with his hind feet]. (§ and K in art. قمص.) — عَجِنَهُ (K,) inf. n. as above, (TA,) also signifies *He struck his عَجَانُ*, [q. v.]. (K.)

عَجَنَتْ, aor. َ, (§, K, TA,) inf. n. عَجْنُ, (§, TA,) said of a she-camel, (§, K, TA,) [app. signifies *She was, or became, such as is termed عَجَنَةٌ or عَجْنَاءُ in any of the senses assigned to these epithets or* *she was, or became, fat*: (§) or *she had much flesh in the udder, with little milk* (TA:) or *she had in her vulva a tumour* (K, TA) like a wart, and resembling what is termed عَقْلُ (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus. (TA.) [See also the next paragraph.]

4. اعجن *He (A man) was, or became, advanced in age*. (TA.) [See also وَحَزَنَ عَجْنُ, above.] — And *He rode a fat she-camel*. (K, TA.) — And *He had a tumour in his عَجَانُ* [q. v.]. (K) [See also 1, last signification] — And *He begot a stupid child, such as is termed عَجِينَةٌ*. (TA.)

[7. انعجن *It (dough) became kneaded* so accord. to Freytag; but he has not named any authority for this.]

8: see 1, first sentence, in three places.

عَجْنٌ *A tumour incident to a she-camel, between her vulva and her anus, which sometimes in consequence thereof become conjoined* (§) [See also عَجِنَتْ (of which it is the inf. n.), last signification.]

عَجْنٌ (§, K) and ۞ مُتَعَجِّنٌ (K) *A camel compact, or firm, by reason of fatness*, (§, K, TA,) as though consisting of flesh without bone. (TA.) — For the fem. of the former, with َ, see أَعَجَنَ, in two places.

عَجَانٌ [The perineum; i. e.] *what is between the anus and the scrotum*: (§, Msb) or the [portion of the] قَضِيبُ [or *virga*] that is extended from the scrotum to the anus; (K;) or the hinder portion of the penis, extended within the skin. and that of a woman is the وَتْرَةٌ [or *intervening part*, perhaps so called as being likened to the partition between the nostrils,] that is between the vulva and the anus. (TA) and the اِسْتِ [or *anus* itself]. (K:) [see also عَضْرُطٌ] pl. [of pauc.] اِبْنُ حِمْرَاءَ. (TA.) عَجْنُ [of mult.] اِبْنُ حِمْرَاءَ. (TA.) عَجَانٌ is an appellation used in reviling, applied to one who is not an Arab; (TA in this art.;) or meaning *Son of the female slave*. (TA in art. عمر.) — Also *The neck*, (K, TA,) in the dial. of El-Yemen: or, as in the "Nawādir" of El-Kālee, *the part beneath the chin*. (K.)

عَجِينٌ *Kneaded*; i. e. *bore upon with the fist, or clinched hand, and so pressed*; as also ۞ مُعْجُونٌ. (K.) — [Also, as a subst. mentioned in the S and Msb &c. as well known,] *Dough; flour kneaded with water*. (MA, KL, &c.) — And *A catamite*; as also ۞ عَجِينَةٌ (IAar, K:) pl. عَجْنٌ: or this means *soft, or yielding, persons, of men and of women*. (IAar, K:) and عَجِينٌ and ۞ عَجِينَةٌ are both applied to a man, but only the latter is applied to a woman: applied to a man, meaning *weak in his body and in his in-*

tellect. (IAar, TA:) and ۞ عَجِينَةٌ as a masculine epithet signifies, (K, TA,) accord. to Lth, (TA,) *stupid, or foolish*; (K, TA;) as also ۞ عَجَانٌ. (Lth, S, K.)

عَجِينَةٌ: see the next preceding paragraph, in three places. — Also *A company, an assembly, or an assemblage*; syn. جَمَاعَةٌ; as also ۞ مُتَعَجِّنَةٌ [written by Freytag تَعَجِّنَةٌ]: or *such as is numerous*. (K.) — ۞ أُمُّ عَجِينَةٍ is an appellation of *The رَمَمَةٌ* [or *female of the vultur percnopterus*]. (K, TA)

عَاجِنٌ [act. part. n. of عَجَنَ: as such signifying *Kneading*. — And hence, as such, signifying also] *Bearing with his hands upon the ground when rising, by reason of age [or fatness: see 1]:* (§, Msb) pl. عَجْنُ, with two dammehs. so in the T. (Msb) — And, [without َ,] applied to a she-camel, [and in a similar sense applied to a horse or other animal, (see 1,)] *Beating the ground with her fore feet in her going along*. (§, TA.) — And also, applied to a she-camel, *In whose womb the young will not rest, or remain*. (K.)

عَاجِنَةٌ *The middle of a place*. (K.)

عَاجِنٌ: see عَجِينٌ.

أَعَجَنَ, applied to an udder, *The most scant of udders in milk and the goodliest thereof in appearance*. (TA.) — And [the fem.] عَجْنَاءُ, applied to a she-camel, (§,) *Fat*; (§, K,) as also ۞ عَجْنَةٌ (§) and, so applied, *that has attained the utmost degree in fatness*; and so ۞ مُتَعَجِّنَةٌ: and one having little milk: (K, TA.) or *having much flesh in the udder, with paucity of milk*: and sometimes, one having much milk. (TA:) and one whose udder is pendulous, (K, TA,) by reason of the abundance of the flesh, (TA,) and whose teats cohere, and rise into the upper parts of the udder. (K, TA.) — Also, i. e. عَجْنَاءُ (§, K, TA,) and ۞ عَجْنَةٌ (K, TA,) applied to a she-camel, (§, K, TA,) *Having a tumour between her vulva and her anus, which sometimes in consequence thereof become conjoined*. (§) or *having in her vulva a tumour*, (K, TA,) like a wart, and resembling what is termed عَقْلُ (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus: and likewise applied to a ewe and to a cow. (TA.)

عَجْنَةٌ *A [bowl of the kind called] جَفْنَةٌ* [probably used for kneading dough therein]. (Fr and IAar, in TA, voce قَعْرٌ.)

مُعْجُونٌ: see عَجِينٌ. — [Also, as a subst., *An electuary; any drug, or drugs, mixed up with honey or unspiced juice or syrup*; generally applied to such as contains opium, or some other intoxicating ingredient: pl. مُعَاجِينُ.]

مُتَعَجِّنٌ: see عَجِنَ: and أَعَجَنَ: — and see also عَجِينَةٌ.

عجى and عجو

عَجَايَةٌ (§, K, &c.) and ۞ عَجَاوَةٌ and ۞ عَجَاوَةٌ, (accord. to different

copies of the K, [but in the TA these two words are expl. only as in another paragraph which will be found below,] *A sort of dates in El-Medeeneh, (S, K,) of the best kind, the palm-trees of which are called لَيْئَة*; (S, [or, accord to Fr and Akh, cited in the TA in art. لون, the term لَيْئَة is applied to a palm-tree but not to that of the عَحْوَة,]) *said to be from what was planted by the hand of the Prophet, accord to IATH, they are larger than the صِيْحَابِي [q. v], inclining to blackness, but accord to Az, the عَحْوَة in El-Medeeneh are the صِيْحَابِيَة, and there are sorts of the عَحْوَة there that have not the sweetness nor the odour nor the fulness of the صِيْحَابِيَة (TA) or the best of dates (Mgh) and, in El-Hijáz, the dates that are stuffed (مَحْشِي) [or pressed into a compact mass, while moist, in the receptacle of palm-leaves or shun, as are the dates called عَحْوَة in the present day]; (K, TA;) they are termed أُمُّ السَّمَر [lit. the mother of dates, app. because many persons keep a stock thereof], to which recourse is had, like the [dates called] شَهْرِيَز in El-Busrah. (TA.)*

عَحَاوَة, or عَحَاوَة, and عَحَاوَة. see the preceding paragraph — and for the second, see also the paragraph here following, in two places

العَحَاوَة and عَحَاوَة are two dial. vars., each signifying *A piece of the size of a gobbet of flesh, conjoined with a sinew (عَصَبَة) which descends from the knee of the camel to the foot*: (As, S, TA) or the عَحَاوَاتَان are two sinews (عَصَبَان) in the interior of the fore legs of the horse, in the lower parts of which are things resembling nails (أَطْفَار), called السَّعْدَانَات: and عَحَاوَة is a term applied to all sinews (عَصَب) that conjoin with the solid hoof. (S, TA) or it signifies certain sinews (عَصَب) in which are set ossicles resembling the gems that are set in signet-rings, at the pastern of the horse, or similar beast; (K, TA;) when one is hungry, he bruises them between two stones, and eats them; and عَحَاوَة is a dial. var. thereof (TA.) or any sinew (عَصَبَة) in a fore leg (يَد) or in a hind leg (رِجْل). or a sinew (عَصَبَة) in the interior of the shank (وَطِيف) of the horse and of the bull: (K, TA.) or, in a horse, the sinew (عَقَبَة) extending lengthwise from the shank and ending at each of the pasterns; and in it is what is termed الخطير [a mistranscription, correctly الحَطَر, which means a certain disease in the leg] and in a she-camel, a sinew (عَقَقَة) in the interior of her fore leg: and also in a horse, a piece of flesh like a small gobbet. accord. to IATH, العَجَايَات signifies the sinews (أَعْصَاب) of the legs of camels and of horses: (TA:) pl. عَجِي (S, K) and عَجِي and عَجَايَا (K) and عَجَايَات and عَجَايَا. (TA.) — See also the first paragraph.

عد

1. عَدَّة (S, A, O, Msb, &c.,) aor. ٤, (O, Msb,) inf. n. عَدَّ (S, O, Msb, K) and عَدَّة and

تَعَدَّ [which last has an intensive signification, and may also be regarded as an inf. n. of the verb next following]; and عَدَّدَة (TA;) or this latter has an intensive signification; (Msb;) *He numbered, counted, reckoned, or computed, it* (S, A, O, Msb, K.) [and عَدَّدَهُ sometimes signifies the same, as is shown by what here follows] *فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عَدَّةٍ تَعْدُوْنَهَا*, in the Kur xxxiii. 48, means [Then there shall not be for you, as incumbent on them, any عَدَّة (q. v)] of which ye shall count the number [of the days] (Bd, Jel.) or the meaning is, of which ye shall exact the accomplishment of the number [of the days]: (Ksh, Bd) and Lh has mentioned, as heard from the Arabs, *عَدَّدْتُ الدَّرَاهِمَ أَفْرَادًا* and *وَحَادًا* [I counted the dirhems by single pieces], and عَدَّدْتُ, also, followed by the same words, then adding, “I know not whether it [i. e. the latter] be from العَدْدُ or from العُدَّة” [i. e. whether the meaning be I counted or I prepared or provided, the latter of which is a well-known meaning] his doubt indicates that عَدَّدْتُ is a dial. var. of عَدَّدْتُ, but [SM says] “I know it not” (TA.) عَدَّ is doubly trans. you say *عَدَّدْتُ لَكَ الْهَالَ* as well as *عَدَّدْتُكَ الْهَالَ* [both meaning I numbered, counted, reckoned, or computed, to thee the articles of property]. (TA.) And you say, *عَدَّ فِي قَوْمٍ* He was numbered, or reckoned, among a people, or party. (S, K.) [And عَدَّ مَحَاسِنَهُ, and عَدَّدَهَا, inf. n. of the former عَدَّ, and of either تَعَدَّدَ, He enumerated, or recounted, his good qualities or actions a phrase of frequent occurrence] — [Also He counted, or reckoned, as meaning he accounted, or esteemed, him, or it, good or bad &c.] one says *عَدَّه حَسَنًا* He counted, accounted, reckoned, or esteemed, him, or it, good, or goodly, syn. اسْتَحْسَنَهُ (S in art. حسن, &c.) and عَدَّدَ signifies the same as عَدَّ [in this sense], whence the saying,

* وَيَعْدُّهُ قَوْمٌ كَثِيرٌ تَحَارَةً *

[And many people count it, or reckon it, as merchandise]. (Har p. 127.)

2: see above, in two places. — عَدَّدَهُ also signifies *He made it a provision against the casualties of fortune*. (S, O, K. see also 4.) so, accord. to Akh, in the Kur civ. 2. or, as some say, *he made it numerous*. (S, O) or it may mean *he reckoned it* (Bd and Jel in civ. 2) time after time (Bd.)

3 *عَدَّادٌ مُعَادَّةٌ*, inf. n. مُعَادَّةٌ and عَدَّادٌ, app. signifies *They enumerated, or recounted, their good qualities or actions, one to another* for *يَوْمَ الْعَدَادِ* is expl. by Sh as meaning *يَوْمَ الْعَخَارِ وَمُعَادَّةٍ بَعْضُهُمْ بَعْضًا* [i. e. The day of vying, or contending for superiority, in glory, or excellence, &c, and app. of persons enumerating, or recounting, their good qualities or actions, one to another]. (TA.) [See also عَدَّادُ الشَّيْءِ — *He shared with them equally in the thing*: and عَدَّادٌ بَعْضُهُمْ

بِالشَّيْءِ They shared one with another in the thing; i. e. in anything. (TA.) [Hence,] one says, *عَادَهُ فِي الْمِيرَاثِ* [He shared with him in the inheritance]. (S.) — [The inf. n.] عَدَّادٌ also signifies *The contributing equally, or clubbing, for the purchase of corn, or food, to eat and a people's having money, or property, divided into lots, or portions, and distributed in shares among them*. syn. يَدَّادٌ (T and L in art. يد from IAg, and O in the present art.) and مُهَادَّةٌ. (T and L in art. يد from IAg, and O and K in the present art.) [You say, *عَادَ الْقَوْمُ*. see نَادَ.] — عَادَهُ, inf. n. مُعَادَّةٌ and عَدَّادٌ, said of a malady, and of the pain of a venomous sting or bite, and of insanity, *It intermitted, and returned to him*. (TA.) It is said in a trad., (S, O,) *مَا رَأَيْتُ أَكَلَهُ حَيَّرَ تَعَادُنِي* (S, O, K) *The pain of the poison of the food of Kheyber which I ate has not ceased to return to me at certain periods*. (TA.) And one says, *عَادَتْهُ اللَّسْعَةُ* *The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year*. (S, O, K.)

4. *أَعَدَّدَهُ*, (Msb,) inf. n. *إِعْدَادٌ*, (Msb, TA,) with which *إِعْدَادٌ* and *إِسْتِعْدَادٌ* and *تَعَدُّدٌ* [as inf. n. of 2] are syn., (TA,) *I made it ready, prepared it, or provided it*. (Msb, TA.) One says, *أَعَدَّهُ لِأَمْرِ كَذَا* He made it ready, prepared it, or provided it, for such an affair. (S, O, K.) And *أَعَدَّدْتُ لِلْأَمْرِ عُدَّتَهُ* [I made ready, prepared, or provided, for the affair, its proper apparatus]. (TA.) Some say that *أَعَدَّ* is originally *أَعَدَّ*; but others deny this. (L in art. عند.) See also 1, former half. — *أَعَدَّ* is also intrans. [but when it is used as such, *تَعَدَّدَ* may be considered as understood after it] see 10.

5. *تَعَدَّدَ* It was, or became, numerous. often used in this sense. — Hence, one says, *هُمْ يَتَعَدَّدُونَ عَلَى عَشْرَةِ آلَافٍ* They exceed in number ten thousand; and *يَتَعَدَّدُونَ* signifies the same, (S, O, K;*) or the latter means *they participate, one with another, in such generous qualities as may be shared*. (TA.) — See also 10.

6. *تَعَادَوْا* They shared, one with another, in a thing. (TA.) See also 5. [And see 3.]

7. *اِعْدَدَ*: see what next follows.

8. *اِعْتَدَّ* It was, or became, numbered, counted, reckoned, or computed. (S, O.) Many of the learned say that *اِعْتَدَّ* should not be [thus] used as a quasi-pass. of *عَدَّ*. it is said to be vulgar, or bad. (MF.) — *اِعْتَدَّهُ*: see 1, first and last sentences. — One says also *اِعْتَدَّ بِهِ* (S, O, Msb) meaning *He included it in a numbering, or reckoning*. (Msb) [And hence, *He made account of it; accounted it a matter of importance*. And *لَا يُعْتَدُّ بِهِ* No account is made of it, or him, it, or he, is not reckoned, or esteemed, of any account, or importance: a phrase of frequent occurrence.] — [He made it ready, prepared it, or provided it:] see 4. — See also

10 = اَعْتَدْتُ, said of a woman, *She observed, or kept, the period of her عِدَّة* [q. v.]. (S, O.)

10. اَسْتَعَدَّ (S, O, Msb, K,) as also اَعَدَّ and اَعْتَدَّ and تَعَدَّد, the last, as well as the first, mentioned by Th, (TA,) *He made himself ready, prepared himself, or became in a state of preparation*, (S, O, K, TA,) لِلْأَمْرِ *for the affair*; (S, O, K, TA,) he prepared, or provided, himself with proper, or necessary, apparatus, or implements, or the like. (A'Obeid, Msb, &c.) = All except the last are also trans. see 4.

R. Q. 1. عَدَّ (IAar, O, TA,) inf n. عَدَّة (IAar, O, K, TA,) *He was quick, (IAar, TA,) or he hastened, and was quick, (O, K,) in walking, or going along, (IAar, O, K, TA,) &c (IAar, TA) = [And app. said of the sand-grouse (القَطَا) meaning It uttered its cry - see عَدَّة below.]*

Q. Q. 2. تَعَدَّد, in which, accord. to Sb, the م is a radical letter, because of the rarity of the measure تَمَعَّل, but others contradict him, (S, K,) *He assumed the dress, garb, habit, or external appearance, of the sons of Ma'add, who was the son of 'Adnan, and who is called the Father of the Arabs [because through him all the descendants of Ismael, or Ishmael, trace their ancestry], (S, O, K,) imitating them in their coarseness therein. (K) or he asserted himself to be related to them. (S, O, K) or he spoke their language (TA) or he affected, or constrained himself, to endure with patience their mode of life (S, O, K) or he imitated their mode of life, which was coarse and rude; abstaining from ease and luxury, and from the garb of the foreigners. (S, O) and he (a boy) attained to the prime of manhood, and became thick, or coarse. (S, O, K.) 'Omar said, (S, O,) or not 'Omar, but the Prophet, (K,) رَاحَسُوا وَتَعَدَّدُوا (S, O, K,) i. e. [Lead ye a rough, or coarse, life, and] imitate the mode of life of the sons of Ma'add, &c. (TA.) [See also art. معد] — It is also used by the poet Maan Ibn-Ows for تَبَاعَد [He went, or withdrew himself, far away]. (S, O) it means thus, and he went away into the country, or in the land. (TA.)*

عَدَّ A cry by which the mule is chidden; (AZ, O, K;) like عَدَس. (AZ, O.)

عَدَّ and عَدَّة Pustules in the face. (IJ, TA) or pustules that come forth in the faces of beautiful, or goodly, persons (O, K) pl. of the former [and app. of the latter also, which is probably a n. un.], اَعْدَاد. (Marg. note in a copy of the S.)

عَدَّ Multitude, muchness, or abundance, (S, O, K,) in a thing. (K.) One says, اِنْبَهَرُوا لِدَوِّ عَدَّ (in one of my copies of the S and in the O وَقَبِيص (in one of my copies of the S and in the O وَقَبِيص.)) [Verily they are many, or numerous]. — [It is also an epithet, signifying] Water having a continual increase; (S, O, K;) that does not cease; as the water of a spring; (S, O, Msb, K;) and of a well. (S, O, Msb) or copious water of the

earth - or spring-water; rain-water being called كَرَع. (TA) or old water, that does not become exhausted. (IDid, TA) or an old well; (M, O, K,) said in the M [and O] to be from حَسَب عِدَّ: (TA) [but see this in what follows] or in the dial. of Temeem, much water; but in the dial of Bekr Ibn-Wail, little water. (AO, TA) or well-water, whether little or much; so accord to a woman of Kilab, opposed to that of the rain accord. to Lth, a place which men make, or prepare, wherein much water collects, but Az says that this is a mistake. (TA) pl. اَعْدَاد. (S, A, O.) — And حَسَب عِدَّ † Old nobility or the like (M, A, O) accord. to IDid, from عِدَّ applied to old water that does not become exhausted. (TA [This derivation is probably correct - but see above.]) = See also عَدِيد. = And see the paragraph here following.

عَدَّة Apparatus, equipments or equipage, accoutrements, furniture, gear, tackle or tackling, (S, O, L, Msb,) that one has prepared for the casualties of fortune, (S, O, L,) consisting of property and weapons, (S, O,) or of property, or weapons, or other things, (Msb,) or of implements, instruments, tools, or the like, and of beasts (L:) accord. to some, formed from عُدَّة [q. v.]; but others deny this. (L in art. عُدَّة) pl. عُدَّة (Msb) One says, اَتَّخَذَ عُدَّتَهُ and اَتَّخَذَ عُدَّتَهُ [He took, for the affair, his apparatus, &c.; or he prepared, or provided, himself for the affair] both signify the same. (S, O.) — Also, (S, O,) and عَدَّ, this latter of the dial of Temeem, (A'Obeid, Msb,) A state of preparation. (A'Obeid, S, O, Msb.) One says, كُونُوا عَلَى عَدَّة Be ye in a state of preparation (S, O.) = See also عُدَّ.

عَدَّة an inf n. of 1 [q. v.] (TA) — And A number collected together; a number collectively. (TA.) You say, رَأَيْتُ عَدَّةَ رَجَالٍ I saw a number of men collected together (TA.) And اَنْعَدْتُ عَدَّةً اَنْعَدْتُ I transmitted a number of letters together. (S, K, TA.) — عَدَّةُ الْمَرْأَةِ The days of the menstruation of the woman, (S, O, Msb, K, TA,) which she numbers, when she has been divorced, or when her husband has died, [until the expiration of which she may not marry again; the period being, in the case of a divorced woman, not pregnant, that of three menstruations]; or [in the case of a pregnant woman] the days of her pregnancy; or [in the case of a widow not pregnant] four months and ten nights (TA:) or the woman's waiting the prescribed time after divorce, or after the death of her husband, until she may marry again: (Msb) and the days of the woman's mourning for a husband, and of abstaining from the wearing of ornaments &c.; (K, TA;) whether it be a period of months or of menstruations, or the period completed by her giving birth to offspring in her womb, which she has conceived by her husband: (TA:) pl. عُدَّة. (Msb.) One says, اِنْقَضَتْ عَدَّتُهَا Her عَدَّة ended, (S, TA,) from the period of the death of her husband, or of his divorcing her. (TA.) — اِنْقَضَتْ عَدَّةُ الرَّجُلِ means

The man's term of life ended pl. عُدَّة. (TA.) — And one says, فَلَانٌ يَأْتِي أَهْلَهُ الْعِدَّةُ Such a one comes to his wife, or family, only once in the month, or in the two months. (O, L.) See also عِدَاد, in two places.

عَدَّ a subst from عَدَّة "he numbered it," as also عَدِيد (S, O, K) [originally] What is numbered, counted, reckoned, or computed. (O, Msb, K) [in the CK, a و is inadvertently omitted after the explanation of this meaning] [and hence,] a number, (Msb,) and عَدِيد is syn. therewith [in this sense, as will be seen in what follows], (A,) a quantity composed of units, and therefore not [properly] applicable to one; but accord to the grammarians, one belongs to the predicament of الْعَدَد because it is the root thereof, and because it implies quantity, for when it is said "How many hast thou?" it is as proper to answer "One" as it is to answer "Three" &c. (Msb) pl. اَعْدَاد. (TA) اَكْثَرَ عَدِيدَهُم means عَدَدُهُم [i. e. How great is their number?]. (A) Zj says that عَدَد is sometimes used in the sense of an inf. n.; as in the phrase in the Kur [xviii. 10], سَيِّنَ عَدْدًا: but many say that it is in this instance used in its proper sense, meaning مَعْدُودَةٌ [i. e. numbered], and is made masc. because سَيِّن is syn. with اَعْوَام (Msb.) In the phrase وَأَحْصَى عَدْدًا, in the Kur [lxix last verse], it is used in its proper sense of مَعْدُودًا, and is put in the accus. case as a denotive of state; or it is used in this case as an inf. n. (IAth, O.) — It signifies also The years of a man's life, which one numbers, or counts. (IAar, O, K.) [In the CK, after the words وَالْعَدَدُ الْمَعْدُودُ, a و should be inserted] Hence the phrase رَقَّ عَدْدُهُ The years of his life, which he numbered, became few, the greater part having passed. (IAar, O.)

عَدَّ see the next paragraph.

يَوْمُ الْعِدَادِ an inf. n. of 3 [q. v.] (TA) — Also [as expl. by Sh. see 3, first sentence. — Also] The day of giving. (S, O) الْعِدَاد signifies الْعَطَاء (S, O, K) in this phrase. (S, O.) — And i. q. يَوْمُ الْعَرْض [which generally means The day of the last judgment] (TA.) — And one says, اَتَيْتُ فَلَانًا فِي يَوْمِ عِدَادٍ meaning I came to such a one on a Friday (يَوْمُ حُمَةِ), or on a Minor Festival (يَوْمُ فِطْرِ), or on a Great Festival (يَوْمُ أَصْحَى). (O, K, TA.) — And عِدَادًا فَلَانًا عِدَادًا لَقِيتُ فَلَانًا عِدَادًا لَقِيتُ (S, O, K,) or عِدَادُ الشَّرِيَا الْقَبْرِ, and فِي عِدَّةِ نَزُولِ الْقَبْرِ الشَّرِيَا (TA,) meaning I met such a one once in the month. (S, O, K:) because the moon makes its abode in التَّرِيَا [the Pleiades, its third Mansion,] once in every month: (S, O:) IB [understood the meaning to be, once in the year; for he] asserts that, correctly, J should have said, because the moon is in conjunction with التَّرِيَا once in every year, and that is on the fifth day of [the Syrian month] Ádhár [corresponding to March O. S.], agreeably with what is said in a verse of Ibn-Holáhl which will be

found cited in what follows: but [this verse evidently relates to what was the case in its author's time, for it is well known that] the moon traverses the firmament once in every month, and is every night in a [different], Mansion, and it is therefore in [the Mansion of] التَّوْبَى once in every month. (L, TA.) [Accord. to some,] one says, لَا أَيْبِكَ إِلَّا عِدَادُ الْقَمَرِ التَّوْبَى, meaning *I will not come to thee save once in the year* because the moon makes its abode in التَّوْبَى but once in the year (A.) and مَا بَاتِيهَا فَلَنْ إِلَّا عِدَادُ الْقَمَرِ التَّوْبَى, meaning *Such a one comes not to us save once in the year* and مَا أَقَاهُ إِلَّا, and لَا عِدَادُ الْقَمَرِ التَّوْبَى, and عِدَّةُ الْقَمَرِ التَّوْبَى, meaning *I do not meet him save once in the year* (TA.) [but these explanations are probably founded upon a want of due consideration of a statement which here follows] after citing this verse of Asced, or Useyd, or Useiyid, [written in the TA اسيد,] Ibn-Holahl, or Ibn-El-Holahl, [thus differently written in different places,]

* إِذَا مَا قَارَنَ الْقَمَرُ التَّوْبَى *
* لَتَالَيْتَ فَقَدْ ذَهَبَ السَّاءُ *

[When the moon is in conjunction with the Pleiades in a third night, then winter has departed], AHeyth said, [as though what was the case at a particular period of a cycle were the case generally,] the moon is in conjunction with التَّوْبَى only in a third night from the new moon, [meaning only once in the year in the third night,] and that is in the beginning of spring and the end of winter (TA.) — And عِدَادُ and عِدَّةُ (S, O, K,) the latter a contraction of the former, used by poetic license, (S, O,) signify *A paroxysm of pain which a person stung or bitten by a venomous reptile suffers on the completion of a year from the day on which he was stung or bitten* (S, O, K.) a paroxysm of pain occurring at a certain period. (A.) a paroxysm such as that of a tertian, or quartan, fever, and the pain of poison which kills at a certain period. and the regular period of the return of a fever is called its عِدَادُ. (TA.) One says, عِدَادُ لَتَتَّهَ اللَّسْعَةُ returned to him with vehemence at the expiration of a year. (S, O, K.) And بِهِ عِدَادُ He has a malady that intermits and returns. (A.) And عِدَادُ السَّيْمِ is said to signify *A period of seven days from that on which the person has received a venomous sting or bite when it has expired, his recovery is hoped for as long as it has not expired, one says, هُوَ فِي عِدَادِهِ* (A, TA.) [See also 3] — And *A day, or night, when the family of a person deceased assemble together to wail for him.* (ISK, TA.) — And *A touch of insanity or diabolical possession: (S, O, K.) or an affection resembling insanity or diabolical possession, that takes a man at certain times.* (Az, TA.) One says, بِالرَّجُلِ عِدَادُ In the man is a touch of insanity [&c.], (S, O.) — And *The twanging of a bow; (S, O,*

K;) and so عَدِيدُ (O, K.) — See also the next paragraph, in five places: — and see عَدِيدَةُ.

عَدِيدُ: see عَدَدُ, in three places. — Also *A man who introduces himself into a tribe, to be numbered, or reckoned, as belonging to it, but has no hundred in it* (Msb.) or عَدِيدُ قَوْمٍ signifies *one who is numbered, or reckoned, among a people, (K, TA,) but is not with them* (معبر [app. a mis-transcription for مِسْمَر of them]), as also عَدَادُ. (TA.) One says, فَلَانٌ عَدِيدُ نَبِيٍّ فَلَانٍ (S, Mgh, O, Msb,) and مِنْ عِدَادِهِمْ (Msb,) *Such a one is numbered, or reckoned, among the sons of such a one.* (S, Mgh, O, Msb.) And عِدَادُهُ فِي نَبِيٍّ عِدَادُهُ He is numbered among the sons of such a one in the ديوان [or register of soldiers or pensioners]. (S, O, K.) And أَهْلُ عِدَادٍ أَهْلُ هَذِهِ الدَّرَاهِمِ عَدِيدُ These dirhems are equal to these. (A, TA.) And هُمُ عَدِيدُ الْحَصَى وَالنَّوَى They are equal in multitude, or quantity, to the pebbles and the moist earth; (S, O, TA.) i. e. they are unnumberable. (TA.) The saying of Aboo-Duwad, describing a mare,

* وَطَبْرَةٌ كَبْرَاوَةِ الْأَعْرَابِ نَيْسَ لَهَا عِدَائِدُ *

Th explains by saying that he likens her to the staff of the wayfarer, because of her being smooth, as though عِدَائِدُ here meant knots. [so that, accord. to him, we should render the verse thus *And compact in make, or swift and excellent, like the staff of those who go far away with their camels to pasture, having no knots*] but Az says that the meaning is, [like *Hirwet-el-Aazab* (a celebrated mare)], *having no equals.* (TA.) — See also عِدَادُ, last sentence but one.

عَدِيدَةُ *A lot, portion, or share.* (IAar, O, K.) like عَدِيدَةُ (IAar, O) pl. عِدَائِدُ; (IAar, O, TA,) with which عِدَادُ is syn. and عِدَائِدُ signifies also *property divided into shares; and an inheritance [so divided].* (TA.) Lebeed says,

* تَطِيرُ عِدَائِدُ الْأَسْرَاكِ شُعَا *
* وَوَتَرًا وَالرَّعَامَةَ لِلْغَلَامِ *

The portions of property and inheritance of the sharers fly away in the course of time, two together and singly; but the lordship, or mastery, is still remaining for the boy: (IAar, TA:) or the poet means those who share with him [i. e. with the boy] (مَنْ يُعَادُهُ) in the inheritance: or it (عِدَائِدُ) is from عَدَّةُ الْهَالِ [i. e. what one prepares for a future time, of property]: (S, O) for عِدَائِدُ, in this verse, some read عِدَائِدُ. (L in art. غَد [q. v.]) [See also زَعَامَةُ.]

عَدَانُ and عَدَانُ *The time, or period, of a thing; (IAar, K, TA,) as in the phrase أَنَا عَلَى عَدَانِ ذَلِكَ I was at the time, or period, of that; (IAar, TA,) and in the saying حُتُّ عَلَى عَدَانِ تَعْمَلُ ذَلِكَ I came at the time of thy doing that; (TA,) and thus in the saying كَانَ ذَلِكَ عَلَى عَدَانِ فَلَانٍ That was in the time of such a one (S, O) or the first, and best, or most excellent, part, (K, TA,) and the most, (TA,) of a thing, (K, TA,) accord to Az, from أَعَدَّ “he prepared it;” and so in the saying كَانَ ذَلِكَ فِي عَدَانِ نَسَابِهِ and مُلْكِهِ [That was in the first and best and chief part of his young manhood and of his dominion]. (TA.) [See also art. عَدَن.] — عَدَانُ as a contraction of عَدَانُ: see عَتَوْدُ, of which it is a pl.*

عَدْعَةُ inf. n. of عَدَعُ [q. v.]. (IAar, O.) — And *The cry, or crying, of the sand-grouse (الْعَطَا) (A'Obeyd, O, K) app onomatopoeitic.* (A'Obeyd, O.)

حَيْسُ أَعْدُ *An army in the most complete state of preparation, or equipment.* (TA, from a trad.)

مَعْدُ *The side (ISd, TA) of a man and of a horse &c. (L in art معد [in which it is fully explained])* المَعْدَانِ signifies *the places of the two boards of the saddle* (S, O, A, K, TA) upon the two sides of the horse. (A, TA) One says, عَرَقَ مَعْدَاهُ [The parts of his sides beneath the two boards of the saddle sweated]. (A, TA)

النَّسَةُ الْمَعْدِيَّةُ *The mode of dress of the sons of Mu'add, which was coarse and rude.* (S, from a trad. [See Q. Q. 2.])

مَعْدُودُ [meaning *Numbered, counted, reckoned, or computed,*] is applied to any number, little or large, but مَعْدُودَاتُ more particularly denotes few; and so does every pl. formed by the addition of ا and ت, as دُرْتِبَاتُ and حَبَامَاتُ; though it is allowable to use such a pl. to denote muchness. (Zj, TA) أَيَّامُ الْمَعْدُودَاتُ signifies *The days called التَّشْرِيقِ* (S, Mgh, O, Msb, K,) *the three days next after the day of the sacrifice [which is the tenth of Dhu-l-Hijjah]; thus called because they are few.* (TA) And one also says دَرَاهِمُ مَعْدُودَةٌ [lit. *Numbered, or counted, dirhems*] as meaning *a few dirhems.* (TA.)

الْمَعْدِيُّ is the dim. of الْمَعْدِي (S, O, K,) meaning *He whose origin is referred to Mu'add,* (S, O, TA,) and is originally الْمَعْدِيُّ, then الْمَعْدِيُّ, and then الْمَعْدِيُّ (IDrst, TA,) thus pronounced without the teshdeed of the د because the double teshdeed, (IDrst, S, O, K, TA,) that of the د with that of the ي after it, (IDrst, TA,) is found difficult of pronunciation, (IDrst, S, O, K, TA,) combined with the ي that denotes the dim. (S, O, K) it is thus pronounced in the prov., أَنْ تَسْمَعَ بِالْمَعْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ [Thy hearing of the Mo'eydee is better than thy seeing him]: (Ks, S, O:) or مَنْ بِالْمَعْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ (K, TA,) which means the same, the ع

in *تسمع* being pronounced with *ḍamm* because *أُنْ* is suppressed before it; but some pronounce it with *naṣb*, regarding *أُنْ* as understood, though this is anomalous (TA.) or *تَسْمَعُ بِالْبَعِيدِ لَا* *أَنْ تَرَاهُ*; as though meaning *hear thou of the Mo'eydee, but do not see him* (ISK, S, O, K.) of which three variants, the second is that which is best known: so says A'Obeid: (TA.) the *piov* is applied to him who is of good repute, but whose outward appearance is contemned. (S, O, K, TA. [See also Freytag's Arab. Prov. i. 223])

مُعْتَدٌّ بِهِ A thing included in a numbering, or reckoning. (Msb.) [And hence, A thing of which account is made; that is accounted a matter of importance. See the verb.]

مُسْتَعْدَاتٌ is used in a verse of Ibn-Mukhlil as meaning The legs of a she-camel. (AA, TA voce *أطامير*, q. v.)

عدس

1. *عَدَسٌ فِي الْأَرْضِ*, (AA, S, O, K,) aor. =, inf. n. *عَدَسٌ* (AA, O, K) and *عَدَسًا* and *عَدَسًا* (Ibn-'Abbād, O, K) and *عَدُوسًا*, (O, K,) *He went away [or journeyed] into, or in, or through, the country, or land.* (AA, S, O, K.) One says, *عَدَسَتْ بِهِ الْمَيِّتَةُ* (S, O) i. e. [Death] took him away. (O.) And El-Kumeyt says,

* أَكَلَفَهَا هَوْلَ الظَّلَامِ وَلَمْ أَزَلْ *
* أَحَا اللَّيْلَ مَعْدُوسًا وَإِنِّي وَعَادِسَا *

or *عَلَى*, as some relate it, (O, [and thus, instead of *إِلَى*, in one of my copies of the S,]) meaning [I constrain them (referring to camels mentioned in a preceding verse) to bear the terror of the darkness, and I cease not to be, as a nightfarer,] *journeyed to by night [and journeying]*. (S, O) [It is added in the S, as though to indicate another meaning, *وَعَدَسْتُ لَعْنَةً فِي حَدَسٍ*; and in the O and K, *وَالْعَدَسُ الْحَدَسُ*; (in the O with *أَيْضًا* between these two inf. ns.) but accord. to the TA, the meaning intended by this is, *The going away into, or in, the country, or land: see, however, what here follows.*] — *العَدَسُ* also signifies *The treading hard, or vehemently*, (*سَدَّةٌ*, S, O, K, TA,) *upon the ground*; and so *الْحَدَسُ*. (TA.) — And *كَدَسٌ* [app. as meaning *The working, or labouring, or toiling, or labouring hard*]; (S, O, K, TA;) as also *الْحَدَسُ*. (TA.) — And, accord. to IKtt, *عَدَسٌ*, said of a man, signifies *قَوِيَ عَلَى الشَّرِّ* [He was strong to do evil, or mischief. but I think it probable that the right explanation is, *على السَّيْرِ* or *على السَّيْرِ*, i. e. to journey, or to journey by night: see *عَدُوسٌ*]. (TA.) — *عَدَسٌ*, aor. =, (AA, O, K,) inf. n. *عَدَسٌ*, (TA,) also signifies *He served [another]; syn. حَضَمَ*. (AA, O, K.) — And *عَدَسَ الْهَالُ*, inf. n. *عَدَسٌ*, *He pastured the cattle, or camels &c.* (Ibn-'Abbād, O, K,

TA.) And *هُوَ يَعْدِسُ عَلَيْهِ* *He pastures for him.* (Ibn-'Abbād, O.) — *عَدَسَ بِهِ*, (O, K,) and *عَدَسَهُ*, (IKtt, O,) *He said to him* (i. e. to a mule, O) *عَدَسٌ* [q. v.]. (IKtt, O, K.) — *عَدَسٌ*, *He had an eruption of the small pustule called عَدَسَةٌ* [q. v.]. (K, O, TA.)

[3. *He journeyed continually.* (Freytag, from the Deewán of Jereer)]

عَدَسٌ A cry by which one chides a mule, (IDrd, S, IKtt, O, K,) to urge him: (IKtt.) sometimes, by poetic license, it is made decl.: (L, TA) the vulgar say *عد* [app. *عَدُ*]. (TA.) — Hence, (TA,) sometimes, (S, O,) it is also used as a name for *The mule*; (S, O, K,) like as the ass is [sometimes] called *سَأُ سَأُ*, which is [originally] a cry whereby one chides an ass; and there are other instances of the same kind. (TA.)

عَدَسٌ [Lentils;] a well-known grain; (S, O, K;) also called *عَلَسٌ* and *بُلْسٌ*: (TA) n. un. with *ة*. (O, K.) — *عَدَسُ الْمَاءِ* A certain plant [of which I have not found any description]. (See art. *سَاذَح*, last sentence.)

عَدَسَةٌ A small pustule, (Lth, S, O, K,) resembling the *عَدَسَةُ* [commonly so called, i. e. the single grain of lentil], (Lth, TA,) which comes forth (Lth, O, K) in the body (Lth, K) in a man, (S, O,) dispersedly, like the *طَاعُونُ* [or plague], (Lth, TA,) of which it is said to be a kind, (Lth, O, TA,) and hills, (Lth, O, K,) or sometimes hills, (S,) or generally hills, (Lth, TA,) few recovering from it (Lth, O.) it was feared by the tribe of Kureysh, as being transitive. (O.)

عَدَسِيَّةٌ A soup made by boiling yellow lentils in water, till nearly dissolved, and then adding red vinegar, coriander, and salt. (Ibn-Jezleh, quoted, from Channing, by Greenhill, in his Transl. of Er-Rázee on Small-pox and Measles) — It is now applied also to *Bats' dung*; which is used in medicine, administered internally; and also applied externally, mixed with vinegar, to tumours: so says Forskål in his Descr. Animalium, p. 111: but he there states *عدسيه* to be an appellation of the bat itself.]

عَدُوسٌ, applied to a female, [and app. to a male also,] *Bold, or daring*; (Ibn-'Abbād, O, K, TA;) *strong to journey* (TA) And *عَدُوسُ السَّيْرِ* *Strong to journey* (S, O, K) *by night*; as a masc. epithet; (O, K;) and as a fem. epithet applied to the hyena: (S, O:) or *عَدُوسُ اللَّيْلِ*, as meaning *strong to journey by night*, is applied to a man and to a woman and to a camel. (TA.)

عَادِسٌ: see the verse cited in the first paragraph.

مَعْدُوسٌ: see the verse above mentioned. — Also *Having an eruption of the small pustule termed عَدَسَةٌ*. (K, O, TA.)

عذف

1. *عَذَفَ*, aor. =, inf. n. *عَذَفٌ*, *He ate.* (S, O,

K.) In the dial. of Rabee'ah with *ذ*. (S, O, K, * in art. *عذف*.)

5. *مَا تَعَذَّفْتُ الْيَوْمَ* *I have not tasted a little to-day, far less much.* (El-'Ozeyzee, O, K.) [See also 5 in art. *عذف*]

عَذَفٌ: see *عَذُوفٌ*. — Also *A small quantity of fodder, or provender.* (L, K.) — And *A small gift.* (IF, O, K.) One says, *أَصَبْنَا مِنْ مَالِهِ عَذْفًا* [in the TA *ماله* *عذف*] i. e. [We obtained from his property] a small gift. (IF, O.)

عَذَفٌ } see the paragraph here following.
عَذَافٌ }

عَذُوفٌ Anything that is tasted. (S, O, K.) or the least of what is eaten and of what is drunk: (Ham p. 448) pl. *عَذُوفٌ*. (K, TA.) One says, *مَا ذُقْتُ عَذُوفًا*, (S, O,) or *مَا ذُقْنَا عَذُوفًا*, (K,) i. e. [I, or we, have not tasted, or did not taste,] anything; (S, O, K;) as also *عَذُوفَةٌ*, (O, K,) and *عَذَافًا*, and *عَذَفًا*, (S, O, K,) and *عَذْفًا*. (K) And *بَاتَتْ الدَّابَّةُ عَلَى غَيْرِ عَذُوفٍ* i. e. [The beast passed the night] without fodder, or provender. (S, O, K.) Of the dial. of Mudar: (S:) or pronounced by Rabee'ah with *ذ*; and by the rest of the Arabs with *ذ*. (AA, O.)

عَذُوفَةٌ: see the next preceding paragraph.

عدل

1. *عَدَلَ*, (S, O, Msb, K,) aor. =, (Msb, K,) inf. n. *عَدَلٌ* (S, O, * Msb, K, TA) and *مَعْدَلَةٌ* (S, O, * Msb, K, TA) and *مَعْدَلَةٌ* (S, O, * Msb, K, TA) and *عَدَالَةٌ* and *عَدُولَةٌ*, (K, TA.) *He acted equitably, justly, or rightly.* (S, O, Msb, K) So in the phrase *عَدَلَ فِي أَمْرِهِ*, [He acted equitably, &c., in his affair,] inf. n. *عَدَلٌ*. (Msb.) And so in the phrase *عَدَلَ عَلَيْهِ فِي الْقَضِيَّةِ* [He acted equitably, &c., towards him in the judgment]. (S, O) and *عَدَلَ عَلَى الْقَوْمِ*, [he acted equitably, &c., towards the people, or party,] inf. n. *عَدَلٌ* and *مَعْدَلَةٌ* and *مَعْدَلَةٌ*. (Msb.) *لَنْ تَسْتَطِيعُوا أَنْ* [Ye will not be able to act with perfect equity between women], in the Kur [iv. 128], is said to mean, in respect of love, and of *جَمَاعٍ*. (TA.) [See also *عَدَلٌ* below.] — *وَإِنْ* *عَدَلَ*, in the Kur [vi. 69], means *And if it would ransom with every [degree of] ransoming*. (T, S, O, Msb, TA.) AO used to say, *and if it would act equitably with every [degree of] equitable acting*; but Az says that this is a blunder. (TA.) [See, again, *عَدَلٌ* below.] — *عَدَلٌ* signifies also *He declined, deviated, or turned aside or away*; and particularly from the right course: thus having a meaning nearly agreeing with that assigned to *عَدَلٌ* in the last sentence of this paragraph. [*بَلْ هُمْ قَوْمٌ يَعْدِلُونَ*, in the Kur [xxvii. 61], means [Nay but they are a people] who decline, or deviate, from the truth, and from the right course; i. e., who disbelieve. (O.) And one says, *عَدَلَ*, aor. =, inf. n. *عَدَلٌ* and [more com-

monly] **عَدُولٌ**, *He declined, deviated, or turned aside or away, from him, or it.* (K.) And **عَدَلَ** **عَنِ الطَّرِيقِ** (S, O, Mṣb,) inf. n. **عَدُولٌ** (Mṣb,) *He declined, &c., from the road, or way;* (S, O, Mṣb;) as also **عَدَلَ** **عَنْهُ** **انْعَدَلَ**. (S, O, K.⁺) And **عَدَلَ** **عَنِ الطَّرِيقِ** *The road declined, or deflected.* (K.) And **عَدَلَ** **الْفَحْلَ** (S, O, K.) **عَنِ الْإِبِلِ** (S, O) *The stallion left, left off, or desisted from, covering the she-camels,* (S, O, K.,⁺) and so **عَدَلَ** **عَنِ الصَّرَابِ** **انْعَدَلَ** **عَنْهُ** (TA.) [And **عَدَلَ** **الْفَحْلَ** see in what follows] And **عَدَلَ** **إِلَيْهِ** inf. n. **عَدُولٌ**, *He returned to him, or it.* (K.) = **عَدَّه**. see 2, in two places. — **عَدَلَ** **فُلَانًا** **بِفُلَانٍ** *He made such a one to be equal, or like, to such a one;* (K,) [and] so **عَادِلُهُ** **بِهِ** (S) or, accord. to some, **الْعَدْلُ** signifies the rating a thing as equal to a thing of another kind so as to make it like the latter. (TA.) One says, **عَدَلْتُ هَذَا بِهَذَا** *I made this to be like and to stand in the stead of, thus.* (Mṣb) And **عَدَلَ** **بِرَبِّهِ** (El-Aḥmar, TA,) aor. =, (S, O, TA,) inf. n. **عَدْلٌ** and **عَدُولٌ**, [عَبْرَةٌ being understood,] *He made another to be equal with his Lord, and worshipped him.* (El-Aḥmar, TA.) **بِرَبِّهِ يَعْدِلُونَ** in the Kṣur [vi. 151, and accord to some in vi. 1], means *Attributing a copartner, or copartners, to their Lord.* (O. [And the like is said in the S and Mṣb and TA.]) — **عَدَلْتُ أَمْتَعَةَ الْبَيْتِ** *I made the goods, or furniture, of the house, or tent, into equal loads, [so as to counterbalance one another,] on the day of departure, or removal* (TA.) And **بَيْنَ الشَّيْئَيْنِ عَادِلٌ** (S, O, TA) *He made an equiponderance to subsist between the two things.* (TA.) — **فُلَانٌ يَعْدِلُ فُلَانًا** *Such a one is equal to such a one.* (TĀ.) And **يَعْدُهُ** *He, or it, is like him, or it.* (Fī, S, O.) [Hence] one says, **مَا يَعْدُكَ عِنْدَنَا شَيْءٌ** *Nothing stands with us in thy stead.* (TĀ.) And **عَدَّه**, aor. =, (K,) inf. n. **عَدْلٌ**, (TA,) *It was, or became, equiponderant to it;* as also **عَادِلُهُ** (K,) inf. n. **مُعَادَلَةٌ**. (TA.) And [hence] **عَدَّه فِي السَّحَابِ** (K,) and **عَادِلُهُ** (TA,) *He rode with him in the [vehicle called] محمل [so as to counterbalance him].* (K, TA.) — And **عَدَلَ**, aor. =, inf. n. **عَدْلٌ**, signifies also *He turned a thing from its course, direction, or manner of being.* (TA.) You say, **عَدَلْتُ فُلَانًا عَنْ طَرِيقِهِ** *I turned such a one from his road, or way.* (TA.) And **لَا تُعَدِّلْ سَارِحَتَكُمْ** *Your pasturing cattle shall not be turned away, nor prevented, from pasturing.* (TA, from a trad.) And **عَدَلَ** **الْفَحْلَ** (K, TA) **عَنِ الصَّرَابِ** (TA) *He removed the stallion, or made him to withdraw [or desist], from covering.* (K, TA.) And **عَدَلْتُ الدَّائَةَ إِلَى مَوْضِعٍ كَذَا** *I turned the beast to such a place.* (TA.) [See also two meanings assigned to this verb in the next paragraph, third sentence.] = **عَدَلَ**, [aor. =,] inf. n. **عَدَالَةٌ** (S, O, Mṣb) and **عَدُوَّةٌ** (Mṣb,) *He (a man, S, O, i. e. a witness, Mṣb) was, or became, such as is termed عَدْلٌ [q v.].* (S, O, Mṣb.) = **عَدَلَ**, aor. =, inf. n. **عَدْلٌ**, *He acted wrongfully, unjustly, injuriously, or tyrannically.* (Mṣb.)

2. **عَدَلَهُ**, inf. n. **تَعْدِيلٌ**, i. q. **أَقَامَهُ**, (K,) meaning *He made it to be conformable with that which is right*; (TK;) namely, a judgment, or judicial decision. (K, TK.) — *He made it straight, or even*; namely, a thing, as, for instance, an arrow, (TA,) *right, or in a right condition; direct, or rightly directed*; (S, O, Mṣb, K, TA;) and so **عَدَلَهُ**. (O, K.) Hence, **فَعَدَلَك** and **تَعَدَلَك** accord. to different readers, in the Kur [lxvii. 7, which I would rather render *And hath made thee symmetrical*] (O) or the latter means *and hath turned thee from unbelief to belief*, (IA.ar, O, TA,) or, accord. to Fr, *and hath turned thee to whatever form He pleased, beautiful or ugly, tall or short* but Az says that the former reading was the more pleasing to Fr, and is the better. (TA.) — *He made it equal*; (Mgh, Mṣb, K, TA;) namely, a pair of scales, or a weight, (K, TA,) and a measure, &c. (TA) Hence, **قِسْمَةُ التَّعْدِيلِ** i. e. *The division of a thing [in an equal manner] with regard to the value and utility, not with regard to the quantity, so that the smaller portion may be equal to the larger portion in value and utility* (Mṣb.) You say, **عَدَلَ الْقِسَامَ الْأَنْصِبَاءَ لِلْقَسِيرِ بَيْنَ الشَّرَكَاءِ** i. e. [The divider of inheritances] *made equal the shares [for distribution among the participators]*. (TA.) — **عَدَلَ الشَّعْرَ** *He made the poetry, or verse, to be right in measure*. (TA.) — **تَعْدِيلُ الصَّلَاةِ** *means The making the limbs, or members, to be still, in the bowing of the head and body, and in the prostration, and in the standing between these two acts, and in the sitting between the two prostrations*. (Mgh) — **عَدَلَهُ** signifies also *He attributed to him* (i. e. a witness, Mṣb) what is termed **عَدَالَةٌ** [inf. n. of **عَدَلَ**]; (O, Mṣb,) described him as possessing that quality; (Mṣb;) pronounced him to be veracious, and good, or righteous, (K;) pronounced him to be such as is termed **عَدْلٌ** [q. v]: (TA.) **تَعْدِيلُ الشُّهُودِ** is the pronouncing the witnesses to be **عَدُولٌ** [pl. of **عَدْلٌ**]. (S) — **عَدَلْتُ بِسَهْمَا وَأَمْرَهُ** and **عَدَلْتُ حَتَّى عَدَلْتُ** *He drank until he became full* (Abou-ʿAdnān, O, TA.) or *until his belly became like the [load called] عَدْلٌ*. (K.)

3: see 1, in four places. One says, **يُعَادِلُ فِي الْوِزْنِ** [It is equal in weight; is equiponderant]. (IF, Mṣb) And **يُعَادِلُكَ فِي الْوِزْنِ وَالْقَدْرِ** [He is equal to thee in weight and in size: as one who rides with thee in a مَحْبِيل]. (S.) **يُعَادِلُهُ فِي الْقِيَمَةِ وَالنَّفْعَةِ** [It is equal to it in value and utility]. (Mṣb.) — And **عَادَلَهُمَا عَلَى نَاضِجٍ** *He bound them two upon the two sides of a camel [or of a camel used for carrying water for irrigation, so that they counterbalanced each other] like the [two loads called] عَدْلَانِ*. (TA.) — And **فُلَانٌ يُعَادِلُ أَمْرَهُ**, and **يُقَسِّمُهُ**, (O, and so accord. to a copy of the S,) or **يُقَسِّمُهُ**, (so in another copy of the S,) inf. n. **عَدَالٌ**, *Such a one wavers, or vacillates, [in his case] between two affairs, hesitating which of them he shall do*. (S, O.) And **هُوَ يُعَادِلُ هَذَا الْأَمْرَ** *He is in a state of entanglement*

in this affair, and does not execute it : (K:) he is in doubt respecting it. (TA.) And **عَادِلٌ أَمْرُهُ** He paused [in his case], hesitating between two affairs, which he should do ; as also **عَدْلُهُ** inf n. **تَعْدِيلٌ** and hence, in the trad. of the **مِعْرَاج** [or ladder by which Mohammad is related to have ascended from Jerusalem to Heaven], **فَعَدَّلْتُ** [And I paused in hesitation between them two], meaning that they were equal in his estimation, and he could not make choice of either of them. (TA.) And **عَادِلْتُ بَيْنَ أَمْرَيْنِ** **أَيْبَمَا** **أَتَيْتُ** I wavered, or vacillated, between two affairs, hesitating which of them I should do. (TA) **الْمُعَادَلَةُ** is The doubting respecting two affairs and one says, **أَنَا فِي عِدَالٍ مِنْ هَذَا الْأَمْرِ** I am in doubt respecting this affair, whether I should do it or leave it undone. (TA:) or **الْعِدَالُ** is the considering deliberately respecting the case of two affairs that have occurred to one, when one knows not to which of them he should betake himself. (IAar, K.) And The case of one person's saying "There is in it something remaining" and another's saying "There is not in it anything remaining" (S, O.) And one says, when he wavers, or vacillates, between two affairs, hesitating which of them he shall do, and then a right opinion occurs to him, and he determines upon that which is the more fit in his estimation, **قَطَعْتُ الْعِدَالَ** **عَزَمْتُ** **فِي أَمْرِي وَصَحَيْتُ عَلَى عَزْمِي** [I cut short wavering in my affair, and executed my determination]. (TA.)— And **عَادِلٌ** signifies also It became crooked, or bent. (K)

5. **تَعَدَّلَ** *It became, or was rendered, straight, or even*; syn. **تَقَوَّمَ**. (Msb in art. **قَوْم**.) — And **تَعَدَّلَتْ قِيَمَةُ الْمَاعِ بِكَذَا** *The value of the commodity was equal to such a thing*; syn. **قَامَ الْمَاعِ بِكَذَا**. (Msb in art. **قَوْم**.)

6. **تَعَادُلٌ** *The being, or becoming, equal.* (Msb.)
 You say, **تَعَادَلَا** [*They two became equal*]. (M
 and K voce **تَكَاوَأَا**, q. v., in art **بَوَأَا**) — [*Also The
 being, or becoming, intermediate in quality.*]

7: see 1, former half, in two places.

8 اعتدل *It was, or became, right, or in a right condition; direct, or rightly directed; straight, or even; (Ş, O, Mşb, TA;) equal, (as a pair of scales, or a weight, and a measure, &c; TA;) equable, or uniform; (Mşb, TA,) [symmetrical, proportionate,] suitable in itself [or in its parts]. (K.)* The saying, cited by Sh,

وَأَعْتَدَلْتُ ذَاتُ السَّامِ الْأُمِيلِ
means *And she that had an inclining hump became straight [and erect] in her hump by reason of fatness. (TA.)* And one says جَارِيَةٌ حَسَنَةٌ *A girl, or young woman, goodly in respect of stature [or proportion]. (A, TA.)* And اعتدل الشعر *The poetry, or verse, was, or became, measured, and right in its feet. (TA.)* — Also *It was, or became, of a maddling sort, in quantity, or quality; (K, TA.)* as a body between tallness and shortness, and water between the hot and the

cold, and [moderate, or temperate,] as a day of which the an is pleasant. (TA.)

عَدْلٌ *Equity, justice, or rectitude, contr of حُورٌ*; (S, O, Mṣb, K, TA,) 1 e. 2. q **فَضْلٌ**, in affairs; (Mṣb,) and **قِسْطٌ**, (S, M, Mgh, &c., in art قسط;) and **سَوِيَّةٌ**, (O, K,) and **إِسْتِقَامَةٌ**; (IAar, K,) and a thing that is established in the minds as being right; (K, TA;) as also **مَعْدَنَةٌ** (S, O, Mṣb, K) and **مَعْدَنَةٌ** (S, Mṣb, K) and **عَدْلَةٌ** and **عَدْلَةٌ** (K) or, as some say, it is the mean between excess and falling short: and Er-Rāghib says, it is of two sorts. one is absolute, such that reason requires the inference of its goodness; and this will not at any time be abrogated, nor described as a mode of transgression; as the doing good to him who does good to thee, and the abstaining from harming him who abstains from harming thee: and the other is such as is known to be **عَدْلٌ** by the law; and this may be abrogated sometimes; as retaliation, and fines for wounds and maimings, and the taking the property of the apostate, and this is what is meant by the saying in the Kūr [xvi. 92], **إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ** 1. e. [Verily God commandeth] equality in recompensing, if good, with good, and if evil, with evil, and the requiting of good with more good, and of evil with less evil [see also 4 in art. حَسَن] and he says of **عَدْلَةٌ** and **مَعْدَنَةٌ**, that each is a term requiring the inference of equality, and is used with a regard to correlation (TA.) One says, **بَسَطَ الْوَالِي عَدْلَهُ**, and **مَعْدَنَتُهُ** (S, O) and **مَعْدَنَتُهُ** (S) [The governor, or ruler, largely extended his equity, or justice]. And **فُلَانٌ مِنْ أَهْلِ الْمَعْدَنَةِ** (S,) or **الْمَعْدَنَةِ** (O,) 1. e. **مِنْ أَهْلِ الْعَدْلِ** [Such a one is of the people of equity, &c.]. (S, O.) **وَأَشْهَدُوا** and **دَوَى عَدْلٍ مُمْكِرٌ**, in the Kūr [lxv. 2], is said by Sa'eed Ibn-El-Museiyib to mean **دَوَى عَقْلٍ** 1. e. And make ye to be witnesses to no persons of intelligence from among you: but this rendering I think questionable. (TA.) — Also *Repayment, requital, compensation, or recompense* (K.) — And *Ransom*, (S, O, Mṣb, K, TA,) when regard is had therein to the meaning of equality, or equivalence. (TA.) This is [said to be] the meaning in the phrase of the Kūr [v. 96], **أَوْ عَدْلُ ذَلِكَ صِيَامًا** [Or the ransom thereof by fasting: but this is generally expl. as meaning or the like thereof of fasting; (see **عَدْلٌ**) 1. e. in lieu of feeding a number of poor men, one shall fast the like number of days]. (S, O.) And so [accord to some] in the saying, occurring in a trad., **لَا يُقْتَلُ مَنْهُ صَرْفٌ وَلَا عَدْلٌ** [of which see various explanations (including three renderings here following) in art. صَرْف]. (O, Mṣb) — And *Measure*; syn **كَيْلٌ**. (K) So in the phrase **أَعْطَاهُ بِالْعَدْلِ** [He gave him by measure]. (TK.) — And *An obligatory act or divine ordinance*. (En-Nadr, O, K) — And *A supererogatory act*. (O, K) — Also *One who acts equitably, justly, or rightly*; and so **عَادِلٌ** (K, TA.) or the latter signifies thus: (S, O:) and the former [particularly] sig-

nifies a man approved and satisfactory in testimony; originally an inf n., (S, O, TA,) whose testimony is approved and available; (Mṣb,) a man whose testimony is allowable, or loyally admissible, as also **عَادِلٌ**, a man whose saying, and whose judgment, or judicial decision, are approved; and, accord. to Ibrāheem, one from whom a thing occasioning doubt, or suspicion, or evil opinion, has not appeared being originally an inf n., it means **دُوْ عَدْلٍ** or, accord. to IJ, it is an intensive epithet, as though meaning possessing every kind of **عَدْلٌ**. (TA.) One says **رَجُلٌ عَدْلٌ**, (S, O, Mṣb, K,) and **أَمْرَةٌ عَدْلٌ** and **عَدْلَةٌ**, (Mṣb, K,) the latter mentioned by IJ, (TA,) and **رَجُلَانِ عَدْلٌ** and **عَدْلَانِ**, (Mṣb, TA,) and **قَوْمٌ عَدْلٌ** (S, O, Mṣb, K) and **بِسْوَةٌ عَدْلٌ** (TA) and **قَوْمٌ عَدُولٌ** (S, O, Mṣb, K) being pl. of **عَدْلٌ**, (S, O, Mṣb,) or of **عَادِلٌ** (K,) and **عَدْلٌ** used in a pl. sense being a quasi-pl. n. of **عَادِلٌ**, (M, K,) like **تَحْرُ** [of **تَاحِرٌ**] and **شَرِبٌ** [of **شَارِبٌ**], (M, TA;) or **رَجُلٌ عَدْلٌ** and **بِسْوَةٌ عَدْلٌ** mean **نِسْوَانٌ دَوَاتٌ عَدْلٍ** and **رَجُلَانِ دَوُوْ عَدْلٍ** (TA.) — **الْعَدْلُ** as one of the names of God means *He whom desire does not cause to incline, or decline, so that he should deviate from the right course in judgment*. (TA.) — And one says, **هَذَا عَدْلٌ**, meaning *This is intermediate in quality between them two, not in the utmost degree of goodness nor in the extreme degree of badness*. (Mgh.) And **مَكَانٌ عَدْلٌ** **بَيْنَ قَرِيْقَيْنِ** [A place equidistant, or midway, between two parties]. (S in art. سَوَى) — See also **عَدْلٌ**, throughout the greater part of the paragraph. — **عَدْلٌ** is also the name of a certain chief of the [body of armed men called] **شُرْطٌ**, (S, O,) or **شُرْطَةٌ**, (K,) of a **نَبْعٌ** [or King of El-Yemen], who, when he desired the slaughter of a man, delivered him to this person, (S, O, K;) whereupon the people said, **وَصَّحَ عَلَيَّ يَدَيَّ عَدْلٌ** [He has been consigned to the hands of Adl], (S, O;) and this was afterwards said of anything of which one despaired. (S, O, K.) [Meyd mentions **عَدْلٌ يَدَيَّ** as a prov., without **وَصَّحَ**: see Freytag's Arab. Prov. n. 80.]

عَدْلٌ The like (IAar, Zj, O, K) of a thing; (IAar, O;) as also **عَدْلٌ**; syn. **مِثْلٌ**; (IAar, Zj, O, K;) and **نَظِيرٌ** [which signifies the same, or the equal]; and so **عَدِيلٌ**: (K:) or, accord. to Er-Rāghib, **عَدْلٌ** and **عَدِيلٌ** are nearly the same; but the former is used in relation to what is perceived mentally, as in the phrase of the Kūr [v. 96], **أَوْ عَدْلُ ذَلِكَ صِيَامًا** [mentioned voce **عَدْلٌ**]; and **عَدْلٌ** and **عَدِيلٌ**, in relation to what is perceived by the sense, as things weighed and things numbered and things measured. Ibn-ʿAmir, however, read **أَوْ عَدْلُ ذَلِكَ**; and Ks and the people of El-Medeenah, with fet-h [1. e. **عَدْلٌ**]. (TA.) or **عَدْلُ الشَّيْءِ**, with kesr, signifies the like of the thing in kind, (Mgh, Mṣb,) or in quantity, or measure, or the like, (Mṣb,) or also in quantity,

or measure, or the like, (Mgh,) and IF says, *in weight*, (Mṣb;) and **عَدْلُهُ**, with fet-h, (Mgh, Mṣb,) its like, (Mgh,) or what will stand in its stead, (Mṣb,) of a thing different in kind, (Mgh, Mṣb,) whence the phrase of the Kūr **أَوْ عَدْلُ ذَلِكَ صِيَامًا** [mentioned above]; **عَدْلٌ** being originally an inf n. (Mṣb) Akh says, **الْعَدْلُ**, with kesr, signifies **الْمِثْلُ**, and **عَدْلٌ**, with fet-h, is originally an inf n., but is made a subst. to denote **الْمِثْلُ** in order to distinguish it from the **عَدْلُ** of goods or commodities [which will be expl. in what follows]. Fr says, **الْعَدْلُ**, with kesr, is the like (**الْمِثْلُ**), as in the saying **عَدْلُ عَلَامِكَ** [I have the like of thy boy or young man] and **عَدْلُ شَاتِكَ** [the like of thy sheep or goat]; but you say **عَدْلُ**, with naṣb [1. e. fet-h] to the **ع**, when you mean the [equal in] value, of what is different in kind, though sometimes it is pronounced with kesr by some of the Arabs, app by an error on their part. (S, O.) or some allow one's saying **عَدْلُ عَلَامِكَ** as meaning *I have the like of thy boy or young man*, [and app. **عَدْلُهُ** also,] and **عَدْلُهُ** with fet-h only as meaning his value. (TA.) but Zj says that **الْعَدْلُ** and **الْعَدْلُ** both signify the like, whether it be of the same kind or of a different kind; and if one make a mistake, he should not say that some of the Arabs have erred: (O) the pl. (S, O, K) of **عَدْلٌ**, by common consent, (S, O,) is **أَعْدَالٌ**, (S, O, K,) and [that of **عَدِيلٌ** is] **عَدَلَاءٌ**. (K.) — Also *The half of a load*, (K, TA,) such as is on either of the two sides of the camel, (TA;) or a burden [borne on one side of a beast, counterbalancing another on the other side, or] made equiponderant to another burden: (Az, TA:) pl. [of pauc.] **أَعْدَالٌ** and [of mult.] **عَدُولٌ**: (Sb, K:) and **عَدِيلٌ** signifies the equal of a person in weight and measure or size or the like (S, K, TA) in the [vehicle called] **مَحْمِلٌ**: (TA.) Sb says that it signifies a human being that is the equal of another [in weight]; distinguishing it from **عَدْلٌ**, which, he says, is applied only to goods, or commodities: (IB, TA.) [but] **عَدِيلَتَانِ** signifies two sacks (**عَرَارَتَانِ**); because each counterbalances, or is equiponderant to, the other (TA.) Hence one says of the **عَدُولُ** of an evil judicial decision, **مَا هُمُ عَدُولٌ وَلَكِنْ عَدُولٌ** [meaning *They are not witnesses whose testimony is approvable, but equalized loads of merchandise*]. (TA.) And [hence also] one says, **وَقَعَ الْمُصْطَرِعَانِ عَدْلِيَّ بَعِيرٍ**, meaning *The two [men wrestling] fall together, neither of them having thrown down the other*. (TA. [See also **عَكْمٌ**].)

عَدْلٌ The equalizing of the [two burdens, or half-loads, called] **عَدْلَانِ**. (IAar, O, K.)

عَدْلَةٌ: see what next follows, in two places.

عَدْلَةٌ Men who pronounce witnesses to be veracious, and good, or righteous; (AZ, IAar, O, K, TA;) as also **عَدْلَةٌ**; (K;) and the former is also applied to a man who does so: (AZ, O, TA.) or the former is applied to a single per-

son, and **عَدْلَةٌ** is applied to a pl. number. (AA, K, TA)

عَدِيلٌ: see **عَدْلٌ**, in four places.

عَدَالَةٌ: see **عَدْلٌ**, in two places. It is an inf. n. of **عَدَلَ** (S, O, Msh) said of a witness, like **عُدُولَةٌ** and signifies *The quality of a witness such as is termed عَدْلٌ [q v]* it is expl. as being a quality the regard of which necessitates the guarding against what falls short of the requirements of manly virtue or moral goodness, habitually and evidently; which evident falling short thereof is not effected by small instances of lapses or full into wrongdoing, and by perversion of speech, because mistake and forgetfulness are supposable [as the causes thereof], and interpretation not according to the obvious meaning; but it is when such is the known and repeated practice of the person: regard is to be had to the goodness, or honesty, of every individual, and his usual practice in respect of his apparel, and his dealing in selling and buying, and the conveyance of goods, and other things, and when he does that which is not suitable to him, without necessity, his testimony is impugned; otherwise it is not (Msh)

عَدَالَةٌ: see **عَدْلٌ**, first sentence: and **عَدَالَةٌ**.

عَدِيلَتَانِ: see **عَدْلٌ**, last quarter.

شَحَرٌ عَدُولِيٌّ *An old, tall tree.* (K.) or **شَحَرٌ عَدُولِيٌّ** signifies *old trees*; one of which is termed **عَدُولِيَّةٌ**. or, accord. to AHn, **عَدُولِيٌّ** signifies anything old. (TA.) — See also the next following paragraph.

عَدُولِيٌّ: see the next preceding paragraph, in two places. — Also, thus correctly, as in the S, (TA, [and thus, app., accord. to the K, though this is thought by SM, and not altogether without reason, to require by its context the reading of **عَدُولِيٌّ**, as does, app., the O,]) *A seaman, or mariner.* (S, O, K, TA.) — And pl. [app. a mistake for n. un.] of **عَدُولِيَّةٌ** (K,) which latter means *Certain ships or boats*, (O, K, TA,) or a [sort of] ship or boat, (S,) or it is an epithet applied to certain ships or boats, (EM p. 58,) so called as being of **عَدُولِيٌّ**, (S, O, K, TA,) meaning *a city of El-Bahrein*, (S, O, K, TA,) not meaning, as would be imagined from the context in the K, the tree [said to be] thus called, (TA;) mentioned in the poetry of Tarafah, (S, O, TA,) in the fourth verse of his Mo'allakah, (O, TA,) and thus expl. by As: (TA:) or meaning *old*; or *large*: (O, TA:) or so called as being of a place named **عَدُولَة**, of the measure **فَعُولَة**: (TA:) or of **عَدُولٌ**, a man who used to construct ships or boats: or of a people who used to alight and abide in Hejer. (O, K.)

عَادِلٌ: see **عَدْلٌ**, latter half, in two places. — Also *An attributer of a copartner, or of copartners, to God.* (S, TA.) A woman is related to have said to El-Hajjaj, **يَا عَادِلُ** [by which she meant *O deviator from the right course; O attributer of a copartner, or of copartners, to God;*] (S, O;) whereupon, the people thinking

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that she was commending him, he said that by her saying **يَا فَاسِطُ**, she referred to the words of the Kur [lxvii. 15] **فَكَانُوا لِحَبِيرٍ** **يَا فَاسِطُ** [expl. voce فاسط; and by her saying **يَا عَادِلُ**, to the words in the same [vi. 151] **وَهُمْ يَرْتَابُونَ** [expl. above, see 1] (O.)

مَعْدِلٌ *A place of turning away or back, as also مَعْدُولٌ* so in the saying, **مَعْدِلٌ** and **مَعْدُولٌ** [There is for him no place of turning away or back]. (K) pl. **مَعَادِلٌ**: Abou-Khrash says,

تَصَيَّقُ عَلَى الْأَرْضِ ذَاتُ الْمَعَادِلِ

meaning [The earth having those ways in which one may turn in various directions becomes strait to me, or] having such amplitude that by reason thereof one may turn in it to the right and left (TA.) — And *A way, course, mode, or manner, of acting or conduct or the like* thus in the saying **أَحَدٌ فِي مَعْدِلِ الْحَقِّ** [He took to the right way of acting], and **مَعْدِلِ الْبَاطِلِ** [the false, or wrong, way of acting] and in like manner one says, **لُفُّوا إِلَى سَوَاءِ مَعَادِلِهِ** Look ye at his evil ways of acting: and **هُوَ سَبِيحُ الْمَعَادِلِ** [He is one who takes a right direction in respect of the ways of acting]. (TA.)

مَعْدَلَةٌ: see **عَدْلٌ**, former half, in seven places.

مَعْدَلٌ Anything straightened, or made even: (S, O, K:) [&c.: see its verb.] — **الْكُرُّ الْمَعْدَلُ** see in art. **كُرٌّ**.

مَعْدَلَاتُ The angles, or corners, of a house or chamber. (IAar, O, K.)

مَعْدُولٌ: see **مَعْدِلٌ**, in two places.

مَعْدِلٌ [Right, or having a right direction; straight, or even; equal; equable, or uniform; symmetrical, proportionate; suitable in itself or in its parts: see its verb.] **مَعْدِلَةٌ** applied to a she-camel means *Whose limbs, or members, are rendered even, one with another*, (Lth, Az, TA,) including her hump and other parts; as is the case when she becomes fat: erroneously said by Sh, on the authority of Moharib, to be **مَعْدَلَةٌ**, belonging to art. **عدل**. (Az, TA.) — And *Of a middling sort, in quantity, or quality; as a body between tallness and shortness, and water between the hot and the cold; and [moderate, or temperate,] as a day of which the air is pleasant; contr. of مَعْدِلٌ, with the pointed ذ.* (TA.) **فَرَسٌ مَعْدِلٌ الْعَرَقِ** [app. العَرَقِ] means *A horse whose عَرَقٌ [or blaze] occupies the middle of his forehead, not reaching to one of the eyes nor inclining upon one of the cheeks.* (AO, TA.)

أَيَّامٌ مَعْدِلَاتٌ signifies [Days moderate in temperature; or] pleasant, not hot, days. (TA.) And **الْمَعْدِلَاتُ** is applied to *Forty nights of varying, or alternating, heat and cold, commencing from the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of*

August, O. S.] (AZ, TA in art. **صَفَرٌ**: see **صَفَرٌ**) or the days of heat known by the appellation of **وَقْدَاتُ سَهِيلٍ** [the most vehement heats of Canopus]; as also **الْمَعْدِلَاتُ** [q. v.]. (El-Hareerce's Durrat-el-Ghowwas, in De Sacy's Anthol. Gramm. Arabe, p. 37 of the Arabic text)

عَدَم

1 **عَدِمَهُ**, with kesr to the د, (S, MA, Msh, K, &c.,) aor **عَدِمَ**, (S,) inf. n. **عَدَمٌ**, (S, MA, Msh, K,) which is anomalous [as the verb is trans.], (S,) and **عَدِمْتُ**, (S, MA, K,) or the latter is a simple subst., (Msh,) *He had it not, was destitute of it, was without it, lacked it, wanted it, found it not, or lost it*, (S, MA, Msh, K;) syn. **فَقَدَهُ**, (S, Msh, K;) or **لَمْ يَجِدْهُ**; so says Ibn-El-Kemal in the Exposition of the Hidáyeh. (TA.) And **عَدِمْتُ فَلَانًا** [I wanted, or lost, such a one]. (TA.) And **عَدِمَ**, [inf. n. **عَدَمٌ**,] *It lacked, wanted, was wanting, was not found, did not exist, or was lost*; syn. **فَقَدَ**. (AHat, Msh) **لَا تَعْدِمْنِي هَذَا الْأَمْرَ** — [See also **عَدِمَ** below.] means *ما يَعْذُونِي* [i. e. This thing, or affair, does not pass from me]. (S, K, TA. [In the CK, erroneously, **لَا يَعْذِمْنِي** as intrans.: see the next paragraph, last sentence. — **عَدِمَ**, (K, TA,) inf. n. **عَدَامَةٌ**, (TA,) *He was, or became, foolish, or stupid*; (K, TA,) being destitute of intellect, or understanding. (TA.)

4. **أَعْدَمَهُ** is syn. with **أَفْقَدَهُ** [meaning *He made him to lack, want, or lose, it, or him*] (AHat, Msh) and has a second objective complement: one says, **لَا أَعْدِمْنِي اللَّهُ فَضْلَهُ** [May God not make me to lack, want, or lose, his bounty] (Msh) or **لَا أَعْدِمْنِي فَضْلَكَ** May He (i. e. God) not make thy bounty to depart from me. and **أَعْدَمْنِي اللَّهُ فَلَانًا** [God made me to lack, want, or lose, such a one]. (TA.) — And *He denied him, or refused him*, (Az, MA, K, TA,) what he sought, (Az, TA,) or a thing. (MA) — And *He rendered him poor, needy, or destitute*. (S, K, TA) [in the S, this meaning seems to be indicated by the context; but in the K, the context seems rather to indicate the first of the meanings expl. in this paragraph:] in this sense, said of God. (S, K, TA.) — **أَعْدَمْنِي الشَّيْءُ** means [app. *The thing excited my want, or made me to want it; and hence, the thing was not found by me; or*] *I did not find the thing.* (K) — [And **عَدِمَهُ** signifies also *He made it to have no existence; to be non-existent; or he annihilated it; or did away with it*; agreeably with explanations of the inf. n. (**عَدَامٌ**) in the KL and PŠ &c., and with present usage.] — **عَدِمَ** as intrans., (Kr, S, Msh, K,) inf. n. **إِعْدَامٌ** and **عَدَمٌ**, (Kr, K, TA,) like **إِسَارٌ** and **يُسَرٌ** as inf. ns. of **أَيْسَرُ**, and **فَحْشٌ** and **إِفْحَاشٌ** as **أَعْسَرُ** and **عُسَرٌ** as of **أَفْحَشُ**, or rather the latter in every one of these instances is a simple subst., as ISd says, (TA.) signifies *He (a man, S) was, or became,*

poor, needy, or destitute; (Kr, S, Mṣb, K;) as also **عَدِمَ**. (TA.)

7. **انعدم** in the phrase of the Muslim theologians **وَجَدَ الشَّيْءَ فَانْعَدَمَ** [meaning *The thing existed, and became non-existent*,] is a barbarism. (K, TA.)

عَدِمَ. see the next paragraph.

عَدِمَ and **عَدِمَ** are inf. ns. of the trans. verb **عَدِمَ**, (S, M, K,) or the latter is a simple subst., (Mṣb,) and each signifies, as also **عَدِمَ**, *Lack*, or *want*, as meaning *non-possession*; or *loss*, [of a thing, and of a quality, or faculty, &c.,] and by predominance of application, *lack*, &c., of *property* or *wealth*; (K, TA,) and *departure thereof*, and *paucity thereof*, (TA;) or *poverty*, *neediness*, or *destitution*. (S in explanation of the first and second; respecting the latter of which, see 4, last sentence.) [Also *Non-performance* of an act; and *non-observance* of a duty &c. And *Lack*, or *want*, as meaning *non-existence*; and *absence*, or the *state of being lost*.]

عَدِمَ. see **عَدِمَ**.

عَدِمَ: see **عَدِمَ**.

أَرْضٌ عَدِمَاءُ *Land such as is termed نَبْصَاءُ*; (K, TA;) i. e., *without*, as though [meaning] *lacking*, *plants*, or *herbage*. (TA.) — And **شَاةٌ عَدِمَاءُ** *A sheep, or goat, of which the head is white and the rest differing therefrom*. (K.)

عَدَائِرُ: see **عَدَائِرُ**.

عَدِيرٌ *Not having, being without, lacking, wanting, not finding, or having lost*: one says, **هُوَ عَدِيرٌ** *He is one not having, without, lacking, &c., the likes [or like]*; and **عَدِيرٌ الْمَعْرُوفُ** [destitute of goodness, gentleness, beneficence, &c.] and **هِيَ عَدِيرَةُ الْمَعْرُوفِ** [She is destitute of goodness, &c.]. (TA.) — And *Poor, needy, or destitute*; (S, Mṣb, K;) as also **عَدِمَ**, (K,) and **مُعَدِمٌ**, (S,) and **مُعَدُومٌ**, (Mṣb, TA,) which last occurs in a trad. as meaning *the poor who has become, by reason of the pressure of his want, as though himself were not existing, or lost*: **عَدِيرٌ** signifies *having no property*; as also **مُعَدِمٌ** and *having nothing*: it is of the measure **فَعِيلٌ** in the sense of the measure **فَاعِلٌ**: and its pl. is **عَدِمَاءُ**; erroneously said in the K to be pl. of **عَدِمَ**. (TA.) — Also *Stupid; foolish*; (K, TA;) *destitute of intellect, or understanding*. (TA.) And *Insane; demented*. (IAar, Az, K, TA.)

عَدَائِرُ, (K, and so in copies of the S,) or **عَدَائِرُ**, (so accord. to other copies of the S,) *A sort of fresh ripe dates found in El-Medeeneh, (S, K,) that are late [in ripening], (K,) or that come the last of fresh ripe dates*. (S.)

مُعَدِمٌ: see **عَدِيرٌ**, in two places.

مُعَدُومٌ [Lacking, wanting, not found, not existing, or lost: see **عَدِمَ**, of which it is the part. n.]. — **يَكْسِبُ الْمَعْدُومَ** means *He is fortunate, or*

possessed of good fortune; [properly,] *he attains what others are denied*. (K.) It is said in a trad., **إِنَّكَ لَتَكْسِبُ الْمَعْدُومَ وَتَطْعِمُ الْمَأْدُومَ**. (M and TA in art. **أَدِمَ**. expl. voce **عَدِيرٌ**.) — See also **عَدِيرٌ**.

عدن

1. **عَدَنَ**, (Mgh, Mṣb, K,) aor. **عَدَنَ** and **عَدَنَ**, inf. n. **عَدْنٌ** and **عَدُونٌ**, (Mṣb, K,) *He remained, stayed, dwelt, or abode, in it*, (Mgh, Mṣb, K,) namely, a place, (Mgh, Mṣb,) or a country, or town. (K.) Whence, (Mṣb, K,) or from **عَدَنَتِ** said of camels as expl. in what follows, (S,) **حَثَّاتِ عَدْنٍ**, (S, Mṣb, K,) [applied to Paradise,] meaning *Gardens of abode*, (S, Mṣb,) or *gardens of perpetual abode*. (TA.) And **عَدَنْتُ الْبَلَدَ** means *I took for myself the country, or town, as a home, or settled place of abode*. (S.) — And **عَدَنَتِ الْإِبِلُ** (S, Mṣb, TA) **بِمَكَانٍ كَذَا** (S, TA,) aor. as above, (Mṣb, TA,) and so the inf. ns., (TA,) *The camels kept to such a place, not quitting it*. (S.) or *remained, or stayed*, (Mṣb, TA,) *in such a place, in the pasturage*, (TA,) or *pasturing upon the [plants, or trees, called] حِمَضٌ, (Mṣb, TA:) or **عَدَنَتِ الْإِبِلُ فِي الْحِمَضِ**: **حِمَضٌ** the camels found the **حِمَضُ** to be wholesome (استمروا له) [for استمروا له], and increased, or fattened, thereon, and kept thereto: (K, TA.) accord. to AZ, the verb is used of camels only in relation to the **حِمَضُ** or, as some say, it is in relation to anything. (TA.) and the epithet **عَادِنٌ**, (S, K,) without **ة**, (TA,) is applied to a she-camel of which this verb is used, (S, K,) and its pl. is **عَوَادِنُ**. (TA.) — **عَدَنَ الْأَرْضَ**, aor. **عَدَنَ**, (K,) inf. n. **عَدْنٌ**, (TA,) *He dunged, or manured, the land*; as also **عَدَنَهَا**. (K.) — And **عَدَنَ الشَّجَرَةَ**, (K,) inf. n. **عَدْنٌ**, (TA,) *He marred the tree with an axe or the like*. (K.) — **عَدَنَ الْحَجَرَ**, (K,) inf. n. **عَدْنٌ**, (TA,) *He pulled out the stone (K, TA) with the فأس [meaning hoe]*. (TA.) — See also Q. Q. 1.*

2. **عَدَنَ الْأَرْضَ**: see 1, near the end — Also, inf. n. **تَعْدِينٌ**, *He smote the ground بِأَلْيَعْدَنَ*, i. e. *with the صَافُور [or pickaxe]*, (K, TA,) *to put it in a good state [app. for cultivation, by breaking it up]*. (TA.) — **عَدَنَ الْعَرَبَ** *He added a piece, called عَدِينَةٌ, in one side of the hide of which the عَرَبُ [or large leathern bucket] was made, to render it of full dimensions, it being [too] small*. (ISh, TA.) [And probably, *He added to the عَرَبُ an عَدِينَةٌ (q. v.) of any kind*.] — And **عَدَنَ** said of a drinker, *He became full*. (K.)

Q. Q. 1. **عَدِنَتِ السَّخْلَةُ**, (K accord. to the TA, and so in the TA in art. **عَوَد**, as on the authority of Az,) or **عَدَنَتِ**, (so in the CK and in my MS. copy of the K,) *The palm-tree became such as is termed عَدِينَةٌ* (K, TA) i. e. *tall* [&c., n. un. of **عَدَانٌ**, mentioned in art. **عَوَد**]. (TA.)

عَدْنِي *Of, or belonging to, [the place called]*

عَدَنَ [in El-Yemen]: — hence, **عَدْنِيَّاتٌ** meaning *Highly-prized garments* and an epithet applied to **رِبَاطٌ** [pl. of **رِبْطَةٌ**] worn by young women, or guls: — and hence likewise **عَدْنِيٌّ** is an epithet applied to a man as meaning *Generous in natural dispositions*. (TA.) [or this may be from what next follows.] — **عَدْنِيٌّ** signifies also *One who weaves [the garments called] البَيَاطِ الْعَدْنِيَّةُ* in *Neysáboor* [app. from **عَدْنِيٌّ**, which, as is said in the TA, is in *Neysáboor*]. (TA.)

عَدَانٌ *A place of عَدُونٌ* [i. e. of *remaining, staying, dwelling, or abiding*, of men in a place, or of camels in the pasturage &c.: see 1]. (TA.) — Also *The shore of the sea*: (S, K.) but in the phrase **بَعْدَانَ السَّيْفِ** in a verse of Lebeed, it is said that he meant **عَدَنَ** [of El-Yemen], adding the **ل** by poetic license, or some other place: (S.) Sh says that it there means a place on the shore of the sea: and AHeyth related it with **كسر** to the **ع**. (TA.) And (K, TA) accord. to IAar (TA) it signifies *The side of a river*. (K, TA.) — And *A period of seven years*: one says, **مَكَّنُوا عَدَانًا** [They tarried during a period of seven years], (K, TA,) and **عَدَانَيْنِ** i. e. *fourteen years*. (TA.)

عَدَانَةٌ *A company* (AA, K, TA) *of men*: (AA, TA) pl. **عَدَانَاتٌ**: (AA, K, TA) or this latter signifies *parties, or distinct bodies, of men*: (S, TA) and accord. to IAar **عَدَانَاتٌ** means *men remaining, staying, dwelling, or abiding*. (TA.) — See also what next follows.

عَدِينَةٌ *A piece, or patch, in the bottom, or lower part, of a leathern bucket*; (S, K;) as also **عَدَانَةٌ**: (K.) or *at the extremities of the loops of the [leathern water-bag called] مَزَادَةٌ*: (AA, TA:) or *any piece that is added in the [large leathern bucket called] عَرَبٌ, like the بَيْقَةُ in the shirt*: (ISh, TA.) pl. **عَدَائِنُ**. (S, K.)

عَدَّانٌ, signifying *A time*, [as also **عَدَّانٌ**] is said by some to be of the measure **فَعْلَانٌ** [a mistranscription for **فَعْلَالٌ**] from **عَدَنَ**; but Fr held it to be more probably of the measure **فَعْلَانٌ** from **عَدَدَ** and **الْعَدَادُ**, in the place of which [i. e. in art. **عَدَد**] it has been mentioned. (TA.)

عَدُونِيٌّ *Swift*; (K, TA;) applied to a camel: (TA.) or *strong, robust, or hardy*; (K, TA;) so applied: (TA.) or *whose origin is referred to a certain stallion, (K, TA,) named عَدُونٌ*; (TA;) or *to a certain land, (K, TA,) so named*. (TA.)

عَادِنٌ [act. part. n. of 1:] as an epithet applied to a she-camel; pl. **عَوَادِنُ**: see 1, latter half.

عِيدَانٌ (S, K) meaning *Tall palm-trees* (S) [or the *tallest of palm-trees* &c. (see art. **عَوَد**)] has been mentioned in the portion appropriated to words of which the last radical letter is **د**, (S, K,) as being of the measure **فَعْلَانٌ**: (TA:) or they are so called because of their long remaining;

the word being of the measure *فَيْعَالٌ* from *عَدَنَ* *بِالْمَكَانِ*: (Ham p. 712.) [it is a coll. gen. n.:] n. un. with ة. (S, O, K, all in art. *عود*.)

مَعْدِنٌ, (S, Mgh, Mṣb, K, &c.) and accord to some *مَعْدَنٌ* also, but this is not of established authority, (TA.) *A mine; i. e. a place of the origination of the حَوَاهِرُ* [meaning native ores] of gold and the like: (K.) the place of the origination of anything, (Lth, Mṣb, K, TA.) as of gold, and of silver, and of other things: (Lth, TA.) or the gold, and silver, [and any other metal or mineral, such as is of value,] created by God in the earth. (Mgh.) so called because the people thereof remain there (S, Mgh, Mṣb, K) always, (K,) summer and winter, (S, Mgh, Mṣb,) or because the native ore created therein by God has remained fixed in it, (Mṣb; [and the like is said in the Mgh and K,]) or, as some say, from *عَدَنُ الْحَجَرِ* meaning "I pulled out the stone." (Ham p. 81:) the pl. is *مَعَادِنٌ*. (TA.) It signifies also *A place of fixedness of anything*. (S, TA.) And *مَعَادِنٌ* signifies also *Origins, or sources*. (TA.) [Hence the saying,] *هَجَرَ مَعْدِنُ* [He is famous as the place of production of dates]. (S in art. *بضع*.) And [hence] one says, *هُوَ مَعْدِنُ الْخَيْرِ وَالْكَرَمِ* [He is a natural source of goodness and generosity], meaning that he was created with a disposition thereto. (TA.) [And *هُمُ كِرَامُ الْمَعَادِنِ* + *They are generous in respect of their origins*: see a verse cited voce *بَان*, p. 107.]

مَعْدِنٌ *صَافُورٌ* [or *pickaxe*], (K, TA,) resembling a *قَاسٍ*. (TA.)

عَرَبٌ مَعْدِنٌ [A large leathern bucket] having a piece, or patch, called *عَدِيَّةٌ*, sewed upon its bottom, or lower part, (S, K,) in consequence of its having been rent in that part. (S. [See also 2.]) And *خُفٌّ مَعْدِنٌ* A boot having a piece added at the end of the shank, so as to widen it. (TA.)

مَعْدِنٌ One who extracts the masses of stone from a mine, seeking to find in them gold and the like, (K, TA,) after having then broken them in pieces. (TA.)

مَعْدِنِيٌّ, also pronounced *مَعْدَنِيٌّ*, Of, or belonging to, a mine; mineral; and metallic. — And *A mineral; and a metal*: pl. *مَعْدِنِيَّاتٌ*.

عدو

1. *عَدَا*, (Mgh, K,) first pers. *عَدَوْتُ*, (Mṣb,) aor. *يَعْدُو*, (Mgh, Mṣb,) [inf. n. *عَدُوٌّ*,] *He passed from it*, (Mgh, Mṣb, K,) namely, a thing, or an affair, (K,) to another, (Mgh, Mṣb,) and left it; (K;) and *عَدَا عَنْهُ* signifies the same; (K;) as also *تَعَدَاهُ*; (S, *K;) and in like manner one says, *تَعَدَيْتُهُ*, inf. n. *تَعْدِيَّةٌ*; (Mṣb;) [but I do not find this elsewhere, and think that correctly one should say, *عَدَيْتُ عَنْهُ*; agreeably with what here follows:] the saying *عَدَى عَنْ هَذَا* means *Leave thou this, and turn from it to another*; and is app. from the phrase *عَدَى هَذَا إِلَى غَيْرِهِ* [Turn thy anxiety to other than him, or it]; the objective complement being altogether left out, so that the verb becomes as though it were intrans; and there are many instances similar to this in the language (Har p. 478) one says, *عَدَيْتُ عَنْ عَيْنِ الْهَمِّ* I turned away from me anxiety and [hence] you say to him who has pursued you, *عَدَى إِلَى غَيْرِي*, meaning *Turn thou the beast upon which thou art riding towards other than me*. (TA.) and *عَدَى عَمَّا تَرَى*, meaning *Turn thou thine eye from what thou seest*. (S.) [See an ex. of the first of these verbs in the Ham p. 125.] One says also, *عَدَاهُ الْأَمْرُ* and *تَعَدَاهُ* The thing, or affair, passed from him. (TA.) [See an ex. in the first paragraph of art. *عَدَم*.] And the Arabs say, *إِنَّ الْحَرْبَ لَتَعْدُو*, meaning *Verily the mange, or scab, passes from him that has it to him that is near to him* so that the latter becomes mangy, or scabby. (Mṣb.) And *مَا عَدَا فُلَانٌ أَنْ صَعَّ* [app. meaning *Such a one did not leave, or, accord to an explanation of the verb in a similar phrase in Har p. 333, did not delay, his doing such a thing*] (S) Accord. to *El-Rūghib*, *الْعَدُوُّ* primarily signifies *Transgression*; [whence what here precedes,] or *the going, or passing, beyond, or the exceeding, a limit, or the usual limit and incompatibility to coalesce*. (TA.) — And [hence,] *عَدَاهُ*, aor. as above, [inf. n. *عَدُوٌّ*,] *He went, or passed, beyond it; exceeded it, or transgressed it* (S, TA.) So in the saying *عَدَا طُورَهُ* [He went, or passed, beyond his proper limit; exceeded it; or transgressed it] and in like manner, *عَدَى* and *تَعَدَى* signify *He went, or passed, beyond, &c., what was true, or right; and so *فَوْقَ الْحَقِّ*, and *عَنِ الْحَقِّ*. (TA.)* *أَمَّا عَدَا مَنْ نَدَا*, a saying in which the vulgar erroneously omit the interrogative *إِ*, means *Does not he transgress that which is right who begins by acting injuriously?* (TA.) And it is said *عَدَا فَحَرَّرَ الْقَارِصُ* † *What was biting to the tongue attained to an excessive degree, so that it became acid: meaning that the affair, or case, became distressing*. (S in art. *قرص*.) — And *عَدَا عَلَيْهِ*, inf. n. *عَدُوٌّ* and *عَدَاةٌ* (S, Mgh, Mṣb, K) and *عَدُوٌّ* (S, Mṣb, K) and *عَدَوَانٌ* (ISd, Mṣb, K) and *تَعَدَى* (ISd, K) and *عَدَوِيٌّ*, (K;) and *تَعَدَى* and *اعتدى*; (S, Mṣb, K,) *He acted wrongfully, unjustly, injuriously, or tyrannically, against him*; (S, Mṣb, K;) and *transgressed against him, or exceeded the proper limit against him*: (S, Mṣb.) [and he acted aggressively against him; agreeably with an explanation of the inf. n. of the last of these verbs in what follows: (see an ex. in a verse cited voce *رَبِحَ*)] or *he acted with excessive wrongfulness, &c., against him*: (Mgh:) and *اعتدى* signifies the same as the other verbs here mentioned; (K, TA;) whence (TA) one says, *عَدَيْتُ فِي مَنَاطِقِكَ* Thou hast deviated from that which is right in

thy speech. (S, TA.) † *الْإِعْتِدَاءُ* is the exceeding what is right, and it is sometimes in the way of aggression, and sometimes in the way of requital, and instances of the usage of its verb in both of these manners occur in the Kur ii. 190. (Er-Rūghib, TA.) the first and third of the inf. ns. of *عَدَا*, mentioned above, occur in the Kur vi. 108 accord. to different readings (S, TA.) and [it is said that] *الْعَدَوَانُ* signifies *sheer, or unmixed, wrongful or unjust or injurious or tyrannical conduct*: (S) or, as some say, *the noist of [such conduct, i. e., of] *الْإِعْتِدَاءُ*, in strength, or deed, or state or condition*. (TA.) — And *عَدَا عَلَيْهِ* He acted corruptly towards him. (TA.) — And *عَدَى عُدِيَّ* He had his property stolen, and was wronged. (TA.) And *عَدَا عَلَى الْقَمَاشِ*, inf. n. *عَدَاةٌ* [said in the TA to be like *سَحَابٌ*, but in the CK *عَدَاةٌ*,] and *عَدَوَانٌ* and *عَدَوَانٌ* (K, TA,) but in the M written with damm and fet-h [i. e. *عَدَوَانٌ* and *عَدَوَانٌ*,] (TA,) said of a thief, *He stole the قَمَاشِ* [meaning goods, or utensils and furniture] (K, TA.) And *عَدَا فِي طَهْرِهِ* He stole what was behind him (A in art. *طهر*:) [or he acted wrongfully in respect of what was behind him. for *لِصِّ عَادِي طَهْرٍ* is expl. by the words *عَدَا فِي طَهْرِهِ فَسَرَقَهُ* [so that it app. means *A thief who has acted wrongfully in respect of what was behind one, and stolen it*. (O and K in that art.) — And *عَدَا عَلَيْهِ*, (K, TA,) inf. n. *عَدُوٌّ*, (TA,) signifies also *He leaped upon him, or it*. (K, TA.) — And *عَدَا*, (K,) or *عَدَا فِي*, (Mṣb,) aor. *يَعْدُو*, (Mṣb, K,) inf. n. *عَدُوٌّ* (S, Mgh, Mṣb, K) and *عَدَا* and *عَدُوٌّ* and *عَدَوَانٌ* and *تَعَدَّى*, (K,) signifies also *أَحْصَرَ* [i. e. *He ran; or rose in his running*]; (S, *K, TA;) said of a man and of a horse (TA:) or *he went a pace nearly the same as that termed *هَرَوَلَةٌ*, (Mṣb, TA,) not so quick, (TA,) or which is not so quick, (Mṣb,) as that termed *جَرِيٌّ*: (Mṣb, TA.) or *he went a pace less quick than *شَدٌّ* and more so than *مَسِيٌّ**: (TA in art. *سعى*.) or [he went quickly, or swiftly; for] *السرعة* signifies *the speed*: (Mgh:) [or rather he ran, whether gently or moderately or vehemently: that it often signifies *he ran vehemently*: that it often signifies *he ran vehemently* is shown by the prov. *أَعْدَى مِنْ سُلَيْكٍ* More vehement in running than Suleyk, who is said to have outstripped fleet horses; and by numerous exs.] and *اعتدى* signifies the same as *عَدَا*, denoting a quick pace. (TA in art. *هبط*.) — And [hence, perhaps,] *عَدَا الْبَاءُ*, aor. *يَعْدُو*, † *The water ran*. (TA.) — *عَدَاهُ عَنِ الْأَمْرِ*, (S, K,) inf. n. *عَدُوٌّ* and *عَدَوَانٌ*; as also *عَدَا* (K;) signifies *He, or it, diverted him; or turned him away, or back*; (S, K;) and *occupied him so as to divert him*; (K;) *from the thing, or affair* (S, K.) You say, *عَدَتْ عَوَادٌ*. (S, TA.) See *عَادِيَّةٌ*, voce *عَدَوَانٌ*; and see also the last sentence of the first paragraph of art. *عود*. — *عَدَانِي مِنْهُ* means *بَلَّغَنِي* [i. e., app., *Evil, or mischief, reached me from him, or it*]. (TA.) [See a signi-*

fication of 4] = **عَدَيْتُ لَهُ** signifies *I hated him, or it.* (ISd, K) = **عَدَا** is also a verb by which one makes an exception, with **مَا** [preceding it] and without **مَا** (S, K.) you say, **جَاءَنِي الْقَوْمُ مَا عَدَا زَيْدًا** [The people, or party, came to me, except Zeyd]; and **حَاوُونِي عَدَا زَيْدًا** [which means the like]; putting what follows it in the accus. case, the agent being implied in it. (S) [see this expl. in what has been said of **حَلَا** as used in the same manner.] accord. to MF, it is a verb when what follows it is put in the accus. case, and when what follows it is put in the gen. case, it is a particle, by common consent: (TA [and the like is said in the Mughnee, i. e., that it is similar to **حَلَا** in respect of the explanations there given of the different usages of this latter; but that Sb did not know it to have been used otherwise than as having the quality of a verb]) one says, **رَأَيْتُهُمْ عَدَا أَحَاكَ** and **مَا عَدَاهُ**, meaning *مَا حَلَا* [i. e. *I saw them, except thy brother*]; and sometimes it governs the gen. case without **مَا**: thus in the M: Az says, [as though regarding it as only a particle,] when you suppress [ما], you make it to govern the accus. case as meaning **إِلَّا** and you make it to govern the gen. case as meaning **سِوَى**. (TA.)

2. **عَدَاهُ** (S, K,) inf. n. **تَعْدِيَةٌ** (K,) *He made him, or it, to pass* [from a thing, or an affair, to another see 1, first sentence] (S, K) and *he made it to pass through, and go beyond*, syn. **أَنْعَدَهُ** (K.) — Hence **تَعْدِيَةُ الْفَعْلِ**, a phrase of the grammarians, [generally meaning + *The making the verb transitive*,] as in **رَبَّيْتُ فَأَخْرَجْتُهُ** [Zeyd went forth and I made him to go forth]. (TA.) — See also 1, first quarter, in seven places: — and again, in the latter half, in two places.

3. **عَادَاهُ** (K, TA,) inf. n. **مُعَادَاةٌ** (S, K, TA,) [He treated him, or regarded him, with enmity, or hostility.] the verb in this phrase is that of which the epithet is **عَدُوٌّ**, and the subst. is **عَدَاوَةٌ** (K, TA.) [It is perhaps from one of the three phrases next following]. — **عَادَى الشَّيْءَ** signifies *He was, or became, distant, or aloof, from the thing; or he made the thing to be, or become, distant, or aloof; syn. بَاعَدَهُ. (TA.) And you say, **فُلَانٌ لَا يُعَادِينِي وَلَا يُوَادِينِي**, meaning *لَا يُوَالِيْنِي* [app. *Such a one will not make me to be, or become, remote, or aloof, from him, nor will he comply with me.* but **يُوَادِينِي** properly signifies *he will not take from me the دِيَّةَ, or bloodwit*]. (TA.) And **عَادَ رَجُلٌ عَيْنَ** **الرَّضِ** *Draw away thy leg, or foot, from the ground.* (TA.) And **عَادَى الْبَعِيرَ** *He raised [partially] the furniture (consisting of the saddle and saddle-cloth) from contact with the camel [so as to render it bearable by him]*. (ISH, TA in art. غُلِقَ.) — **عَادَى شَعْرَهُ** *He took [something] from his hair: or he raised it, (K, TA,) in washing it: or he neglected it, and did not oil it, or anoint it: or he subjected it time after time**

to the purification termed وَضُوءٌ, and to washing. (TA) — **عَادَى الْوِسَادَةَ** *He folded the pillow.* (TA.) — **عَادَى الْقَدْرَ** *He lowered one of the three stones upon which the cooking-pot rested, in order that it (the pot) might incline upon the fire.* (TA.) — **عَادَى بَيْنَ الصَّيْدَيْنِ** (S, K,) inf. n. **عَدَاةٌ** (S, K) and **مُعَادَاةٌ** (K,) *He made a succession, of one to the other, between the two animals of the chase, (S, K,) by throwing down one of them immediately after the other, (S,) in one طَلْق [or heat].* (S, K.) Imia-el-Kays says, [describing a horse,]

* **فَعَادَى عَدَاءَ بَيْنَ تَوْرٍ وَنَعَجَةٍ** *
* **دِرَاكًا وَلَمْ يَنْصَحْ بِنَاءٍ فَيُعْسَلِ** *

[And he made a succession, of one to the other, between a wild bull and a wild cow, by running down one after the other in a single heat, overtaking uninterruptedly, and not breaking out with water (i. e. sweat) so as to become suffused therewith]. (S. [See EM p. 49]) In like manner also **عَادَى بَيْنَ رَجُلَيْنِ** means *The piercing, or thrusting, two men, one after the other, uninterruptedly.* (TA.) — And **عَادَيْتُهُ** [sometimes] signifies *I vied, or contended, with him in running, i. q. حَاصِرْتُهُ, from الحَصْرُ.* (A in art. حَضَرَ.)

4. **اعْدَى الْأَمْرَ** *He passed from, or beyond, another, to the thing, or affair* — so in the K (TA) But in the M it is said, **اعْدَاهُ الدَّاءُ** signifies *The disease passed from another to him* (TA.) And one says, **أَعْدَى فُلَانٌ فُلَانًا مِنْ حُلَّتِهِ**, or **مِنْ عِلَّتِهِ بِهِ**, or **جَرَّبَ** (S, TA,) i. e. *Such a one made somewhat of his natural disposition, or of a disease, or malady, that was in him, or of mange, or scab, to pass [from him] to such a one, [or infected him therewith; (see two exs., in a verse and a hemistich, cited in the first paragraph of art. جَنَى);] and عَادَاهُ بِهِ signifies the same: and **اعْدَى صَاحِبَهُ** *He made his companion to acquire the like of what was in him.* (TA) And **يُعْدَى** is said of the mange, or scab, &c., meaning *It passes from him that has it to another; (S, K,) and in like manner one says of a disease, يَتَعْدَى (Nh, TA.) but it is said in an explanation of a trad. **لَا يَتَعْدَى شَيْءٌ شَيْئًا** [i. e. *A thing (meaning disease) does not pass by its own agency to a thing*]. (S, TA) [Therefore] one says, of the mange, or scab, [or the like,] **اعْدَاهُ اللَّهُ** *God made it to pass from him that had it to one that was near to him, so that he became affected therewith.* (Mgh.) — One says also, of a man, **قَدَّ** **أَعْدَى النَّاسَ بَشَرًا** *He has made evil, or mischief, to cleave to men.* (TA.) — See also 1, near the middle, in two places. — **اعْدَاهُ عَلَيْهِ** *He aided, or assisted, him, (S, Mgh, Msh, K,) and strengthened him, (K,) against him; (S, Mgh, Msh, K;) and avenged him of him; (S, Msh;) namely, one who had wronged him.* (S, Mgh, Msh.) And **اعْدَاهُ** *He (a judge) heard his accusation against another, and commanded to bring his adversary.* (Mgh.) — **اعْدَاهُ** (S, Msh, K, TA,) namely, a horse, (S, TA,) and also a man, (TA,) [*He made***

*him to run, whether gently or moderately or vehemently — or, as sometimes used,] he made him, (K, TA,) or desired him, (S,) to go the pace termed حَضْرَ: (S, K, TA.) or he made him to go a pace nearly the same as that termed هَرَوَلَةٌ, (Mgh, TA,) not so quick, (TA,) or which is not so quick, (Msh,) as that termed جَرَى (Msh, TA [see 1, latter half.]) and **اسْعَدَاهُ** signifies the same (S.)*

5 see 1, first quarter, in two places: and see 4 — [Hence **تَعْدَى** said of a verb, *It was, or became, transitive*] — **تَعْدَى الْحَقُّ**: and **تَعْدَى عَلَيْهِ** see 1, second quarter, in two places. — **تَعْدَوْا** *They found milk, (K, TA,) which they drank, (TA,) and it rendered them in no need of wine (K, TA) so in the copies of the K; but correctly, of flesh-meat, as in the M. (TA.) — And They found pasture for their cattle, and it rendered them in no need of purchasing fodder.* (K, TA.) — And **تَعْدَى مَهْرَ فُلَانَةٍ** *He took, or received, the dowry, or bridal gift, of such a woman.* (K.)

6. **تَعَادَى الْقَوْمُ** *The people, or party, became affected, [or infected,] or smitten, (S, TA,) one with the disease of another, or one with the like of the disease of another (S) or died, one after another, (S, TA,) in one month, and in one year.* (TA.) And **تَعَادَتِ الْإِبِلُ** *The camels died in great numbers.* (TA.) — And **تَعَادَى الْقَوْمُ عَلَيَّ بَنَصْرِهِمْ** *The people, or party, came upon me consecutively with their aid, or assistance.* (TA.) — One says also, **تَعَادَى الْقَوْمُ** (S, K) from **الْعَدَاوَةُ** (S) meaning *The people, or party, treated, or regarded, one another with enmity, or hostility* (K.) — And **تَعَادَى مَا بَيْنَهُمْ** (S, K) *The case, or affair, that was between them became in a bad, or corrupt, state, (S,) or complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them.* (K.) — And **تَعَادَى الْمَكَانُ** *The place was, or became, dissimilar in its several parts; and uneven.* (TA.) And [hence] one says, **تَعَادَى الْوِسَادُ** *يُعْقَى وَجَعٌ مِنْ تَعَادَى الْوِسَادِ* i. e. [In my neck is a pain from the unevenness of the pillow from] the uneven place. (TA.) — And **تَعَادَى** *He, or it, was, or became, distant, remote, far off, or aloof, (S, K, TA,) عَنْهُ* from him, or it. (S, TA.) — **تَعَادَوْا** *They vied, competed, or contended for superiority, in going the pace termed الْعَدْوُ [meaning in running].* (K, TA.)

8: see 1, second quarter, in three places. — **الْإِعْدَاءُ** in supplication [to God] is *The exceeding the limits of the [Prophet's] rule, or usage, that has been transmitted from generation to generation.* (TA.)

10. **الِاسْتِعْدَاءُ** signifies *The asking, or demanding, of aid, or assistance, (Mgh, Msh,) and of vengeance, or avengement, (Mgh,) and of strengthening: (Msh;) and also the act of aiding, or assisting.* (Mgh) You say, **اسْتَعْدَاهُ** *He asked, or demanded, of him (i. e. the prince, or governor, or commander, S, Mgh, Msh) aid, or assistance, (S, Mgh, Msh, K,) عَلَيْهِ* against him, (S, Mgh, Msh,) namely, one who wronged him:

(Mgh, Mṣb) [or,] accord. to El-Khuwárezmee (who derives it from الْعَدِيّ signifying الرَّحَالَةُ (الَّذِينَ يَفْعَلُونَ) استعدى [or الْقَاصِي] استعدى means he asked, or demanded, of the judge, that he should make his foot-messengers to run in quest of his antagonist and to bring him, for the purpose of exacting from him his right, or due. (De Sacy's Chrest. Arab., sec. ed., iii. 100. [And an explanation similar to this, but not a similar derivation, is indicated in the Mgh by an explanation of عَدَاة, q. v.]) — See also 4, last sentence.

عَدَا, as a verb, or a preposition, or both, denoting an exception. see 1, last sentence.

فَعَلَ كَذَا عَدْوًا [q. v.]. — عَدْوًا means He did thus openly, or publicly. (TA.)

عَدْوٌ. see عَدَى: — and see also عَدَاءٌ.

عَدَى [or عَدَا] see عُدْوَةٌ, in two places: and عَاد, last sentence.

عَدَى see the next paragraph. — [It is also a pl. of عُدْوَةٌ, q. v.]

عَدَى The stones of a grave; as also عَدَى: (KL.) [i. e.] the broad stones with which the [oblong excavation called] لَحْدٌ is covered over (AA, TA:) or a thin stone with which a thing is concealed, or covered over, as also عَدَاءٌ; (K, TA;) the latter written in [a copy of] the M عَدَاءٌ, like سَحَابٌ; but [the former explanation seems to be the more correct, for] it is added in the K that one thereof is termed عَدْوٌ; and accord. to this, the word expl. above [or each of the two words expl. above] is a pl. (TA. [See also عُدْوَةٌ.]) — And Any piece of wood that is put between two [other] pieces of wood. (K, TA.) — See also عُدْوَةٌ, in two places and عَاد, last sentence: — and عُدْوَاءٌ. — and عَدَاءٌ. — [It is also a pl. of عُدْوَةٌ, which see in two places. —] And عَدَى is used as a prefixed n. for عَدَا as syn. with وَعَدَ. (Fr; S and L in art. وَعَد, q. v.)

عَدْوَةٌ [inf. n. un. of عَدَا. pl. عَدَوَاتٌ. — Hence the saying, السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَوَاتٍ, expl. voce بَدَاءٌ, in art. بَدُو. See another reading of this saying voce عَدَوَاتٌ. — [Hence also,] one says, لَهُ عَدْوَةٌ شَدِيدَةٌ He has a vehement run of the kind termed عَدْوٌ, inf. n. of عَدَا. (Mṣb) — عَدْوَةُ الْأَمْد means The extent of the eyesight. (TA.) And one says, هُوَ مَتَّى عَدْوَةُ الْقَوْسِ [app. meaning He, or it, is at the distance of a bow-shot from me]. (TA.) — See also عُدْوَةٌ. — عَدَايَا is used in poetry as a pl. of عَدَاة [app. عُدْوَةٌ, but in what sense is not shown]. (TA.)

عُدْوَةٌ and عُدْوَةٌ (S, Mṣb, K,) the former of the dial. of Kureysh and the latter of the dial. of Kays, (Mṣb,) and عُدْوَةٌ (K,) all mentioned by ISd, (TA.) The side of a valley; (S, Mṣb, K;) as also عَدَى; (K;) which last likewise signi-

fies [absolutely] a side, or lateral part or portion, and so عَدَى; (K, TA; [see both voce عَاد, last sentence,]) thus in the M, (TA,) and the pl. is عَدَاة; (K, TA;) or this last signifies [particularly] the sides of a valley, and so do عَدَى and عَدَى (TA) the pl. of عُدْوَةٌ and عُدْوَةٌ is عَدَاة and [of عُدْوَةٌ] also. (S.) — And عُدْوَةٌ signifies also An elevated place; and so عُدْوَةٌ (AA, S, K) pl. [as above, i. e. of both] عَدَاة and [of the former] عَدَاة [also] (K. [In some copies of the K, the latter pl. is written عَدَاة; in the CK عَدَاة; but it is correctly عَدَاة, as above, thus in my copies of the S, and perhaps عَدَاة may also be a pl., i. e. of عُدْوَةٌ, being thus written accord. to the TA in copies of the S.]) — And A place far extending (K, TA) mentioned by ISd. (TA) — See also عَدَاة. — [Reiske, as stated by Freytag, has expl. عُدْوَةٌ as signifying "Atrium, impluvium domus" but this the former has app. done from his having found عُدْوَةٌ erroneously written for عَدَاة.] — عُدْوَةٌ signifies also The kind of plants, or herbage, termed حَلَّةٌ; i. e., in which is sweetness. (TA.)

عُدْوَةٌ see عُدْوَةٌ, in three places: — and see also عَدَاة. — [Freytag states, as from the Deewán of the Hudhalees, that, accord. to some, it signifies A stone with which a grave, or a well, is covered: and that the pl. is عَدَاة: this latter, if correct, is a quasi-pl n. but perhaps it is correctly عَدَاة: see عَدَى, first sentence.] — عُدْوَةٌ [app. عُدْوَةٌ, or perhaps عُدْوَةٌ,] signifies Remote affairs (TA.)

عُدْوَى Mange, or scab, or other disease, that passes, or is transitive, from one to another; (S, K, TA,) a transitive disease; and such is said to be the جَرَبُ, and the نَرَسُ, and the رَمَدُ, and the حَصْبَةُ, and the حُدَامُ, and the وَبَاءُ, and the جُدْرَى. (Kull p. 250.) You say, لَا تَقْرَبْهُ مِنْهُ لَا عُدْوَى Do not thou bring him near to him, for in him is a disease such as the mange, or scab, that is transitive from one to another. (TK.) — And The transition of the mange, or scab, or other disease, from him that has it to another. (S, K, TA, TK.) the subst. from يَعْدُو said of the mange, or scab, expl. above, as meaning "it passes" &c. (Mṣb. [See 1, first quarter.]) It is said in a trad., لَا عُدْوَى شَيْءٌ, i. e. لَا يَعْدَى شَيْءٌ [A thing (meaning disease) does not pass by its own agency to a thing], (S;) or [lit.] there is no transition of the mange, or scab, or other disease, from him that has it to another. (TK.) — And i. q. قَسَادٌ [i. e. Badness, corruptness, unsoundness, &c.]. (K, TA. [In the CK erroneously written in this sense عُدْوَى; which, however, being an inf. n. of عَدَا in the phrase عَدَا عَلَيْهِ, q. v., may be correctly used as having the same, or nearly the same, meaning]) So in the saying, بِهِ عُدْوَى [In him, or it, is badness, &c.]. (TK.) — Also A demand that one makes upon a

perfect, or governor, [or judge,] to aid, or assist, him against him who has wronged him, i. e. to inflict penal retribution on him, (IF, S, Mṣb,) for his wrongdoing to him. (IF, Mṣb.) — And Aid, or assistance, against a wrongdoer, (S, Mgh, TA,) required of a judge, for the bringing into his presence the antagonist: and also applied to a signet, or a [sealed] piece of clay, given by the judge as a token to denote the summoning of him whose presence is required. (Mgh.)

عُدْوَاءٌ (S, K) and عَادِيَةٌ and عَدَاءٌ (K) Distance, or remoteness, (S, K, TA,) as also عَدَى, (Ham p. 377,) [or particularly] of a house, or an abode, or a dwelling. (S, TA.) [Hence,] one says, طَالَتْ عُدْوَاؤُهُمْ Their distance, or remoteness, one from another, and their separation, was, or became, long (TA.) — Also (i. e. the first and second and third words) Occupation, or business, that turns one away, or back, from a thing. (K, TA) or عُدْوَاءٌ signifies a custom, or habit, of occupation or business: (TA) and عُدْوَاءُ الشُّغْلِ, the hindrances, or impediments, of occupation or business. (S, TA) and one says, جِئْتَنِي وَأَنَا فِي عُدْوَاءٍ عَنْكَ i. e. [Thou camest to me when I was engaged] in an occupation that diverted [me from thee]. (so in one of my copies of the S.) the pl. of عَادِيَةٌ is عَوَادٌ: (TA.) عَوَادِي الدَّهْرِ means the accidents, or casualties, of time or fortune, that divert [or intervene as obstacles] by occupying or busying (S) and you say, عَوَادٌ عَدَتْ, [lit.] meaning Things, or events, turning away, or back, turned, or have turned, away, or back; [but this phrase, when followed by ذُوْن or نَبِيْن, I would rather render, simply, obstacles occurred, or have occurred,] (S, TA;) thus in the latter of two verses cited voce حَبٌّ. (S.) — عَوَادِي الدَّهْرِ means The shifting, and varying, of time or fortune. (TA.) — And عُدْوَاءُ السَّوْقِ What has severely affected, distressed, or afflicted, its sufferer, of the yearning, or longing, of the soul, or of longing desire. (TA.) — And عُدْوَاءٌ signifies also A مَرْكَبٌ [i. e. beast, or saddle, or thing on which one rides,] that is not easy: (K:) or, accord. to AS, a place where he who sits thereon is not in a state of ease: and one says, جِئْتُ عَلَى مَرْكَبٍ ذِي عُدْوَاءٍ i. e. [I came upon a beast, or saddle, &c.,] that was not easy: (S) and جِئْتُكَ عَلَى فَرْسٍ ذِي عُدْوَاءٍ, the last word imperfectly decl., i. e. [I came to thee upon a horse] that was not easy: (TA:) and جَلَسَ عَلَى عُدْوَاءٍ He sat upon an uneven thing or place; (M, TA,) the last word imperfectly decl., as is said by ISd. (TA.) — Also Dry, hard, land; (K, TA;) sometimes occurring in a well when it is dug; and sometimes it is stone, from which the digger turns aside: and one says, أَرْضٌ ذَاتُ عُدْوَاءٍ, meaning land that is not even, or plain; not easy to walk or ride or lie upon: or, as some say, it means a rough, rugged, place: or an elevated place upon which the camel lies down and then reclines thereon upon his side, having by his side a depressed place, which causes him to tend downwards, in consequence whereof he becomes in

the state termed *تَوْهَنٌ*, [weak, or languid, and unable to rise,] i. e. in the condition of extending his body towards the low place while his legs are upon the *عُدْوَاءَ*, which is the elevated, so that he is unable to rise, and dies. (TA.) — And [it is said that] *الْعُدْوَاءَ* also signifies *إِناخة قليلة* [app. *إِناخة قليلة*, meaning *A little, or brief, making of a camel to lie down upon the breast, as is done on the occasions of mounting and dismounting &c.*] (TA.)

عُدْوِيٌّ and *عُدْوِيٌّ* [are rel. ns. of which only the fem. forms are mentioned, in what here follows]. *عُدْوِيَّةٌ* and *عُدْوِيَّةٌ* are rel. ns. of *عُدْوَةٌ* as meaning “the kind of plants, or herbage, termed *حَلَّةٌ*,” the former reg. and the latter irreg.; and *عَوَادٍ* [pl. of *عَادٍ* or of *عَادِيَّةٌ*] is a possessive epithet [from the same], without the relative *ي*. [all are app. applied to camels, as meaning *Having for their pasture the plants, or herbage, called عُدْوَةٌ*, above mentioned. but it is immediately added,] and *عُدْوِيَّةٌ* and *عُدْوِيَّةٌ* applied to camels signify *that pasture upon the [plants called] حَمَضٌ*: (TA.) and *عَادِيَّةٌ* and [the pl.] *عَوَادٍ*, so applied, have this latter meaning accord. to the M and K: but accord. to the S, they are applied to camels as meaning *abiding among the [trees called] عَصَاهُ*, not quitting them, and not pasturing upon the *حَمَضُ*; and so is [the pl.] *عَادِيَّاتٍ*. (TA. in another portion of this art.) [See also *عَادِيَّةٌ*, in art. *عَدُو*.]

عُدْوِيٌّ, being a rel. n. of *عَدَاةٌ*, see in art. *وَعَدٌ*.

عُدْوِيَّةٌ The herbage of the *صَيْفٌ* [q. v., here app. meaning *spring*], after the departure of the *رَبِيعٌ* [q. v., here app. meaning *winter*]: (S, K.) it is applied to the young trees which then become green and are depastured by the camels. (S.) or, as some say, the [plants, or herbage, called] *زَيْلٌ* [q. v.]. (TA.) — And The young ones of sheep or goats. (K.) — And Female infants [of the age] of forty days; (K, TA, [in the CK, *نَاتٍ* is erroneously put for *بَاتٍ*];) but when their [hair termed] *عَقِيقَةٌ* has been cut off, this appellation is no longer applied to them: so says Lth, but Az pronounces him to have erred. (TA.) or it is with *ع* (K, TA) and *د*, both dotted, or only the former of them dotted, and one of them is called *عُدْيٌ* [or *عُدْوِيٌّ*, or *غُدْيٌ* or *عُدْوِيٌّ*]: thus in the M, and thus accord. to Az. (TA.)

عُدْوَانٌ [expl. in the S as signifying *Sheer or unmixed, wrongful or unjust or injurious or tyrannical conduct*,] is an inf. n. of *عَدَا* in the phrase *عَدَا عَلَيْهِ* [q. v.]; (ISd, Msb, K;) as also *عُدْوَانٌ*. (ISd, K.)

عُدْوَانٌ, applied to a wolf, (S, K,) means *يَعْدُو عَلَى النَّاسِ* [i. e. *That acts aggressively against men*]; (S, TA;) 2. q. *عَادٍ* [app. in this sense], (K, TA,) which occurs in a trad. applied to a beast of prey, (TA,) an epithet applied to a beast

of prey by the Prophet: (Mgh) one says *سَبَّحَ عَادٍ* and *سَبَّحَ عَادِيَّةً*. (Msb.) [In the S, immediately after the words *يَعْدُو عَلَى النَّاسِ*, it is added, and hence their saying, *ذُو عُدْوَانٍ وَذُو بَدْوَانٍ*, and thus I find the saying cited as from the S in arts. *عَدُو* and *بَدُو* of the PS but I think that *عُدْوَانٍ* and *بَدْوَانٍ*, here, are mis-transcriptions for *عُدْوَاتٍ* and *بَدْوَاتٍ*, as I find them written in my copies of the S and TA in the arts. above mentioned: see *عُدْوَةٌ*, above; and see *بَدَا* in art. *بَدُو*, where it seems to be clearly shown that *بَدْوَاتٍ* is correct, as pl. of *بَدَا*.] — Also, (S, K, and Ham p 81,) and *عَدَاةٌ*, (Mgh, Msb, K, and Ham ubi suprà,) *That runs vehemently, or much*; (S, Mgh, Msb, K;) 2. q. *كَيْفَرُ الْعَدُوِّ*, (S, TA,) or *كَيْفَرُ الْعَدُوِّ*, (Ham;) applied to a horse. (Mgh, and Ham.) [and to a man] *الشَّدِيدَةُ*, in the K, is a mistake for *الشَّدِيدَةُ*, meaning *الشَّدِيدُ الْعَدُوُّ*. (TA.)

عَدَا an inf. n. of *عَدَا* in the phrase *عَدَا عَلَيْهِ* [q. v.]. (S, Mgh, Msb, K.) — And, as also *عَدَاةٌ*, *A single طَلَقٌ* [or *heat*; i. e., *a single run, at once, to a goal, or limit*], (K, TA,) of a horse. (TA.) — And *عَدَاةٌ كُلِّيَّةٌ*, (S, K,) as also *عَدَاةٌ*, (K, TA,) [the latter written in the CK *عَدَاةٌ*, but] the former is with the lengthened *ا* and the latter with the shortened *ا*, (TA,) and *عَدْوَةٌ* and *عُدْوَةٌ* and *عُدْوَةٌ*, (K,) signify *طَوَارَةٌ*, (S, K,) i. e. [The equal, of anything, in breadth and length; or] *what is coextensive with anything in its breadth and its length*. (S, TA.) One says, *لَزِمْتُ عَدَاةَ الطَّرِيقِ*, or *الطَّرِيقِ*, or *الحَبْلِ*, meaning *طَوَارَةٌ* [i. e. *I kept to the tract coextensive in its breadth and its length with the road, or the river, or the mountain*]. (TA.) — See also *عُدْوَةٌ*, first and third sentences. — And see *عُدْيٌ*, and *عُدْوَةٌ*.

عَدَاةٌ: see the next preceding paragraph: — and see also *عُدْيٌ*.

عَدُوٌّ An enemy, contr. of *وَلِيٌّ*, (S,) or of *صَدِيقٌ*, (K,) or of *صَدِيقٌ مُوَالٍ*; (Msb;) an epithet, but resembling a subst.: (S.) [and (like our word “enemy” in military parlance) *a hostile party*: for] it is used alike as sing. and pl. and masc. and fem.; (Msb, K;) as is said in the “*Muk-taṣar el-Eyn*”: (Msb;) but sometimes it is dualized and pluralized and feminized: (K:) the pl. is *أَعْدَاءٌ*; (S, Msb, K;) and the pl. of *أَعْدَاءٌ* is *أَعْدَاءٌ*; (Msb, K;) and *عُدْيٌ* and *عُدْيٌ* are also pls. of *عَدُوٌّ*; (S, Msb, K;) [each improperly termed in the K *أَسْمُ جَمْعٍ*; for *يَعْلٌ* and *فَعْلٌ* are measures of pls., not of quasi-pl. ns.]; the former said by ISk to be the only pl. of this measure among epithets; (S, Msb;+) and *عَدَاةٌ*, with *ḍamm* and with *ة*, is another pl; (Th, S, Msb;) and is pl. of *عَادٍ*, (K, TA,) which is *syn. with عَدُوٌّ*; (S, K, TA;) as in the saying of

a woman of the Arabs, *أَشْمَتَ رَبُّ الْعَالَمِينَ عَادِيكَ*, [May the Lord of the beings of the universe make thy enemy to rejoice at thy affliction]. (S, TA.) the fem. form of *عَدُوٌّ* is *عَدُوَّةٌ*, (S, Msb,) which is said by Az to be used when the meaning of an epithet is intended (Msb) it is said by ISk, (S, TA,) and in the “*Bari*,” (Msb,) that there is no instance of the measure *فَعُولٌ* in the sense of *فَاعِلٌ* but its fem. is without *ة*, except *عَدُوَّةٌ*, (S, Msb, K,) in the phrase *هَذِهِ عَدُوَّةُ اللَّهِ* [This woman is the enemy of God]. accord. to Fr, *عَدُوَّةٌ* has the affix *ة* to assimilate it to *صَدِيقَةٌ*; for a word is sometimes formed to accord with its contr. (S, TA.) AZ says that he heard certain of the tribe of ‘Okeyl say, [of some women,] *عَدْوَاتُ اللَّهِ* and *وَلِيَّاتُ اللَّهِ* and *أَعْدَاؤُهُ* [i. e. *They are the friends of God and the enemies of God*]. (Msb) [The pl.] *عُدْيٌ* signifies also *Persons distant, or remote, one from another*. (ISd, K, TA.) and (K) *strangers, or foreigners*. (ISk, S, K, TA.) and *such as are distant, or remote, in respect of relationship; or not relations* (TA.) as well as *enemies*: (M, TA.) *كَأَلْعَدَاةٍ*, which is added in the K after *وَالْعُرْبَاءَ*, should be *وَالْأَعْدَاءَ*. (TA.)

عُدْيٌ is a pl. [or rather a quasi-pl. n.] of *عَادٍ*, q. v. (S, TA.)

عَدَاوَةٌ Enmity, or hostility; (S, K, TA;) like *مُعَادَاةٌ* [inf. n. of *عَادَ*, q. v.]. (TA.)

عَدَاةٌ: see *عُدْوَانٌ*, last sentence.

عَادٍ [act. part. n. of *عَدَا*, q. v. — As such particularly signifying] *Acting wrongfully, unjustly, injuriously, or tyrannically; transgressing, or exceeding the proper limit*: (Msb, TA.) pl. *عَادُونَ*. (Msb.) Hence the saying, *لَا أَشْمَتَ اللَّهُ بِكَ عَادِيكَ* [May God not make to rejoice at thy affliction] him who acts wrongfully to thee. (TA.)

[And hence the phrase *لَيْسَ عَادِي طَبَرٍ*, expl. in art. *طَبَرٌ*] See also *عُدْوَانٌ*. And see *عَدُوٌّ*, with which it is syn. — Also *Seizing, or carrying off, by force; or snatching at unawares*. (TA.) And *العَادِي* signifies [particularly] *The lion*; (K, TA;) because of his injuriousness, and his seizing men and making them his prey. (TA.) — *عُدْيٌ* is a pl. of *عَادٍ*, [or rather a quasi-pl. n.,] like as *عَزْيٌ* is of *عَازٍ*; as such signifying *Runners upon their feet*. (S, TA:) or *a company of men*, (K, TA,) in the dial. of Hudheyl, (TA,) *that run to the fight* (K, TA) and *the like*: (TA:) or the *first, of the footmen, [or foot-soldiers,] that charge, or assault*; (K, TA,) because they run quickly: (TA:) like *عَادِيَّةٌ*, (K, TA,) of which the pl. is *عَوَادٍ*, (TA,) in both senses: or thus signifies the *horsemen*; (K, TA;) i. e. the *first, of the horsemen, that charge, or assault, in a hostile, or predatory, incursion, especially*; (TA;) or *horses making a hostile, or predatory, incursion*; and hence [the pl.] *العَادِيَّاتِ* in the Kūr c. 1. (TA in

the supplement to this art.) And accord. to El-Khuwārezmee, عَدِي particularly signifies The foot-messengers of the sovereign, and of the judge, who are made to run in quest of one against whom an accusation has been made, and to bring him, for the purpose of exacting from him the right, or due, of his accuser. (De Sacy's Chrest. Arabe, sec. ed., III. 100.) = عَادِي الْعَوَادِي, a phrase used by a poet, is expl. by IAar as meaning The hardest, or most pressing, or most severe, of occupations that turn one away, or back, from a thing. (TA.) = See also عَاد and its fem. عَادِيَّة voice عَدَوِيَّ = طَرَفَاهُ عَادِيَا اللُّوْحِ signifies [The two extremities, or two sides, of the tablet or the like]; (K, TA.) each of them being called عَادِي [i. e. عَادِي اللُّوْحِ, or a mistranscription for عَاد], like عَدِي [i. e. عَدِي or عَدِي, both mentioned above, voce عَدُوَّة, as meaning, absolutely, a side, or lateral part or portion]. (TA.)

عَادِيَّة [fem. of عَاد, q. v. = As a subst., it signifies] Wrongdoing, injustice, injuriousness, or tyranny; and evil, or mischief, (S, TA.) as in the saying فَلَانٌ عَادِيَّةٌ [I repelled, or have repelled, from thee the wrongdoing &c., and the evil, or mischief, of such a one] (S.) it is an inf. n. [or rather a quasi-inf. n.] like عَاقِبَةٌ and signifies also sharpness, or hastiness, of temper; and anger. (TA.) Also The harm, or hurt, of poison. (Har p. 304.) = See also عَدَوِيَّة, in three places. = عَوَادِي الْكُرْمِ, (K, TA.) of which عَادِيَّة is the sing., (TA.) signifies The grape-vines that are planted at the feet, or roots, of great trees. (K, TA.)

أَعْدَى [a noun denoting the comparative and superlative degrees, and having several different significations]. أَعْدَى مِنَ الْحَرْبِ More transitive, or wont to pass from one to another, than the mange, or scab, is a prov. (Meyd.) And أَعْدَى مِنَ التَّوْبَانِ is another prov., having a similar meaning [i. e. More wont to pass from one to another, or, as we commonly say, more catching, than yawning]; (Meyd.) for when a man yawns in the presence of others, they become affected as he is. (TA in art. تَاب.) — أَعْدَى مِنَ الذُّبِّ is also a prov., and may mean More wrongful, or more inimical, or more vehement in running, than the wolf. (Meyd.) أَعْدَى مِنْ سَلِيكَ, another prov., (expl. in the latter half of the first paragraph,) is from الْعَدُو. (Meyd.) — هُوَ أَعْدَى شَيْءٍ [app. meaning It is the most effectual thing to aid, or assist, or to avenge; أَعْدَى in this case being irregularly formed from the augmented verb in the phrase أَعْدَاهُ عَلَيْهِ. (TA in art. ادو. see أدَى in that art.)

تَعَاد Uneven places, (K, TA.) dissimilar in their several parts: occurring in this sense in a trad. (TA.) As mentions the saying عَلَيَّ نَمَتْ مُتَعَادٍ meaning [I slept upon] a place dissimilar in its several parts; uneven: and هَذِهِ أَرْضٌ مُتَعَادِيَّةٌ This is land having in it burrows,

and [trenches, or channels, such as are termed] لَحَاقِقِ. (S, TA.)

مَا لِي عَنْ فَلَانٍ مَعْدِي means There is not for me any going beyond such a one to another, nor any stopping short of him. (S.)

مَعْدُو see what next follows.

مَعْدُو and فَلَانٌ مَعْدِي عَلَيْهِ (S, K+) mean [Such a one is] treated wrongfully, unjustly, injuriously, or tyrannically (K) the مَعْدِي in مَعْدِي is substituted for و because the latter [in this case] is deemed difficult of utterance. (S.)

مُتَعَادٍ; and its fem., with ة: see تَعَادٍ.

عذب

1. عَذَبَ (S, O, Mṣb, K, TA.) aor. ʔ, (TA.) inf. n. عَذْوَةٌ, said of water, (S, O, Mṣb, K, TA.) [and app. of wine or other beverage, and of food, (see عَذَبَ)] It nas, or became, sweet. (S, O, TA.) or it was, or became, easy and agreeable to be drunk or swallowed. (Mṣb) [See also 12 — Freytag has also assigned to it a meaning belonging to أَعْدَبَ, q. v.] = عَذَبَ see 4, in two places = And see also 2, last sentence. = [عَذَبَ, inf. n. عَذَبٌ, is mentioned by Golius as signifying “ Quisquilius aut lente palustri obducta fuit,” and in a similar manner by Freytag; by both as said of water, and as on the authority of the K: but I find, in the K, no ground for this, except an explanation of عَذَبَ, q. v., of which ISd knew not a verb.]

2. عَذَبَهُ, inf. n. تَعَذَّبَ, He punished, castigated, or chastised, him (S, O, Mṣb, K.) [and he, or it, tormented, or tortured, him] originally, he beat him: then, he punished him in any painful manner. (Mṣb.) It is said in a trad., إِنَّ اللَّهَ يَعْذِبُ بِكَأْ أَهْلِهِ عَلَيْهِ [Verily the dead will be punished for his family's weeping for him]. the reason of which is probably this; that the Arabs used to charge their families to weep and wail for them; therefore the dead is obnoxious to punishment for his having done this. (IAth, TA.) And the verb is used metaphorically in relation to that which has not sensation: a poet says,

* لَيْسَتْ بِسَوْدَاءَ مِنْ مَيِّثَاءَ مُظْلِمَةٍ *
* وَلَمْ تُعَذَّبْ بِإِدْنَاءٍ مِنَ السَّارِ *

[It (app. wine) is not black, from Meythā, dark-coloured; nor has it been mulled (such seems to be here the meaning of the verb) by being put near to fire, or by being boiled]. (L, TA.) [See also مُعَذَّبَةٌ] — See also 4, in two places. = عَذَبَ سَوَطَهُ, and هَذَبَهُ, [perhaps a mistranscription for عَذَنَهُ, for accord. to Golius, this last and the first here mentioned are expl. by Z in the sense here following,] He put an علاَقَةٌ [i. e. an عَذَبَةٌ] to his whip. so in the A. (TA.)

4. عَذَبَ الْقَوْمَ The people, or party, became in the condition of having sweet water. (K, TA.) [Freytag has erroneously assigned this meaning to

عَذَبَ.] = And عَذَبَ (O, TA.) inf. n. عَذَابٌ, (K, TA.) He abstained, or desisted, (O, K, TA.) from a thing; (TA.) and, (K, TA.) in like manner followed by عَنْ, (TA.) he left, quitted, or relinquished, (K, TA.) a thing: (TA.) and استعذَبَ (K, TA.) likewise followed by عَنْ, (TA.) signifies the same. (K, TA.) and عَذَبَ (K, TA.) as inf. n. of عَذَبَ (MF, TA.) signifies the abstaining, &c., (K, MF, TA.) from a thing: and [particularly] the abstaining (of a man, and of an ass, and of a horse, TA.) from eating, by reason of intense thirst, (K, TA.) being neither fasting nor breaking fast, (TA.) and so عَذُوْتُ as inf. n. of the same verb. (MF, TA.) = And عَذَبَهُ (S, O.) inf. n. عَذَابٌ; (K,) and عَذَبَهُ (O.) inf. n. تَعَذَّبَ; (K,) and عَذَنَهُ (O.) inf. n. عَذَبٌ; (K,) He prevented, hindered, withheld, restrained, or forbade, him, (S, O, K,) from [doing] the thing, or affair. (S, O.) One says, أَعَذَبْتُ نَفْسَكَ عَنْ كَذَا Withhold, or restrain, thyself from such a thing. (S, O.) = عَذَبَهُ [He deprived it of its عَذَبَ; i. e.] he removed from it, (S, O, K,) namely, water, (K,) or a watering-tough, or tank, (S, O,) the floating particles that were upon it, (S, O,) or its [green substance termed] طَحْلُبُ, (K,) or both of these. (TA.) and تَعَذَّبَ [in like manner] signifies the removing of what is termed عَذَب. (Bd in ii. 6.)

8. عَذَبَتْهُنَّ He made [the] two ends (عَدَتَيْنِ) of his turban to hang down behind. (O, K, TA.)

10. اسْتَعَذَبَ الْمَاءَ He reckoned, or esteemed, the water sweet. (O, Mṣb, TA.) — And He sought sweet water: you say, اسْتَعَذَبَ لِأَهْلِهِ he sought sweet water for his family. (TA.) — And He drank the water sweet (TA.) — And He drew sweet water. (S, O, K.) One says, يُسْتَعَذَبُ لِفُلَانٍ مِنْ بئرٍ كَذَا i. e. [Sweet water] is drawn for such a one from such a well. (S, O.) — And اسْتَعَذَبَ لَهُ الْمَاءَ He brought to him sweet water. (TA.) = See also 4.

12. اعذوب, like اِحْلُوْنِي, said of water, It was, or became, sweet, [like عَذَبَ,] or very sweet. (Lb, TA.)

عَذَبٌ Sweet water: (S, O:) or water, (Mṣb,) or wine, or beverage, and food, (K,) that is easy and agreeable to be drunk or swallowed. (Mṣb, K.) pl. عَذَابٌ (O, Mṣb, TA.) and عَذُوْبٌ. (TA.) You say رَكِيَّةٌ عَذْبَةٌ [A well of sweet water] and مَاءٌ عَذْبٌ [sweet water] and also مَاءَةٌ عَذْبَةٌ [a sweet water]: and مَاءٌ عَذَابٌ [sweet water or waters], using a pl. epithet in this last case because مَاءٌ is a coll. gen. n., of which مَاءَةٌ is the n. un. (TA.) And Aboo-Heyyeh En-Nemeree says, describing water,

* لَهُ عَلَلٌ بَيْنَ الْإِجَامِ عَذُوْبٌ *
[Having sweet water permeating amid the reed-beds, or the thickets]: he uses عَلَلٌ as a coll. gen. n., and therefore pluralizes the epithet. (L,

TA) — One says also *عَذَابُ التَّيَّابِ* + [Women sweet in respect of the front teeth]. (A.) — And *عَذَبُ اللِّسَانِ* + [Verily he is sweet in respect of the tongue]; likening his tongue to the water that is termed *عَذْب*. (Lh, TA) = Also *A sort of trees*; (K, TA,) the same that is called *عَذْب* [q. v.]. (TA)

عَذْب, (S, O, K,) [a coll. gen. n.] of which, in all its senses, the n. un. is *عَذْبَةٌ*, (K, TA,) *Motes, or particles of rubbish or the like*, (S, O, K, TA,) *floating upon water* (TA) [In this sense, it is said in the S and O that *عَذْبَةٌ* is its sing. or n. un.] One says *مَاءٌ دُوَّ عَذْبٍ* *Water abounding with such motes or partules*. (S, O. See also *عَذْبٌ*) And *عَذْبَةٌ* has the same meaning as the n. un. of *عَذْبٌ* in this sense (K) and signifies likewise, as also *عَذْبَةٌ* and *عَذْبَةٌ*, (L, K,) this last mentioned by IAAr, (L,) [the green substance called] *طُحْلُبٌ* (L, K, TA) and *عَرْمَصٌ* and the like, (L, TA,) or *طُحْلُبٌ* and *دُمٌّ*, *floating upon water*. (TA.) — And *What comes forth next after the fetus from the womb*. (O, K.) = Also *A sort of trees*, (AHn, O, K,) of the shrub-kind. (AHn, O) the same that is called *عَذْبٌ*. (TA.) = And *The pieces of rag that women hold when wailing for the dead*, as also *مَعَادِبٌ*, (O, K,) pl. of *مَعْدَبَةٌ* [or probably *مَعْدَبَةٌ*, like its syn. *مِثْلَةٌ*, originally *مِثْلَةٌ*], or, accord. to AA, an anomalous pl. of [the n. un. of *عَذْبٌ*, i. e.] *عَذْبَةٌ*. (O.) one of such pieces of rag is also called *مَعْوَرٌ*, as well as *عَذْبَةٌ*. (TA.) — And *Straps, or thongs*: (S, O) or the *extremities thereof*; as also *عَذَبَاتٌ*. (TA) So in the saying of Dhu-r-Rummeh, (S, O, TA,) describing dogs of the chase, (O.)

* *عُضْفٌ مِهْرَتُهُ الْأَشْدَاقِ صَارِيَةً* *
* *مِثْلُ السَّرَاحِينِ فِي أَعْنَاقِهَا الْعَذْبُ* *

[Having pendulous ears, wide in the sides of the mouth, habituated to the chase, resembling wolves, with straps, or thongs, or the extremities thereof, upon their necks]. (S, O, TA) — Also, (K,) or *عَذْبَةٌ*, in this and other senses following, (S, O, Msh, &c.) [the former evidently wrong, the latter (as is said in the K) being its n. un. in all its senses.] *The string with which a balance, or pair of scales, is raised*. (S, O, Msh, K.) — And *The end, or extremity, of a whip*; (Mgh in art. *ثَمَرٌ*, and Msh;) its *tail*; also called its *تَمَرَةٌ*: (Mgh ubi suprâ.) or its *عِلَاقَةٌ*, (TA in the present art.,) which means the [suspensory] *thong in the handle thereof*: (TA in art. *عَلَقَ*;) or [it may have both of these significations, for it is said that it is] *one of the عَذَبَاتِ* of a whip. (S, O.) — *The end, or extremity of anything*. (A, K.) — *The extremity of the tongue*; (S, O, Msh;) its [tip or] *narrow extremity*: (TA:) pl. *عَذَبَاتٌ*. (Msh) One says, *الْحَقُّ عَلَى عَذَبَاتِ أَلْسِنَتِهِمْ* [Truth is on the tips of their tongues]. (A, TA.) — *The extremity of the penis of a camel*: (ISd, K, TA.) or the *extremity of a camel's penis* *thin*

in the fore part. (TA.) — *The part that hangs down of the [thong called] شَرَاكٌ [q. v.] of a sandal*. (O, TA. [See also *دُرَّانَةٌ*]) — *A piece of skin which is hung behind the hinder part of the [camel's saddle called] رَحْلٌ*, (O, K,) or *مُؤَخَّرَةٌ*, (O, K,) from its upper portion, (O,) also termed *دُرَّانَةٌ* (TA in art. *ذَابٌ*) — And *عَذْبٌ* [accord. to the TA, but correctly *عَذْبَةٌ*, (see 8,)] *The portion [i. e. end] of a turban, that is made to hang down between the shoulders* (TA) — And the same, [correctly *عَذْبَةٌ*, as is shown by what follows,] *A piece of rag [or strip of linen or the like, called in French cravate,] that is bound upon the head of a spear*. (TA) One says, *حَقَّقْتُ عَلَى رَأْسِهِ حُرُقَ الْأَلْوِيَةِ* [The cravates fluttered over his head]. (A) — And *عَذْبَةٌ* signifies also *A branch of a tree*, (S, O, Msh,) and so *عَذْبَةٌ*. (TA.)

عَذْبٌ (K, TA) and *دُوَّ عَذْبٍ* (TA) *Water overspread by [the green substance termed] طُحْلُبٌ* (K, TA) or *abounding therewith, and with motes, or particles of rubbish or the like*. (TA) [or the latter signifies as expl. before: see *عَذْبٌ*, third sentence] *عَذْبٌ* is thought by ISd to be a possessive epithet, [meaning *دُوَّ عَذْبٍ*,] because he found no verb belonging to it (TA.) = *عَذْبٌ* is also syn. with *عَظْبٌ* meaning *A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert*. (TA in art. *عَطَبٌ*)

عَذْبَةٌ: see *عَذْبٌ*. = Also *A certain tree, that kills camels*, (O, K, TA,) *if they eat thereof*. (TA.) — And *A well-known medicine*. (K, TA [In some copies of the K, *دَاءٌ*, or “disease,” is put for *دَوَاءٌ*, accord. to the TK, as observed by Freytag.]

عَذْبَةٌ, and its pl. *عَذَبَاتٌ*: see *عَذْبٌ*, in nine places. — The pl. above mentioned signifies also *The legs of a she-camel*. (TA)

عَذْبَةٌ: see *عَذْبٌ*, fourth and last sentences. = Also *What is taken forth from طَعَامٌ [i. e. wheat, or corn in general,] and thrown away*; (Lh, K, TA,) being the *worst thereof*; also termed *عَذْرَةٌ*. (Lh, TA in art. *عَذَرَ*.) = And *Pasturage, or herbage*: so in the phrase *مَاءٌ مَا يَبِ عَذْبَةٌ* (O,) or *مَاءٌ لَا عَذْبَةَ فِيهِ* [Water where is no pasturage, or herbage]. (TA.) — It is also expl. in copies of the K as signifying, with the article, *مَا أَحَاطَ مِنَ الدَّرَةِ* but the right explanation is *بِالدَّبَرَةِ* [app. meaning *The ridge of earth that surrounds a sown piece of ground to retain the water for irrigation* (see *دَبَرٌ*)] as in the M and L &c. (TA.)

عَذْبِيٌّ, (thus in my copies of the S,) or *عَذْبِيٌّ*, (O, K, TA,) with the pointed *ذ*, accord. to AA, mentioned in the T in art. *عَدَب*, as written with the unpointed *د*, and here said in the K to be syn. with *عَذْبِيٌّ*, (TA,) *Generous in natural dispositions*. (AA, S, O, TA.)

أَصَابَهُ عَذَابٌ عَذِيبٌ, (O, K, TA,) with *kesr* to the *ع* and *fet-h* to the *د*, (O, TA,) like *بَلَعِينَ*, (K, TA, in the CK *عَذِيبٌ* like *بَلَعِينَ*), and *أَصَابَهُ الْعَذْنُونُ*, (O, TA,) [May the punishment that will not be remitted befall him, or] may his punishment not be remitted (O, K, TA.) so says Ibn-Buzuj. (O, TA)

عَذَابٌ Punishment, castigation, or chastisement, [01] such as serves to give warning to others than the sufferer, or to restrain the offender from repeating the offence; syn. *عُقُوبَةٌ*, (S, O,) or *نَكَالٌ*: (K, and Ksh and Bd in n 6) so termed from *عَذَبَ* “he prevented” &c.; because it prevents the person punished from returning to the like of his offence, and prevents others from doing the like of that which he has done (MF, TA:) [it generally signifies any corporal punishment.] and, by an extension of the original signification, any [infliction of] *pain that disgraces, or puts to shame*. (Ksh and Bd ubi suprâ) originally, *beating afterwards used to signify any painful punishment*. [torture; or torment:] and metaphorically applied to *an affair, or event, that is difficult, distressing, afflicting, or troublesome*; whence the saying, *السَّعَرُ قِطْعَةٌ مِنَ الْعَذَابِ* [Travel is a portion of that which is difficult, &c.; or of torment]. (Msh) in the Kur xxiii. 78, it means *hunger, or famine*. (Zj, O, TA:) the pl. is *أَعْدَابٌ*: (Zj, K, TA) the author of the K says in art. *نَهَارٌ* [voce *نَهَارٌ*] that it has no pl.: [and it seems to be doubted whether it have a pl. because it is properly an inf. n. though its verb in the un-augmented form is not used:] but MF observes that if it be a name for that whereby one is prevented [from repeating an offence], as hunger, or famine, agreeably with what Zj says, there is no reason why it should not have this pl. (TA.)

عَذُوبٌ: see *عَذِيبٌ*, in seven places.

عَذَابَةٌ The womb; thus mentioned by Az, on the authority of El-Mundhree and AHeyth, with the pointed *ذ*; (O, TA,) i. q. *عَذَابَةٌ*. (K, TA.)

عَذِيبٌ and *عَذُوبٌ*, applied to a horse or the like, &c., (S, O,) *Such as is standing still, or stopping from fatigue*, (قَائِمٌ, S,) *that will not eat nor drink*: (S, O:) or *abstaining, or that abstains, from eating, by reason of intense thirst*; (K, TA;) applied to a man, and an ass, and a horse: but Az says that the assertion respecting these two epithets that they signify [a horse, &c.] *that neither eats nor drinks* is more correct than the assertion respecting *عَذُوبٌ* that it signifies [one] *that abstains from eating by reason of his thirst*: also, that *عَذِيبٌ* signifies any animal, but generally a horse and a camel, *that will not eat anything*: accord. to Th, this and *عَذُوبٌ* signify a horse or the like *standing still, or stopping from fatigue*, (قَائِمٌ,) *that raises his head, and will not eat nor drink*; and the former, *that passes a night without eating anything*: (TA.) the pl. of *عَذِيبٌ* is *عَذُوبٌ*, like as *سَجُودٌ* is a pl. of *سَاجِدٌ*: and the pl. of *عَذُوبٌ* is *عَذْبٌ*, and, accord. to

Bk. I.

[Until the end of the year: then the name of
peace be on you both: for such as weeps a whole

year has become excusable]. (§, O.) You say also, *أَعَذَّرْتُ عِنْدَ السُّلْطَانِ* I got excuse of the Sultan [or ruling power] (TA.) — And He manifested an excuse (K, TA.) in which sense, *عَذْرٌ* is said to be its inf. n., as well as *إِعْذَارٌ*; but the former is correctly a simple subst. (TA.) And He pleaded that by which he should be excused. (TA.) [See also 8.] — He did that by which he should be excused. (TA.) — He did that in which he should be excused. hence the saying of Zuheyr,

سَمِعْتُمْ أَرْمَاحًا أَوْ سَعْدِيرَ

[Our spears shall prevent you, or shall defend you,] or we will do that in which we shall be excused (§, O: but in the latter, *وَتَمَعُّرٌ*). — And He exceeded the usual bounds, (A, Mgh, O,) or went to the utmost point, (TA,) in excuse, (A, Mgh, O, TA,) i. e. in being excused. (A.) So in the saying *أَعَذَّرَ مَنْ أَعَذَّرَ مَنْ أَعَذَّرَ* [He exceeds the usual bounds in rendering himself excused who warns]. (A, Mgh, O. [See also above, third sentence.]) And it is said in a trad., *لَقَدْ أَعَذَّرَ اللَّهُ إِلَى مَنْ بَلَغَ مِنَ الْعَمْرِ سِتِينَ سَنَةً* [app. meaning Verily God hath freed himself from the imputation of injustice to an extraordinary degree, or to the utmost point, to him who hath attained sixty years of age.] i. e. He hath left him no plea for excuse [for his sins], since He hath granted him respite for all this length of time and he hath not excused himself. (TA. [As *اعذر* is here followed by *إِلَى*, I do not think that this explanation is meant to show that the *ل* has a privative effect, and that the verb signifies “he deprived of excuse”]) — [Hence,] He exerted himself, acted vigorously, took extraordinary pains, or exceeded the usual bounds, [so as to render himself excused,] (§, O, Msh, K, TA.) *فِي الْأَمْرِ* in the affair; (§, O, Msh;) as, for instance, in eating, in relation to which it occurs in a trad., wherein one is enjoined to do so when eating with others, [app. meaning with guests and with a host,] such having been the custom of the Prophet; for, when he ate with others, he was the last in eating. (TA.) [Hence also,] *أَعَذَّرْتُ إِلَيْكَ* I took extraordinary pains, or exceeded the usual bounds, in exhortation and precept to thee. (TA.) — And He was remiss, wanting, deficient, or defective; he fell short, or did less than was incumbent on him; feigning (*يُرِي*) [in the CK, erroneously, *يُرِي*] that he was doing the contrary as though the verb bore two contrary significations. (K.) [See also 2.] — Also *أَنْصَفَ* (O, K.) you say, *أَعْذِرْنِي مِنْ هَذَا* i. e. *أَنْصِفْنِي مِنْهُ* [Give thou me, or obtain for me, my right, or due, from this person]: and hence the saying of the Prophet to Abou-Bekr, respecting 'Aisheh, *أَعْذِرْنِي مِنْهَا* [Obtain thou for me my right, or due, from her if I discipline her, or chastise her]: (O.) or this means undertake thou to excuse me [for my conduct to her &c.]: (TA.) and the Arabs say, *أَعَذَّرَ فُلَانٌ مِنْ نَفْسِهِ* [Such a one became bound to render an excuse for his conduct to himself; (see *عَذِيرٌ*)] meaning such a one was destroyed by himself. (Yoo, TA.) — As signifying He circumcised: see 1, latter half. It is said in a trad.,

كُنَّا إِعْذَارَ بَوْمٍ وَاحِدٍ, meaning We were circumcised in one day. (TA.) — Also † He made a feast on the occasion of a circumcision, (AZ, Msh, K, TA.) *لِلْقَوْمِ* for the people, or party (K) he prepared such a feast from the same verb signifying “he circumcised.” (TA.) [See also 2: and see *إِعْذَارٌ* as a subst.] — *اعذر العرس* and *اللحمار*: see 1, latter half, in five places. — And *أَعَذَّرَ عَنِّي بَعِيرُكَ* see 2, near the end — *أَعَذَّرَ عَلَيَّ نَصِيكَ* Make a mark upon thy share. (O.) — *اعذر في ظهره* He beat him (O, K) with whips (O) so as to make a mark, or marks, upon his back. (O, K.) And *أَعَذَّرَ مَتْنَهُ* He beat him so that he made the beating heavy upon his back and obtained from him relief from his anger. (TA.) And *فَأَعَذَّرَ* (S, O, K,) in the Tahdheed of IKtt *فَأَعَذَّرَ* (TA.) He (a man) was beaten so that he was at the point of death. (§, O, K, TA.) And *أَعَذَّرَ مِنْهُ* He had wounds inflicted upon him so that fear was excited for him in consequence thereof. (O.) And *أَعَذَّرَ بِهِ* He, or it, left a scar upon him. (O, TA.) — And *أَعَذَّرْتُ الدَّارَ* and *فِي الدَّارِ* I made a mark, or marks, in, or upon, the house, or dwelling (O.) — *اعذر* also signifies He (a man, TA) voided his ordure. (O, K.) — And *اعذرت الدار* The house, or dwelling, had in it much *عَذْرَةٌ* [or human ordure]. (§, O.)

5. *تَعَذَّرَ*: see 8, in three places. — Also He went backwards; drew back; remained behind; or held back. (K) or he held back, or withheld himself, for a cause rendering him excused. (TA. voce *تَعَذَّرَ*, q. v.) — And He fled. (K.) You say, *تَعَذَّرُوا عَلَيْهِ* They fled from him, and abstained from aiding, or assisting, him, or held back from him. (O.) — And He resisted, and was difficult: it is said in a trad., [respecting Mohammad,] *كَانَ يَتَعَذَّرُ فِي مَرَضِهِ* He used to resist, and be difficult, in his malady. (TA.) — And *تَعَذَّرَ الْأَمْرُ* (O, K, TA.) The affair was not direct in its tendency; (K, TA;) i. e. (TA) it was, or became, difficult one says, *تَعَذَّرَ عَلَيْهِ الْأَمْرُ* The affair was, or became, difficult to him. (O, Msh, TA.) [And The affair was, or became, impracticable, or impossible.] — *تَعَذَّرَ الرَّسْمُ* The رسم [i. e. trace, or relic, of an abode, or of a place of sojourning, &c.,] became effaced; (§, O, K,) as also *اعذر*: (§, O, K:) or became altered and effaced: and *تَعَذَّرَتِ الْمَكَائِلُ* the places of abighting, or abode, had their traces, or remains, effaced. (TA.) — And *تَعَذَّرَ* (from *العذرة*, §, O) He, or it, became defiled, or besmeared, (§, O, K,) with *عَذْرَةٌ* [or human ordure]. (K.)

8. *اعذر*, (§, O, Msh, &c.,) inf. n. *اعْذَارٌ*, (§, O, TA,) and [quasi-inf. ns.] *عَذْرَةٌ* and *مَعْذَرَةٌ*; (TA;) and for *اعذر* one says also *اعْذَر*, aor. *يَعْذِرُ*, inf. n. *إِعْذَارٌ*; and it is allowable to say

اعْذِرْ, aor. *يَعْذِرُ*; but the former of these two variations is the more approved, (AHeyth, TA;) [in the former case, the original being changed to *اعْذِرْ*, then to *اعْذَر*, then to *اعْذِرْ*; and in the latter case, to *اعْذِرْ*, then to *اعْذَر*, then to *اعْذِرْ*, then to *اعْذَر*, and then to *اعْذِرْ*,] He excused himself, he adduced, or urged, an excuse, or a plea, for himself; (Fr, S, O, TA;) as also *تَعَذَّرَ*. (§, O, K.) [See *عَذْرٌ*.] You say, *اعْذِرْ إِلَيَّ* [He excused himself to me;] he begged me to accept his excuse, (Msh,) and AZ says, I have heard two Arabs of the desert, one of the tribe of Temeem and one of the tribe of Keys, say, *إِلَيَّ تَعَذَّرْتُ* in the sense of *اعْذَرْتُ* [i. e. I excused myself to the man]. (TA.) And *اعْذِرْ مِنْ ذَنْبِهِ* (§, O, TA) and *تَعَذَّرَ* (TA) [He excused himself, or urged an excuse, for his crime, sin, or misdeed or] he asserted himself to be clear of his crime, sin, or misdeed. (TA.) And *اعْذِرْ* *عَنْ فِعْلِهِ* [or *مِنْ فِعْلِهِ*] He showed, or manifested, his excuse for his deed. (Msh.) [It is said that] the primary meaning of *الإِعْذَارُ* is The cutting a man off from the object of his want, and from that to which he clings in his heart. (TA.) [Hence, perhaps, one says *اعْذِرْ* meaning He excused himself for not complying with a claim, or request.] — See also 4, in two places, near the beginning. — Also He did not adduce an excuse. (Fr, TA.) [Thus it has two contr. significations. See also 2.] — Also He complained, (O, Msh, K,) *مِنْهُ* of him, or it. (Msh.) — And *اعْذَرْتُ الْمِيَاهُ* The waters stopped, ceased, or became cut off. (O, K.) — See also 5, last sentence but one, in two places. — And *اعْذِرْ* *الْعِمَامَةَ* He made the turban to have two portions [its two ends] hanging down behind. (O, K.) — And *الإِعْذَارُ* signifies also The act of devirgating. (§, O. [See *عَذْرَةٌ*].)

10. *استعذر من فلان* He asked, or desired, to be excused if he should lay violent hands upon such a one [or requite him for an evil action]; he said, *مَنْ عَذِرِي مِنْ فُلَانٍ*. (A, TA.) It is said in a trad. of the Prophet, *اسْتَعَذَّرَ أَبَا بَكْرٍ مِنْ عَائِشَةَ* i. e. He said to Abou-Bekr, Undertake thou to excuse me for my conduct to 'Aisheh if I discipline her, or chastise her. (O, TA.) — And one says to him who has neglected the giving information of a thing, (A, TA,) or to him who reproves thee for a thing before giving thee any command, or order, or injunction, respecting it, (O, TA,) *وَاللَّهِ مَا اسْتَعَذَّرْتُ إِلَيَّ وَلَا* *أَسْتَذِرُكَ* By God, thou didst not offer to me excuse, nor didst thou offer warning. (A, O, TA.)

عَذْرٌ (Msh, K) and *عَذْرٌ* (Msh) and *عَذْرَةٌ* (§, O, K) and *عَذْرِي* (§, Msh) and *مَعْذَرَةٌ* (§, O, Msh, K) and *مَعْذَرَةٌ* and *مَعْذَرَةٌ* (K) [all as simple substs., but all except the third and the last mentioned also as inf. ns.,] An excuse; an apology; a plea whereby one excuses himself [or another]: accord. to the B, *عَذْرٌ* [as a subst. from *اعْذِرْ* or from *اعْذَر*] is of three kinds;

the saying "I did it not," and the saying "I did it for such a cause," mentioning what might exempt him from being culpable; and the saying "I did it, but will not do it again," or the like; which third kind is the same as *تَوْبَةٌ*. (TA) the pl. of *عَذْرٌ* is *أَعْدَارٌ*, (Msb, K,) and that of *عَذْرَةٌ* is *عِذْرٌ*; (O;) and that of *مَعْدَرَةٌ* is *مَعَاذِرٌ*, and, irregularly, *مَعَاذِيرٌ* (TA) and *عِذْرٌ*, of which *عِذْرٌ*, (Ksh,) or *عِذْرٌ*, (Bd,) may be pl., is syn. with *عِذْرٌ* and *مَعْدَرَةٌ*, (Ksh and Bd in lxxvii 6,) and *مَعْدَارٌ* is [likewise] syn. with *عِذْرٌ* (Bd in lxxv. 15) It is said in a prov., *الْمَعَاذِرُ مَكَاذِبُ* [Excuses are lies]. (TA) And it was said by Ibrāheem En-Nakha'ee, *يَسُونَهَا يَسُونَهَا* [Feigning excuses, lying maaces therewith]. (S, O) — *عِذْرًا* or *نَذْرًا*, in the Kur [lxxvii. 6], or *عِذْرًا* or *نَذْرًا*, (Bd,) means *For excusing or terrifying*; the two ns being inf. ns. or *for excuses or warnings*; the two ns. being pls. of *عِذْرٌ* in the sense of *مَعْدَرَةٌ* and of *نَذِيرٌ* in the sense of *نَذَارٌ* or *such as excuse and such as warn*, the two ns being pls. of *عِذْرٌ* and *نَذِيرٌ*: (Ksh, Bd) or, accord to Th, both mean the same. (TA.) [See also *نَذْرٌ*.] — And the Arabs say, *لَا تُعَذِّرْ وَلَا تُنَذِّرْ* e. *لا تُعَذِّرْ* [app. meaning *Do that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn, and put in fear*]. (TA in art. *نَذِرٌ*.) — *عِذْرٌ* also signifies *Success*; or the *attainment*, or *accomplishment*, of one's wants, or of a thing (IAar, O, K:) and *victory*, or *success in a contest* (O, K.) One says, with respect to a war or a battle, *لِمَنْ الْعِذْرُ* *Whose is the success, or victory?* (O) — See also *عِذْرَةٌ*, in five places and see *عِذَارٌ*, last quarter.

عَذْرٌ [an epithet of which I find only the fem., with *ة*, mentioned]. *دَارُ عِذْرَةٍ* means *A house, or dwelling, of which there are many traces, or relics*. (O.) — And *عِذْرَةٌ أَرْضٌ* *Land that does not yield herbage freely, and if it give growth to anything, this soon becomes blighted*. (O and TA in art. *عِشْرٌ*.)

عِذْرٌ: see *عِذْرٌ*, in three places — Also pl. of *عِذَارٌ* [q. v.]. (S, O, Msb, K.)

عِذْرَةٌ The *virginity*, *maidenhead*, or *hymen*; syn. *بِكَارَةٌ*, (S, Mgh, Msb, K,) or *قِصَّةٌ*; so called from *عِذْرٌ* signifying the "act of cutting," because a girl's hymen (*خَاتَمُ عِذْرَتِهَا*) is rent when she is devirginated; (Lh, Az, TA;) *العِذْرَةُ* being *that whereby a girl is a virgin*: (Lh, TA:) [and *عِذْرٌ* perhaps signifies the same: (see an ex. voce *أُذِيرُ*; and see also the next sentence here following:)] pl. *عِذَرٌ*. (Msb) — And *Devirgination* of a girl [or woman]: (Lh, K:) [and *عِذْرٌ* is used in the same sense] one says, *فَلَانٌ أَبُو عِذْرَتِهَا* (S, A, O, K) and *أَبُو عِذْرَتِهَا* (TA) [lit. *Such a one is the father, i. e. the author, of her devirgination*]; meaning *such a one is he who devirginated her*. (S, A, O, K, TA.) And [hence]

one says also, *هُوَ أَوَّلُ عِذْرٍ هَذَا الْكَلَامِ* [He was the first utterer of this speech] (A.) And *مَا أَنْتَ بَدِي عِذْرٍ هَذَا الْكَلَامِ* [Thou art not the first utterer of this speech]. (S, O, TA. [But see an assertion of Sb cited voce *سَعَرٌ*].) — And The [part in the external organs of generation of a girl or woman termed] *نَطْرٌ* [q. v.], (K,) the place of a gill where the operation of circumcision is performed so called from *عِذْرٌ* signifying the "act of cutting" (Lh, Az, TA.) [See also *الْعَاذِرُ*.] — And The *prepuce* of a boy: (O, K) so accord to Lh, who does not say whether it be so called before or after it has been cut off said by others to be the *portion of skin which the circumciser cuts off* (TA) — And *Circumcision*, syn. *حِجَانٌ*. (K) One says, *دَنَا وَقْتُ عِذْرِهِ النَّصِيِّ* [The time of the circumcision of the boy drew near] (TK) — And *A sign, or mark*; syn. *عَلَامَةٌ*. (O, K, TA,) as also *عِذْرٌ* (TA.) See also *عِذَارٌ*, last quarter — And The *hair upon the withers* of a horse (S, O, K) and, (K,) accord to As, (S, O,) a *lock, or small quantity, of hair* (S, O, K) and the *ناصِيَةُ* [or *forelock* of a horse], (K,) the *hair of the ناصِيَةُ* of a horse (A) or, accord. to some, the *mane* of a horse (TA) pl. *عِذَرٌ*. (S, O, TA) which is said by some to mean *hairs [extending] from the back of the head to the middle of the neck* (TA:) and, as pl. of *عِذْرَةٌ*, a *sign, mark, or token, that is tied to the forelock of a horse that outstrips, [as a preservative] from the [evil] eye*. (Ham p. 795.) — And *العِذْرَةُ* is the appellation of *Five stars at the extremity of the Milky Way* (S, O, K) or, as some say, *below Sirius, and also called* *العِذَارِيُّ*, [app. the star of *Canis Major* (which is called by our astronomers "adara," often written "adard," with four other neighbouring stars,] which rise [aurorally] in the midst of the heat: (TA:) and, (O, K, TA,) as some say, (O, TA,) *العِذْرَةُ* is a *star at the time of the [auroral] rising of which the heat becomes intense*; (O, K, TA,) [app. the star η of *Canis Major* (which is called by our astronomers "aludra"); it rises [aurorally, in Central Arabia, in the latter part of July O.S.] after *Sirius* and before *Canopus*, and is accompanied with intense heat, without wind, taking away the breath. (O, TA.) — Also (i. e. *العِذْرَةُ*) *Pain in the fauces*, (Mgh, K,) [arising] from the blood; (Mgh;) as also *العَاذِرُ*, (K, accord. to the TA,) or *العَاذِرَةُ*; (thus in some copies of the K, and thus accord. to the CK;) or *pain of the fauces*, (S, O, K,) in a part near the uvula, (S, O,) [arising] from the blood. (S, O, K.) It is said to be a *small swelling, or pustule, that comes forth in the خَرَمُ* [app. meaning the uvula, as being a projection from the soft palate,] which is between the fauces and the nose: it is incident to children, at the time of the [auroral] rising of *العِذْرَةُ*, i. e. the star that rises after *Sirius*, mentioned above; and on the occasion thereof, a woman has recourse to a piece of rag, which she twists tightly, and inserts into the nose so as to pierce that place, whereupon there issues from it black blood, and sometimes it becomes ulcerated; and this piercing is called *الدَّغْرُ*: then they sus-

pended to the child some such thing as the [amulet termed] *عُودَةٌ*. (TA. [See 1 in art. *دَعْرٌ*].) — It also signifies *The place of the pain above mentioned*, (S, O, K,) which is near the uvula. (S, O)

عِذْرَةٌ: see *عِذْرٌ*, in two places: and see also 8 [Accord. to analogy, it signifies *A mode, or manner, of excusing*.]

عِذْرَةٌ Human dung or ordure; (S, O, Msb, K, TA;) as also *عَاذِرٌ* (IAar, IDrd, O, L, K, TA) and *عَاذِرَةٌ*. (O, K) pl. of the first [which is the most common] *عِذَرَاتٌ*, (Msb,) and of *عِذْرٌ* the second *عِذْرٌ* (IAar, TA.) — And hence, (S, O, Msb,) *† The court, or yard, (فَيْئًا) of a house* (S, O, Msb, K, TA) so called because the human ordure (*العِذْرَةُ*) used to be cast in it (S, O, Msb) or, accord. to As, this is the primary signification; what is before mentioned being so termed because cast in the *فَيْئًا*, like as it is termed *عَائِطٌ* because cast in the *عَائِطُ*, which means "a depressed piece of ground," (Ham p. 403;) [and] thus says A'Obeyd pl. as above (O, TA) and *مَعَاذِرٌ* [pl. of *عِذْرٌ* which lit. signifies *a place of human dung or ordure*] is syn. with *عِذَرَاتٌ* as meaning *أَفْيَاءٌ* [pl. of *فَيْئًا*]. (Ham p. 677, q. v.) It is related of Alee that he reproved some persons, and said, *مَا لَكُمْ لَا تَنْتَفِعُونَ عِذَرَاتِكُمْ* (A, O, TA) i. e. *† What aileth you that ye will not cleanse the courts, or yards, of your houses?* (TA.) And in a trad. (O, TA) of the Prophet (O) it is said, *الْيَهُودُ أَسَنَ خَلْقِي اللَّهُ*, *عِذْرَةٌ* (A, O, TA,) which may mean *† [The Jews are the most stinking of God's creatures] in respect of the court, or yard, of the house or in respect of ordure*. (TA.) And it is said in a prov., *عِذْرَةُ لَبْرِيءٍ*, a phrase like *نَبْرِيءُ السَّاحَةِ* *† [lit. Verily he is clear in respect of the court, or yard, of the house; app. meaning, clear of disgrace]*. (TA.) — Also *† A place where people sit* (K, TA) in the court, or yard, of the house (TA.) — And *† The worst of what comes forth from wheat or corn* (*طَعَامٌ*), (Lh, O, K, TA,) and is thrown away, (Lh, TA,) when it is cleared; (O;) as also *عِدْبَةٌ*. (Lh, TA.)

عِذْرِي: see *عِذْرٌ*, in two places.

عِذْرَاءٌ A *virgin*: (S, O, K) used as an epithet: you say *عِذْرَاءٌ جَارِيَةٌ* a *virgin girl*: (TA:) and *عِذْرَاءٌ*, meaning *عِذْرَةٌ*. (Msb) accord. to IAar alone, so called *لِإِضْيَاقِهَا*, from *عِذْرٌ عَلَيْهِ* (TA.) pl. *عِذَارِي* and *عِذَارٍ* [with the art. *الْأَمْرُ*]. (TA.) and thus written in the S and O and K [S, O, K, TA] and *عِذْرَاوَاتٌ*, (S, O, K,) like *صَحَارِي* [etc]. (S, O.) — [Hence,] *العِذْرَاءُ* *† [The sign Virgo;] the sign السُّبُلَةُ*: or *الجَوْرَاءُ* [which is an evident mistake]. (K.) — And *العِذَارِيُّ* *† Certain stars, described above: see عِذْرَةٌ*, latter half. — And *أَصَابِعُ الْعِذَارِيِّ* *† A sort of grapes, black and long, like acorns; likened to the dyed fingers of virgins*. (TA.) — And *دَرَّةٌ عِذْرَاءٌ* *† A*

pearl not bored. (A, O, K, TA.) — And **رَمْلَةٌ** † A sand upon which one has not trodden (A, O, K, TA) nor ridden, because of its height. (TA.) — And **العَدْرَاءُ** † A kind of collar by means of which the hands, or arms, are confined together with the neck (T, O, TA.) or such as is put upon the throat of a man and has not been put upon the neck of any one before: (TA.) or a thing of iron by means of which a man is tortured in order to make him confess an affair, or the like; (K, TA.) as, for instance, for the purpose of extorting property &c. pl. **عَدَارِي**. (TA.) [Compare the term "maiden" applied to an instrument for beheading] — Also a name of [El-Medeneh,] the City of the Prophet (K, TA) because of its not having been abased. (TA.)

عَدَارٌ A certain appertenance of a horse or the like; (S, O,) i. e. the part, (T, M, Mgh,) or strap, (Msb,) of the bridle, (T, M, Mgh, Msb,) that lies, (T,) or extends down, (M, K,) upon the cheek, (M, Mgh, Msb, K,) or two cheeks, (T,) of the horse (T, M, Mgh, Msb, K) or the like: (T, Mgh, Msb) the **عَدَارَانِ** are the two straps upon the two cheeks of the horse, on the right and left (IDrd in his Book on the Saddle and Bridle:) or, as some say, the **عَدَار** is the two straps of the bridle that meet at the back of the neck. (TA.) [thus it signifies either of the two cheek-straps, or, accord. to some, the two cheek-straps together, that compose the headstall] some say that it is called by the name of its place; but the converse is the case accord to others: (TA.) [and **عَدَارُ الرَّسَنِ** signifies the appertenance, of the halter, corresponding to the cheek-strap, or cheek-straps, of the bridle or headstall (see a verse of Ibn-Muḥbil cited voce **رَسَنٌ**)] pl. **عَدَرٌ**, (S, O, Msb, K, [in the CK **عَدَرٌ**]) **كُتِبَ** is pl. of **كَتَبَ**. (Msb, TA.) It is said in a trad, **لِلْفَقْرِ أَرَيْنَ لِلْمُؤْمِنِ**, [Verily poverty is more ornamental to the believer than a beautiful cheek-strap, or headstall, upon the cheek of a horse]. (TA.) **فَرَسٌ قَصُرَ الْعَدَارُ** [A horse short in the cheek-strap, or headstall,] implies commendation, as denoting width of the lip. (TA, voce **عَانٌ**) And **عَدَارٌ** signifies also The thing that connects the leading-rope (**حَبْلُ الْحَطَايِمِ**) to the head of the he-camel (K, TA) and of the she-camel. (TA.) And A halter; syn. **رَسَنٌ**. (Msb:) and **مُعَدَّرٌ** signifies a halter (**رَسَنٌ**) having a double **عَدَارٍ** (**ذَوِ عَدَارَيْنِ**). (TA.) One says, **فُلَانٌ شَدِيدُ الْعَدَارِ** † Such a one is strong in respect of determination. (A, TA.) And **فُلَانٌ خَلَعَ الْعَدَارَ** † Such a one is weak in respect of determination; [or is a person who has thrown off restraint;] like a horse that has no bridle upon him, and that therefore falls upon his face. (TA.) [See also art **خَلَعَ**.] And **خَلَعَ عِدَارَهُ** † [He threw off restraint; or] he persisted in error: (S, O:) or he departed from obedience, and persisted in error: (TA:) or he broke off from his family, or disagreed with them, and wearied them by his wickedness; syn. **تَشَاطَرَ**; as also **مُعَدَّرَةٌ** †

(A.) or the latter means he did not obey a director in the right course (As, TA) or, in the former phrase, (TA,) **عِدَارٌ** means † shame, (K, TA;) **خَلَعَ عِدَارَهُ** meaning he divested himself of shame; like as a horse casts off his **عِدَار**, and becomes refractory, overcoming his rider and running away with him. (TA.) [See, again, art. **خَلَعَ**.] And **لَوَّى عَنْهُ عِدَارَهُ** † He disobeyed him. (A, TA.) — Also † The two sides of the beard. (K) or either side thereof, (Mgh, TA,) the two sides thereof being called **عِدَارَا الْبَحِيَّةِ** (Mgh,) or **الْعِدَارَانِ**, (TA,) because they are in the place [corresponding to that] of the **عِدَار** of the horse or the like: (Mgh, TA.) or the hair, of a boy, that grows evenly in the place of the **عِدَار** (S) or the hair, of the beard, that descends upon the two jaws (Msb.) or a man's hair that grows in the place of the **عِدَار**. (O, TA:) the line of the beard. (TA:) or the hair, of a man, that is in front of the ear, and between which and the ear is a whiteness. (Har pp 208-9.) and the part, of the face, upon which grows the hair in a lengthened form in front of the lobula of the ear [extending] to the base of the jaw. (Har p. 495) — And † The cheek; as also **مُعَدَّرٌ** (K) which latter [properly] signifies the place of the **عِدَار**, (A, TA,) or the place of the **عِدَارَانِ**. (S, O.) You say, **فُلَانٌ طَوِيلُ الْمُعَدَّرِ** † Such a one is long in the place of the **عِدَار**. (A, TA.) — And † A mark made [on a camel (see **مُعَدَّرٌ**)] with a hot iron in the place of the **عِدَار**; (S, O, K,) as also **عُدْرَةٌ** (K:) or on the back of the neck, extending to the temples: so in the Tedhkirah of Abou-Alee, but the former explanation is the better known: El-Aḥmar mentions **عُدْرٌ** as meaning one kind of the marks made with a hot iron. (TA.) — Also † The two sharp sides or edges, (K,) or [rather] either of these, for both together are called the **عِدَارَانِ**, (TA,) of a **نَصْلٌ** [i. e. of the iron head of an arrow or of a spear &c.]. (K, TA.) — And † Either side of a road, (A,) and of a valley, (A, TA,) and of a wall. (TA.) — And † A row of trees, (TA,) or of palm-trees. (A.) — And † An elongated tract of sand. (A.) The dual as used in a verse of Dhu-r-Rummeh means † Two elongated tracts (**جَبَلَانِ** [in the CK **جَبَلَانِ**]) of sand. (S, O, K, TA:) or the two sides thereof: (TA.) or two roads (**طَرِيقَانِ**). (S, O, K, TA.) — And † A rugged tract of ground, (O, K, TA,) and [a tract] of sand, (TA,) lying across in a wide plain: (O, K, TA.) pl. **عَدَرٌ**. (TA.) — See also **إِعْدَارٌ** — It also signifies Resistance, or refusal; from **التَّعَدَّرَ**. (TA.)

عَاذَرٌ: see **عَذَرٌ**, in two places. — Also i. q. **عَاذَرٌ** [act. part. n. of 1, *Excusing; an excuser; &c.*]. (K.) You say, **مَنْ عَاذَرَنِي مِنْ فُلَانٍ** Who will excuse me, or make my excuse, or be my excuser, if I requite such a one (Msb, TA) for his action, (Msb,) or for his evil action, (TA,) and will not blame me (Msb, TA) for it? or who will excuse me with respect to the case of such a one, and not blame me for it? (Msb: [see **فُلَانٌ مِنْ عَدْرَتِهِ** :

and see also 10]) or who will aid me, or assist me, against such a one, or to defend myself from him? (Msb,) who will be my aider, or assistant, against such a one? (TA) for **عَاذِرٌ** is also said to signify an aider, or assister, against an enemy. (Msb, K, TA.) The Prophet said thus with respect to 'Abd-Allah Ibn-Ubeï, demanding of the people that they should excuse him for laying violent hands upon him. (TA.) [It is a phrase by which one asks for permission to retaliate, or punish, &c.] And one says also, **عَاذِرْكَ مِنْ فُلَانٍ**, meaning Bring him who will excuse thee [for what thou hast done, or doest, or wilt do, to such a one]; (S, O, TA,) i. e. bring him who will blame him and will not blame thee (S, O.) And **عَاذِرْكَ إِيَّايَ مِنْهُ** Bring thine excuse of me [for what I have done, &c., to him]. (TA.) A poet (Dhu-l-Iṣṣā' El-Adwānec, O, TA) says,

* عَاذِرَ الْحَيِّ مِنْ عَدْوَا *
* نَكَانُوا حَيَّةَ الْأَرْضِ *
* بَعَى بَعْضٌ عَلَى بَعْضٍ *
* فَلَمْ يَرَعُوا عَلَى بَعْضٍ *
* فَقَدْ أَصْحَوْا أَحَادِيثَ *
* يَرْفَعُ الْقَوْلَ وَالْخَفَضَ *

(S, O, L, TA) [Bring an excuse for the tribe, for what they have done to 'Adwān, i. e., one to another; for the tribe of 'Adwān were rent by intestine wars, in which Dhu-l-Iṣṣā' took a prominent part; (see the Essai sur l'Histoire des Arabes by Caussin de Peceval, vol. II. p. 262;) therefore we may render the phrase, bring an excuse for the tribe, 'Adwān, regarding مِنْ as redundant in this instance, like as it is in **فَاجْتَنَبُوا** in the Kur xxii. 31; and then proceed thus: they were the serpent of the earth (meaning cunning, guileful, malignant, or mischievous, and strong, not neglecting to take blood-revenge, as expl. in art. **حَيٌّ** in the TA): but some acted wrongfully against some, and were not regardful of the rights of some - so they became subjects of talk uttered by the raising of speech and the lowering thereof] - he means, bring an excuse for what some of them have done to some by mutual hatred and slaughter, some of them being not regardful of some; after their having been the serpent of the earth, which every one fears. (L, TA.) — Also A state, or condition, (**حَالٌ**) which one desires, or seeks after, for which, or on account of which, he is to be excused (**يُعَذَّرُ**) (**عَلَيْهَا**). (S, O, K, TA.) [and in one of my copies of the S is added, **إِذَا فَعَلَهَا**, as though by **حَالٌ** were here meant an action:] pl. **عَدَرٌ**, sometimes, in poetry, contracted into **عَذَرٌ**. (S, O.) El-Aḥjaj said, (S, O, TA,) in reply to his wife, who, seeing him repairing the saddle of his she-camel for a journey which he had determined to make, asked him, "What is this that thou reparaest?" (TA.)

* جَارِي لَا تَسْتَكْبِرِي عَاذِرِي *
* سَعِي وَاسْتَفَاقِي عَلَى بَعِيرِي *
(S, O,) or, as some relate it, **سَيْرِي** وَاِسْتَفَاقِي (O.)

[i. e. *O girl, inquire not as disapproving it respecting my desired state for which I shall be excusable (or rather my excusable purpose), my work (or my journeying), and my benevolent care for my camel;*] meaning *يَا حَارِيَّةُ*, [and suppressing *يا*] and apocopating [جارية]. (S, O. [In the TA, *البعير* is put for *بعير*.]) = See also *عَادِرٌ* = and *عَادِرٌ*.

عَذِيرَةٌ [A disposition to excuse]. One says, *مَا عَذِيرَةٌ عَذِيرُهُمْ*, meaning [They have not a disposition to excuse, or] they do not excuse. (O) [See also *عَمِيرَةٌ*] = See also *عَادِرٌ*. = and *عَادِرٌ*. — Also *I. q. عَذِيرَةٌ* [app. as syn. with *رَعِيدَةٌ*] (O, TA.)

عَدَوْرٌ † *Evil in disposition*; (S, O, K, TA, and Ham p. 417;) as though needing to excuse himself for his evil-doing; (Ham ibid.) *vehement in commanding and forbidding*, (Ham p. 469,) and *in spirit*. (K.) [Clamorous (Freytag, from the Deewán of Jereer)] — Applied to an ass, *Wide in the جَوْفُ* [i. e. belly, or chest], (S, O, K,) and *فَحَاشُ* [app. meaning *very loud*] (K.) — And, applied to dominion, (مُلْكُ, O, TA, in the copies of the K erroneously written *مَلِكُ*, TA, [in which and in the O exs are cited showing the former to be right,]) *Wide, or ample*: (O.) or *strong*, (K, TA,) and *rude, or ample* (TA.) — [Also, accord. to Golius, from the Destoor el Loghah, *An agile animal*. — And Freytag adds, from the Deewán of Jereer, *عَدَوْرَةٌ* as signifying *Brisk* (“alacris”).]

عَادِرٌ: see *عَذِيرٌ*; and *عُدْرٌ*, latter half. — *عَادِرَةٌ*, [fem. of *عَادِرٌ*], as an epithet applied to a woman: see the fem. of *مَعْدُورٌ*. = Also *A scar, or mark of a wound*; (S, O, K,) and so *عَذِيرَةٌ*, (O, and thus in copies of the S,) or *عَذِيرٌ*. (TA, and so in a copy of the S.) One says, *تَرَكَ بِهِ عَادِرًا*, *He, or it, left upon him a scar, or mark of a wound*. (TA.) And the same is said of rain, meaning, *It left upon him, or it, a mark*. (TA.) = See also *عَذْرَةٌ*, in two places. = And *العَادِرُ* signifies *The vein whence flows the blood of what is termed الاستحاضة*: [see 10 in art. *حيض*] (S, O, Msb, K.) a dial. var. of *العَادِلُ*, or an instance of mispronunciation: (S, O.) or it may be so called because it serves as an excuse for the woman. (TA.)

عَادِرَةٌ, as a subst.: see *عَذْرَةٌ*.

عَادُورٌ *A brand, or mark made with a hot iron, like a line*: pl. *عَوَادِيرُ*. (S, O.) = And *نَقِيتَ مِنْهُ* *عَادُورًا* is a saying mentioned by As, as meaning *I experienced, from him, or it, evil*: *عَادُورٌ* being a dial. var. of *عَاتُورٌ*, or an instance of mispronunciation. (S, O) = *العَادُورُ* also signifies *What is cut off from the place of circumcision of a girl* [which place is termed her *عَذْرَةٌ*]. (O, TA.) = See also *عَذْرَةٌ*, last quarter.

عَادُورَاءُ: see *عَذْرَةٌ*, last quarter.

إِعْدَارٌ, (AZ, S, A, O, Msb, K,) originally an

inf. n., (S, O, Msb,) and *عَذِيرَةٌ* (S, A, O, K) and *عَذِيرٌ* (A, K) and *عَادِرٌ* (K,) *A repast, or food, prepared on the occasion of a circumcision*; (AZ, S, A, O, Msb, K;) or *on some joyful occasion* (Msb.) and the last of these words likewise signifies *a repast, or food, prepared on the occasion [of the completion] of a building* and also *a repast, or food, which one prepares, and to which he invites his brethren, on the occasion of the acquisition of something new*. (O, K) and accord to the K, all the other words mentioned above also have, app., the former, or perhaps the latter, of these two meanings, as well as the meaning first mentioned above, which is the most common (TA.)

مَعْدَرٌ; pl. *مَعَادِرُ*: see *عَذْرَةٌ*, second sentence.

مُعْدِرٌ. see *مُعْتَذِرٌ*, in two places.

مَعْدِرَةٌ and *مُعْدِرَةٌ* and *مَعْدَرَةٌ*, and the pl. *مَعَادِرُ* see *عَذْرٌ*, in five places and for the first, see also 8.

مَعْدَرٌ [properly signifying *The place of the عَادِرُ* or of the *عَادِرَانِ*] see *عَادِرٌ*, in four places.

مُعْدِرٌ and *مُعْتَذِرٌ* and *مُعْدِرٌ*: see *مُعْتَذِرٌ*, in six places.

مَعْدَارٌ sing. of *مَعَادِيرُ*, (O, K,) which signifies [*Excuses, or apologies*;] *pleas, allegations, or arguments*. (K, TA: see *عَذْرٌ*, in two places) — and also, (K, TA,) in the dial. of El-Yemen, (TA,) *Veils, curtains, or coverings*. (O, K, TA.) The saying in the Kur [lxxv. 14 and 15], *بَلْ أَتَى النَّاسَ عَلَىٰ نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَىٰ مَعَادِيرُهُ* is expl. as meaning [*Nay, the man shall be witness against himself, though he throw*] his veils or coverings [over his offences]: (TA.) or (accord. to Mujāhid, S, O), [*though he offer his excuses*; or] *though he dispute respecting it* (S, O, TA) *with every plea by which he may excuse himself* (TA.)

مَعْدُورٌ *Excused; freed, cleared, or exempted, from blame; exculpated*. (Msb.) — And [hence, perhaps,] *مَعْدُورَةٌ* applied to a woman, signifies *مُسْتَحَاضَةٌ* [q. v. in art. *حيض*]: and sometimes one says *عَادِرَةٌ*; as meaning *having an excuse*: (Msb:) the latter is said to be used in the sense of *مُسْتَحَاضَةٌ*; but it requires consideration; (O, TA;) as though it were of the measure *فَاعِلَةٌ* in the sense of *مَفْعُولَةٌ*, [i. e. in the sense of *مَعْدُورَةٌ* as meaning *excused*,] from *إِقَامَةُ الْعَذْرِ*. (TA.)

— [Golius assigns to *مَعْدُورٌ* the meaning of “*Voti impos*,” as on the authority of the KL; in which, however, I do not find it.] = Also † *Circumcised*. (S, A, O, Msb.) = And *A camel branded with the mark called عَادِرٌ*. (TA.) = And [A child] *affected with the pain, of the fauces, termed عَذْرَةٌ*. (S, O, K.)

مَعَادِرٌ: see its pl. in the last clause of the following paragraph.

مُعْتَذِرٌ One excusing himself, whether he have,

or have not, an excuse (TA:) the person to whom this epithet is applied may be a speaker of truth, and he may be not a speaker of truth. (Msb, TA) and so *مُعْتَذِرٌ*, which, as applied to a speaker of truth, signifies *having an excuse*, like *مُعْتَذِرٌ*, (S, O, K,) [of which it is a variation,] for the *ث* is changed into *ذ*, and this is incorporated [into the radical *د*], and its vowel is transferred to the *ع*, like as is the case in *يَحْصِمُونَ*, (S, O,) and *مُعْتَذِرٌ* is also allowable, (S, O, TA,) and also *مُعْتَذِرٌ*; (S, O;) but [it is said that] *مُعْتَذِرٌ* applied to him who does not speak truth, (S, O, K,) being [originally] of the measure *مُعْتَلٌّ*, [not a variation of *مُعْتَذِرٌ*,] (S, O,) means *falling short, or doing less than is incumbent on him*, (S, O, K,) *excusing himself* (S, O) *without having any [real or valid] excuse*. (S, O, K.) In the Kur ix. 91, I'Ab read *الْمُعْتَذِرُونَ* [instead of the more usual reading *الْمُعْتَذِرُونَ*], (S, O, K,) and so did Yaakooḥ El-Hadramee, (Az, TA,) from *أَعْدَرٌ*; the former asserting that it was so revealed, app. considering *مُعْتَذِرٌ*, with teshdeed, to apply to one not speaking truth, (S, O, K,) meaning *pretending to excuse himself, without having any real excuse*, (S, O,) and *مُعْتَذِرٌ* to mean *having an excuse* (S, O, K.) Ibn-Abce-Leylā and Tá-oos read *الْمُعَادِرُونَ*, as meaning *those striving, or labouring, in seeking excuse*. (O.)

عَدُ

1. *عَدِطٌ*: see what here follows.

Q. Q. 1. *عَدِطٌ*, (O, Msb, K,) inf. n. *عَدِطَةٌ*, (S, Msb,) *Alvum ejcit, ventumve per anum emisit, in coitu*: (S, O, Msb, K) or *semen emisit ante congressum*. (K) or *semen in coitu non emisit*: (TA.) and *عَدِطٌ*, aor. *عَدِطَ*, inf. n. *عَدِطٌ*, signifies the same: (Msb) or there is no verb derived from *عَدِطٌ*, because it denotes a natural quality: (O, K) so says El-Mufaddal Ibn-Selmeḥ, in his book on the errors in the 'Eyn but the rule is only one which applies in most instances, of which this is not one; for the former of these words is of established authority, mentioned by Ibn-Malik and others of the leading lexicologists. (TA.)

عَدِطٌ the subst. [or abstract n.] from *عَدِطٌ*. (Lth, K.)

عَدُوطٌ: see what follows.

عَدِوُطٌ (S, O, Msb, K) and *عَدِوُطٌ* (Th, L, K) and *عَدُوطٌ* (Ibn-Abbād, O, K) *Qui alvum ejcit, ventumve per anum emittit, in coitu*. (S, O, Msb, K:) or *qui semen emittit ante congressum*. (K.) or *qui semen in coitu non emittit*: (TA:) and so with *ة* applied to a woman: (S, O, Msb:) pl. *عَدِوُطُونَ* [masc.] and *عَدَائِيطٌ* and *عَدَائِيطٌ*; (Lth, O, K;) the last contr. to rule. (TA.)

عَذَفَ

1. *عَذَفَ*, (S, K) aor. *عَذَفَ*, (K,) inf. n. *عَذْفٌ*, (IDrd, S, O,) *He ate*: (S, O, K:) as also with

د (IDīd, O) the former of the dial. of Rabee'ah (S, O)

5. † تَعَذَّفْتُ عَذْفَةً I tasted a portion the least in quantity of what is eaten and of what is drunk. (Ham p. 448.) [See also 5 in art. عذف.]

عَذْف. see عَذُوف.

سَمَّ عَذَافً Deadly poison. (O, K) formed by transposition from عَذَافً (O) mentioned by Yaḥkoob and Lh. (TA.)

عَذُوف and عَذُوف are syn.; (IDīd, O, K;) signifying Food of man and of beast, (IDrd, O,) [or food and drunk, (see عذوف,)] and in like manner the dial. vars. with ذ in the dial. of Rabee'ah, and with د in the dials. of the rest of the Arabs. (K.) One says, مَا دُفْتُ عَذُوفًا, or did not taste, anything (S, O) And بَاتَتِ الدَّائَةُ عَلَى عَذُوفٍ [like عَذُوف, q. v.]. (S, O.)

عَذُوفَةٌ [i. q. عَذُوفَةٌ &c.]: see 5 [and see also عَذُوف and عَذُوف].

عَاذً [as act. part. n. of عَذَف should signify Eating but see what here follows]. Ibn-'Abbād says, (O,) مَا رَأَيْتُ عَاذًا مِّنْ يَّوْمٍ means I have not tasted anything [to-day]. (O, K.)

عذق

1. عَذَقَ الشَّاةَ (S, O, K,) aor. 2, inf. n. عَذَّقَ, (S, O,) He appended to the sheep, or goat, a sign whereby the latter might be known, termed عَذَقَةً (S, O, K) and عَذَقَةً (K,) being a flock of wool, (S, O,) differing in colour from the animal (S, O, K.) some particularize the animal to which this is done as being a goat: (TA:) and عَذَقَهَا signifies the same. (S, K.)

Hence the saying, مَنْ عَذَقْتُ بِهِ الْأَعْمَالَ أُعْلِقْتُ بِهِيَ الْأَمَالَ [The person to whom offices of administration are assigned, to him hopes are made to cling]. (Har p. 489.) — Hence also, (O, TA,) عَذَقَ الرَّجُلَ (S, O,) or عَذَقَهُ بِشَرٍّ or بِقَبِيحٍ (K,) † He reproached him, or upbraided him, with a thing that was bad, evil, abominable, or foul, (S, O, K, TA,) and stigmatized him with it, (S, O, TA,) so that he became known thereby (TA.) — And عَذَقَهُ إِلَى كَذَا i. e. نَسَبَهُ إِلَيْهِ [commonly meaning كَذَا نَسَبَ إِلَيْهِ + He attributed, or imputed, to him such a thing]. (Ibn-'Abbād, O, K.) — عَذَقْتُ النَّخْلَةَ I cut off the branches of the palm-tree: (S, O:) and [in like manner one says] † عَذَقْتُ, with teshdeed to denote muchness [of the action] or multiplicity [of the objects]. (S) — عَذَقَ said of the [species of sweet rush called] إِذْخِر, It put forth its fruit; as also † عَذَقَ: (S, O, K:) or the latter, accord. to Ath, it had عَذُوق [pl. of عَذَق] and شَعَب [pl. of شُعْبَة, i. e. bunches, or sprigs]: or, as some say, it blossomed. (TA.) And, said of the [species of tree, or plant, called] سَخْبَر, It grew tall. (IAar, O, TA.) — عَذَقَ النَّحْلَ عَنِ الْإِبِلِ (O, K,) aor. 2, (K,) inf. n. عَذَّقَ, (TA,) The stallion

[camel] repelled from the [she-] camels, and drove them together. (O, K.) — And عَذَقَ النَّعِيرَ The camel voided his dung in a thin state. (Ibn-'Abbād, O, K.)

2 see the preceding paragraph

4. عَادَقَ see 1, first sentence. — Also He (a man) had many عَذُوق, i. e. palm-trees, pl. of عَذَق. (O) — And عَادَقَتِ النَّخْلَةَ The palm-tree had many عَادَاق, i. e. racemes, or bunches of dates, pl. of عَذَق. (O.) — See also 1, latter half.

8. اعْتَدَقَ نَكَرَهُ مِنْ إِبِلِهِ He made a mark, or sign, upon a young female of his camels, for his riding her before she had been trained (O, K.) [the K has بِقُصْبًا in the place of بِقُصْبًا, which latter is the reading in the O, and is evidently the right] the mark, or sign, is termed عَذَقَةً, as mentioned by Az. (TA.) — And اعْتَدَقَهُ بِكَذَا means distinguished him particularly, peculiarly, or specially, by such a thing, or he particularized him, or particularly or peculiarly or specially characterized him, thereby], (O, K,) namely, a man. (K) — And اعْتَدَقَ He made [the] two ends of his turban to hang down behind; (IAar, O, K;) like اعْتَدَب. (TA.)

عَذَقَ A palm-tree with its fruit. (S, O, K) so called by the people of El-Hijáz. (TA) or [simply] a palm-tree. (Mgh, Msb) pl. [of pauc.] عَادَقَ and [of mult.] عَادَاقُ (K, TA) [the latter erroneously written in the CK عَذَقُ] and عَذُوق. (O in which no other is mentioned.) [The dim. is عَذَقِي] hence the saying, أُنَا عَذَقِي عَذَقِيهَا [expl. in art. رَحَب]. (S, O) — And Certain dates of El-Medeenah. (CK.) It is applied to several sorts of dates; of which are those called عَذَقُ آبْنِ الْحَبِيثِ (Msb,) or عَذَقُ آبْنِ طَابٍ (Mgh,) and عَذَقُ آبْنِ طَابٍ وَزِدَ [mentioned in art. طوب]: so says AHat. (Msb) or عَذَقُ آبْنِ طَابٍ is the name of a sort of palm-trees in El-Medeenah. (K in art. طوب)

عَذَقَ A raceme of a palm-tree, or of dates, (S, Mgh, O, Msb, K, TA,) i. e. the base thereof, (TA,) together with the fruit-stalks [and fruit]; (Msb, TA,) when ripe. (TA:) pl. عَادَاقُ (O, Msb, K) and عَذُوق. (K.) — Hence, (TA,) † Might; or high, or elevated, rank or condition; syn. عَزَّ. (O, K, TA.) So in the saying, فِي بَنِي فَلَانٍ عَذَقٌ كَبِيرٌ † In the sons of such a one is might, &c., that has attained its utmost point; and so عَذَقُ يَانَع. (O, TA.) — Also A bunch of grapes: (Lth, O, K:) or when what was upon it has been eaten. (Ibn-'Abbād, O, K.) — And A branching portion of a plant. (Lth, O.) and any branch having branchlets. (Lth, O, K.)

عَذَقَ, applied to a man, i. q. لَبَقَ: (O, K:) so in the phrase عَذَقَ بِالْقُلُوبِ [app. meaning Congenial with hearts]. (O, TA.) — Applied to perfume, Fragrant. (O, K.) — نَعَجَةٌ عَذَقَةٌ A ewe having goodly wool: one should not say عَذَقَةٌ. (Ibn-'Abbād, O.)

عَذَقَةٌ and عَذَقَةٌ: see 1, first sentence and for the former, see also 8.

عَذَقَةٌ The fruit of the [species of tree, or plant, called] سَخْبَر. (IAar, O)

عَذَقِي dim. of عَذَق, q. v.

عَادَقَ One who undertakes the affairs of palm-trees, the fecundating of them, and the adjusting of their racemes of fruit, and disposing them properly for the cutting off (TA.)

هُوَ مَعْدُوقٌ بِالشَّرِّ † He is stigmatized with evil. (TA)

عذل

1. عَذَلَهُ (S, Msb,) aor. 2 (S, O, Msb) and 2, (Msb,) inf. n. عَذَّلَ, (S, O, Msb, K,) He blamed him, or censured him; (S, O, Msb, K,) [and † عَذَلَهُ he did so much, for] † تَعَذَّلَ is like عَذَّلَ; signifying مَلَامَةً (K, TA,) [and تَعَذَّلَ is a dial. var thereof, occurring in the Mo'allakah of Imra-el-Kays, (see EM p. 33,)] but its verb has teshdeed to denote muchness. (TA.) سَبَقَ السَّيْفُ الْعَذْلَ [The sword preceded the censure] is a prov. [expl. voce تَشَحَّن]. (TA.) Accord. to IAar, عَذَلَهُ may signify as above; or he afflicted, annoyed, or hurt, him; for he says, الْعَذْلُ signifies الإِخْرَاقُ, [perhaps meaning الإِخْرَاقُ بِاللِّسَانِ, for SM adds,] as though the censurer burned (يُحْرِقُ) by his عَذْلُ the object thereof (TA) [or it may mean also he burned him; for Sgh says,] and الْعَذْلُ signifies also الإِخْرَاقُ. (O.)

2. see the preceding paragraph.

5. see 8, in two places.

6. [تَعَادَلُوا They blamed, or censured, one another]. See the last sentence in this art.

8. اعْتَدَلَ He blamed, or censured, himself. (S, O, Msb) or 2 q. قَبِلَ الْمَلَامَةَ [he admitted, or accepted, blame, or censure]; as also † تَعَذَّلَ: (K) [or, accord. to SM,] one says, اعْتَدَلَ الرَّجُلُ and † تَعَذَّلَ as meaning وَأَعْتَبَ الْمَلَامَةَ وَأَعْتَبَ [i. e. he admitted, or accepted, blame, or censure, from the man, and reverted; but I think that the right reading is الرَّجُلُ, and that منه should be erased]. (TA.) — Also He shot, or cast, a second time, (ISk, O, K;) having shot, or cast, and missed: (ISk, O:) or, accord. to the A, he blamed himself for having missed, and therefore shot, or cast, a second time, and hit. (TA.) — And i q. اِعْتَزَمَ [perhaps said of a man, and meaning He kept to the course, or right course, in running, or walking, &c.: but more probably, I think, said of a horse, meaning he went along overcoming his rider, in his running, not complying with his desire when he pulled him in]: (K) accord. to AA, said of a horse as meaning he went quickly, after slowness, and strove, or exerted himself. (O.) — And اِعْتَدَلَ يَوْمَنَا † Our day became intensely hot; as though it had been remiss, and made amends for its remissness by excess, blaming itself for what had proceeded from it. (A, TA.)

عَدَل *Blame, or censure*: a subst., as distinguished from the inf. n. **عَدَلُ**. (O, K.)

أَيَّامُ عَدَلٍ. see **مُعْتَدِلَاتٌ**, in two places.

عَدَلٌ One who blames, or censures, others much or often; (S, O, K.) an epithet like **صَحْكَةٌ** and **هَزَاةٌ**; (S;) [and **عَدُولٌ** is used in the same sense, agreeably with analogy, but is perhaps post-classical,] as also **عَدَالٌ**; (K,) and this last with **ة** is applied in this sense to a woman (TA.) Hence the prov., **أَنَا عَدَلَةٌ وَأَخِي حَدَلَةٌ** [lit. *I am one who blames others much, and my brother is one who constantly abstains from rendering aid, and neither of us is a son of a female slave; but expl. as*] meaning *I blame my brother, and he abstains from aiding me.* (TA.)

عَدُولٌ: } see the next preceding paragraph.
عَدَالٌ: }

عَدَالَةٌ A man who blames, or censures, [very] much or often: the **ة** is added to render it [more] intensive. (O, TA.) — [Also fem. of **عَدَالٌ**, q. v.] — And **العَدَالَةُ** is an appellation of **الاست** [i. e. the *podex*, or the *anus*]. (O, K.)

عَادِلٌ Blaming, or censuring; or a blamer, or censurer. (TA.) pl. **عَدَالٌ** and **عَدَالٌ** and **عَدَلٌ**, (K, TA;) all pls. of **عَادِلٌ**: the fem., applied to a woman, is **عَادِلَةٌ**; and the pl. of this is **عَوَادِلٌ**, and **عَادِلَاتٌ** is allowable. (TA.) — And **العَادِلُ** signifies † *The vein from which flows the blood called that of the الإِسْتِحَاصَةُ* [inf. n. of **أَسْتَحِصْتُ**, q. v., in art. **حَيْضٌ**]; (S, O, Msb, K, TA,) as though it were so called because the woman becomes liable to be blamed by her husband, the blaming being attributed to the vein by reason of its being the cause thereof. (O.) and sometimes it is called **العَادِرُ** [q. v.]: (Msb, TA:*) the pl. is **عَدَلٌ**, like **شُرَفٌ** pl. of **شَارِفٌ**. (TA.) — **عَادِلٌ** was *The name of [the month] شَعْبَانَ in the Time of Ignorance*: (K, TA:) or of **سَوَالٍ**; (K, TA;) but the former has been pronounced to be the right: (TA:) [see **شَهْرٌ**]: the pl. is **عَوَادِلٌ**. (K, TA.)

مُعَدَّلٌ A man much blamed, or censured, for his excessive munificence. (S, O, K.)

أَيَّامُ مُعْتَدِلَاتٍ † *Intensely hot days*; (S, O, K, TA;) as also **عَدَلٌ**; (K;) as though they blamed one another; one saying to another, “I am hotter than thou, and why is not thy heat like my heat?” (TA.) or, accord. to IAr, **عَدَلٌ** signifies *the hot days*. (O.) And **مُعْتَدِلَاتٌ سَبِيلٌ** † *Certain intensely hot days that come before the [auroral] rising of Suheyl* [i. e. Canopus], or after it; so called as [though] meaning that they blame one another (**يَتَعَادَلْنَ**), and bid one another to be intensely hot or to desist from heat: and also called **مُعْتَدِلَاتٌ** [q. v.], with the unpointed **د**, as being equal in intensity of heat. (TA.)

عدو

1 **عَدَا السَّكْدُ**, aor. **يَعْدُو**, *The country, or town, was good, or pleasant, in respect of its air* (IAar, K, TA.) — And you say, **عَدَوْتَ الْأَرْضَ** (AZ, K, TA) and **عَدَيْتَ** (K) **أَحْسَنَ الْعَدَاةِ** or **الْعَدَاةِ**. (So accord. to different copies of the K [in which what immediately precedes app. indicates that the meaning is, *The land was such as is termed عَدَاةٌ, in the best degree*, so that **الْعَدَاةُ** or **الْعَدَاةُ**, the former of which is the reading in the T, is the inf. n. but accord. to the TK, **عَدَوْتَ الْأَرْضَ**, having for its inf. n. **عَدَاوَةٌ**, and **عَدَيْتَ**, having for its inf. n. **عَدَى**, mean, without any addition, **كَانَتْ أَحْسَنَ الْعَدَاةِ** i. e. *the land was the best of what is termed عَدَاةٌ*.)

10. **اسْتَعْدَيْتُ الْمَكَانَ** [I found that] *the place was suitable to me* (K, TA) in its air, (TA,) and I deemed it good, or pleasant (K, TA. [Mentioned in art. **عَدَى**; but more properly belonging to the present art; though both of these arts are intimately connected, each with the other])

عَدَى [or **عَدَا**] see the next paragraph.

عَدَاةٌ and **عَدِيَّةٌ** (S, K, TA,) the latter written in [some copies of] the K, erroneously, **عَدِيَّةٌ**, (TA,) *Land good* (S, K) in its soil, (S,) remote from water and from tainted air. (K.) or *land good in its soil, and fertile*: or remote from men. or remote from water and from tainted air and from pestilence or remote from the [sunken waters, or the watery beds of sand or earth, called] **أَحْشَاءٌ**, and from the waters that ooze from the ground. or not having in it [plants of the kind called] **حَمْضٌ**, nor near to a region thereof: (TA: [see also **عَدَى**, in art. **عَدَى**]) pl. of the former **عَدَوَاتٌ** (S, K) and [coll. gen. n. of the same, app. when used as a subst., which may generally be the case,] **عَدَى** [or **عَدَا**] (TA) [See also **عَدَى**, again, in art. **عَدَى**.] — And **عَدَاةٌ** signifies also *A حَامَةٌ* [or portion that grows forth upon a single stalk, or fresh or juicy bunch or plant, &c., (see art. **رَخِيمٌ**)] of seed-produce. (TA in art. **عَدَى**.)

عَدِيَّةٌ: see the next preceding paragraph.

عَدَوَانٌ Brisk, lively, or sprightly; light, or active; not having great forbearance nor **أَصَالَةٌ** [app. as meaning firmness, or soundness, of judgment]: fem. with **ة**: or, as some say, it is with **غ**. (TA.)

عَدَوِيَّةٌ: see **عَادِيَّةٌ**, below.

عَدَاةٌ the subst. from **عَدَاةٌ** [app. signifying *The quality, or condition, of land that is termed عَدَاةٌ*]. (TA in art. **عَدَى**.)

عَادِيَّةٌ and **عَدَوِيَّةٌ**, and **عَوَادِي** [the pl. of the first], applied to camels, *Being in a place of pasture that has not in it [plants of the kind called] حَمْضٌ*. (K and TA in art. **عَدَى**.) [See also **عَادِيَّةٌ**, voce **عَدَوِيٌّ**, in art. **عَدُو**.]

عدى

1. **عَدَى**, aor. **يَعْدَى**, [inf. n. **عَدَى**], *It was, or became, such as is termed عَدَى*, said of seed-produce, and of herbage, and of palm-trees. (Msb.) See also 1, in art. **عَدُو**

10: see art. **عَدُو** [with which the present art is intimately connected].

عَدَى see the next paragraph, in two places.

عَدَى (S, Msb, K) and **عَدَى** (IAar, Msb, K) *Such as is not watered but by the rain, of seed-produce, (S, Msb, K, TA,) and of herbage, (Msb,) and of palm-trees (Msb, TA) [app. used as epithets and as substs.: see also عَدَى: and see بَعْلٌ] and عَدَى and عَدَى, the latter of the measure فَعِيلٌ, are applied as epithets to the same in the same sense the pl. of عَدَى is أَعْدَاءٌ. (Msb) — And عَدَى الْكَأَلِ Herbage, or pasture, that is remote from the رَيْف [or land of sown fields and of seed produce &c], and that grows from the rain. (TA.) — And عَدَى signifies also *A place that gives growth to plants, or herbage, in winter and summer, without the welling forth of water. (Lth, TA.) — And Any place not having in it [plants of the kind called] حَمْضٌ (K, TA) nor land that exudes water and produces salt; (TA;) as also عَدَى. (K) — And q. عَدَاةٌ: [perhaps in the sense last expl. above: (see the latter in art. **عَدُو**)] pl. أَعْدَاءٌ. (TA.)**

عَدَى: } see the next preceding paragraph.
عَدَى: }

عر

1. **عَرَّتِ الْإِبِلَ**, aor. **عَرَّ**, (S, O, K) and **عَرَّ**, (K,) inf. n. **عَرَّ**; (S;) *The camels were, or became, mangy, or scabby, or affected with the mange or scab; (S, O, K,+) as also تَعَرَّرَتْ, (O, K;+) and عَرَّتْ. (K:*) or this last verb signifies they (the camels) had purulent pustules, like the [cutaneous eruption called] قُوْبَاءُ [q. v.], coming forth dispersedly in their lips (S, O) and their legs, (S,) and discharging a fluid resembling yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them the malady. (S, O) or the same verb signifies, (IKtt, K, TA,) and so the first, and † the second, (K,+) said of young, or unweaned, camels, *they had purulent pustules in their necks. (IKtt, K, TA) and all the three verbs, said of camels, signify they had a disease which caused their fur to fall off, (K, TA,) so that the skin appeared and shone. (TA.) — عَرَّ الْبَدَنَ*, said of the mange, or scab, signifies *It attached the body*. (B, TA.) — **عَرَّ**, aor. **عَرَّ**, inf. n. **عَرَّ**, said of a bird, *It muted, or dunged. (S, O.) — عَرَّ*, (S, Mgh, TA,) aor. **عَرَّ**, (S, TA,) inf. n. **عَرَّ**; (O;) and **عَرَّرَ**, inf. n. **تَعَرَّرَ**; (S, O;) *He manured land. he dunged it: (Mgh, TA:) he manured it with**

human ordure. (TA.) — And [hence] عَرَّةٌ (Mgh, Mṣb,) aor. ٢, (Mṣb,) *He defiled, or besmeared, him, or it, (Mgh, Mṣb,) with عَرَّةٌ, i. e. dung such as is called سَرْقِين (Mgh,) or with a thing. (Mṣb) — And عَرَّةٌ يَسْرُ + He sulked, or bespattered, him with evil, by charging him therewith, aspersed him, or charged, or upbraided, him with evil (S, O, K, TA) from عَرَّ signifying “he dunged” land; or, accord. to A'Obeyd, it may be from عَرَّ signifying “mange,” or “scab” and + he wronged him, or treated him unjustly or injuriously, and reviled him; and took his property. (TA.) — And [in like manner] هُوَ يَعْرِ قَوْمَهُ + He brings against his people, or party, an abominable, or evil, charge, (يُدْحِلُ عَلَيْهِمْ مَكْرُوهًا,) aspersing them with it. (S, O) + He disgraces, or dishonours, his people, or party. (TA.) — And عَرَّه, aor. ٢, + He applied to him a surname, or nickname, that disgraced him, or dishonoured him: and عَرَّه + He received, or became called by, such a surname or nickname. (TA.) — And عَرَّه, (S, O, K,) aor. ٢, (TA.) inf. n. عَرَّ (K,) + He did to him an abominable, or evil, thing: (K) he displeased him; grieved, or vexed, him; did to him what he disliked, or hated, did evil to him. (S, O, K) — And عَرَّه also signifies *It* (a thing that he disliked, or hated, and that distressed him,) befell him; syn. عَرَّاهُ, meaning ذَهَاهُ. (Ksh in alviii 25. [In Bd, اعراه, app. a mistranscription for عَرَّاه]) — Also, (O, Mṣb, K,) aor. ٢, (O, TA.) inf. n. عَرَّ (O, K,) and عَرَّاهُ, (Mṣb, K,) and اعترَّ به (K,) and اعترَّاه and عَرَّاه likewise; (Mṣb, TA; [see art. عَرَّو]) *He addressed, or applied himself to obtain favour, or bounty, of him, without asking; (Mṣb, K;) he came to him, and sought his favour, or bounty; or seeking his favour, or bounty. (O, TA.) or he went round about him, seeking to obtain what he had, whether asking him or not asking him. (TA, as implied in an explanation of مُعْتَرِّ.) — And عَرَّه He alighted at his abode as a visiter and guest. (IKtt, TA) — See also 3.**

2: see the preceding paragraph, former half.

3. عَرَّارٌ (S, O, K,) aor. يُعَارُّ (S,) inf. n. عَرَّارٌ (S, O, K) and مُعَارَّةٌ (K,) and, (S, O, K,) as some say, (S, O,) عَرَّارٌ, aor. ٢, (S, O, K,) or ٢, (thus in the L,) inf. n. عَرَّارٌ (S, O, K,) with kesr, (K; [in one of my copies of the S عَرَّارٌ; but عَرَّارٌ, which would be agreeable with analogy, I do not find;]) *He* (an ostrich [said of the male only]) *cried; uttered a cry or cries: (S, O, K:) like as they say of a female ostrich رَمَرَّتْ (S, O:*) IKtt cites an assertion that it is عَارٌ, aor. يَعُور. (TA.)*

4. عَرَّةٌ الدَّارُ *The house had in it عَرَّةٌ [i. e. dung, or human ordure], (S, O, K,*) or much thereof; like أَعْدَرْتُ. (TA.)*

6. عَارٌ *He awoke from his sleep, (S, A, O,) in*

the night, with a sound, or cry, (S, O,) or speaking, or talking (A) he was sleepless, and turned over upon the bed, by night, speaking, or talking, (A, K,) and with a sound, or cry, and, as some say, stretching. (TA.) A'Obeyd says that some derive it [as Z does] from عَرَّارٌ, signifying the “crying” of a male ostrich; but that he knows not whether it be so or not. (TA.)

8. see 1, near the end of the paragraph.

10. اسْتَعَرَّهُمُ الْحَرْبُ *The mange, or scab, appeared and spread among them. (S, O, K.) [See also 8 in art. سَعَر.]*

R Q. 2. تَعَرَّعَتْ. see 1, first quarter, in two places.

عَرَّ The mange, or scab, (S, A, Mgh, O, K;) as also عَرَّ (K) and عَرَّةٌ (IF, Mṣb, K) and عَرَّةٌ. (IF, Mṣb, and so in a copy of the A) see also عَرَّ or عَرَّ has this signification; but عَرَّ, with damm, signifies *purulent pustules in the necks of young, or unweaned, camels: and a certain disease, in consequence of which the fur of the camel falls off, (K, TA,) so that the skin appears and shunes; as some say: (TA:) or purulent pustules, like the [cutaneous eruption called] قُوتَاء [q. v.], which comes forth in camels, dispersedly, in their lips (S, O) and their legs, (S,) discharging a fluid which resembles yellow water, in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them the malady (S, O) En-Nābighah says, (addressing En-Noamán Ibn-El-Mundhir, O,)*

فَحَمَلْتَنِي ذَنْبَ امْرِئِي وَتَرَكْتَنِي
كَدَى الْعَرِّ يُكْوِي عَيْرَهُ وَهُوَ رَاتِعٌ

[And thou hast charged me with the crime, or offence, of a man other than myself, and left me like that which has the disease called عَرَّ, another than which is cauterized while he is pasturing at pleasure]. he who says عَرَّ, in relating this verse, errs; for cauterization is not practised as a preservative from the mange, or scab. (IDrd, S, O) — [Hence, app.,] + A vice, or fault, or the like. (Har p. 366.) [See also عَرَّةٌ.] — And + Evil, or mischief. (Haribid.) One says, لَقِيتُ مِنْهُ شَرًّا وَعَرًّا, + [I experienced from him, or it, evil and mischief: the two nouns being synonymous: and the latter of them also an inf. n. of عَرَّه, q. v.]. (TA: but written without any syll. signs.) [See also an instance of the use of the phrase شَرٌّ وَعَرٌّ voce عَرَّارٌ.] — See also عَارٌ.

عَرَّه: see عَرَّ, in three places: — and see عَرَّةٌ.

عَرَّةٌ: see عَرَّ.

عَرَّةٌ: see عَرَّ. — Also Madness, or such as is caused by diabolical possession, affecting a man: you say, عَرَّةٌ بِهِ *In him is madness, &c. (S, O.) — Dung, such as is called بَعَرٌ, and سَرْقِين (S, O,) or سَرْقِين (Mgh,) [i. e. dung of horses or other solid-hoofed animals, and of camels, sheep*

and goats, wild oxen, and the like,] and that of birds, (S, O, K,) as also عَرَّ (O, K) and human ordure. (O, K.) It is said in a trad., لَعَنَ اللَّهُ بَائِعَ الْعَرَّةِ وَمُسْتَرِبَهَا i. e. [God has cursed, or may God curse, the seller of] سَرْقِين [or perhaps the meaning may be human ordure, and the buyer thereof] (Mgh.) — Dirt, or filth. (Mṣb.) — + Filthiness in the natural dispositions. (O) — + A thing that exposes its author to disgrace; a vice, or fault, or the like. (O, Mṣb, TA.) See also مَعَرَّةٌ. [And see عَرَّ, voce عَرَّ. Hence,] عَرَّةٌ التَّسَاءُ + That which disgraces women; their evil conversation or behaviour, with others. (TA.) — As an epithet applied to a man, (S, O, Mṣb,) + Dirty, or filthy, as also عَارُورٌ and عَارُورَةٌ: (S, O) [or] having an intensive signification [as though meaning “dirt,” or “filth,” itself]. (Mṣb) + a man who is the disgrace of the people [to whom he belongs]. (K) a man sulked, or bespattered, with evil. (IDrd, O.) And one says, فَلَانٌ عَرَّةٌ أَهْلِهِ meaning + Such a one is the worst of his family. (TA.) — Also + The act of doing an abominable, or evil, thing, to another. (K)

عَرَّ and عَرُورٌ Manginess, or scabbiness: (K) or, accord. to some, mange, or scab, itself; like عَرَّ. (TA.)

عَرَّارٌ A certain plant, of sweet odour, (S, O,) intensely yellow and wide in the blossom; (O;) i. q. نَبَارُ النَّرِّ [q. v., i. e. buphthalmum, or ox-eye; which is called by both of these names in the present day]. (S, O, K.) accord. to IB, the wild narcissus (النَّرَّجِسُ النَّرِّيُّ): (TA) and said by some to be a sort of tree [or plant] to which the complexion of a woman is likened (Ham p 548.) n un. with ة. (S, O, K.) IAAr says that the عَرَّارَةُ is like the نَبَارُ; having wood, [or arborescent, app. meaning that it is the buphthalmum arborescens, the flower of which is intensely yellow, agreeably with what is said of it in the O,] having a sweet odour, and growing only in plain land. (O.) — Also, i. e. like سَحَابٌ [in measure], Retaliation of slaughter or of wounding or of mutilation; syn. قَوْدٌ: and anything that is slain in retaliation for another (كُلُّ شَيْءٍ بَاءَ بَشْيَةٍ): (K, TA.) of any such thing one says, هُوَ لَهُ عَرَّارٌ [It is one slain in retaliation for it]. (TA.) [This latter meaning is app. taken from the prov. بَاءَتْ عَرَّارٌ بِكَحْلٍ, relating to two cows, mentioned in art. بَوَأ.]

عَرَّارٌ: see عَرَّو.

عَرِيرٌ A stranger (Az, S, Z, O, K) among a people: (O, K) occurring, in the accus. case, in a trad., in which some read عَرِيرًا, with the pointed غ; and some say that the right reading is عَرِيًّا, i. e. مُلَصَّقًا [here meaning “an adherent”]: but Hr and IAAh agree with Az [and the S] and Z and the [O and] K. (TA.)

عَرَّعَرٌ The tree called سَرُو [which is the common,

or evergreen, cypress; but the former name is generally applied in the present day to the juniper-tree], (S, O, K,) a Pers word: (K) it is a kind of great tree, of the trees of the mountains: (O) some say that it is the [tree called] *سَاسِر*, and also [said to be] called *سَيرى* others, that it is a great kind of mountain-tree, evergreen, called by the Persians *سَرُو*. (TA) AHn says that he had been informed by an Arab of the desert, of the people of the Sarāh (السَّراة), who are possessors of the *عَرَعَر*, that it is the *أَهْل* [q v, a name now applied to the juniper-tree, like *عَرَعَر*; and particularly to the species thereof called the *سارون*], and he adds that he knew it in his own country, and afterwards saw it in the province of Kāzween, cut for firewood from the mountains thereof, in the borders of Ed-Deylem, whence he knew that his informant was well acquainted with it, for those mountains are places of growth of the *أَهْل*: (O) he says that it has a fruit like the *بَق* [or fruit of the lote-tree called *سَدر*], first green, then becoming white, then becoming black until it is like *حَمِير* [or charcoal, S], and sweet, when it is eaten (TA) n. un with ة. (O, TA.)

عَرَعَر: see *عَرَعَر*, in art. *رع*.

عَر A camel having the mange, or scab; as also *أَعَر*, (A'Obeyd, S, O;) which latter [in some of the copies of the K written *عَر*] is applied in this sense to a man; and *مَعْرُور* to a camel: (K) or this last signifies having, or affected with, the disease called *عَر*. (S, O, K) — See also *مَعْرُور*.

عَر and *عَارُور*: see *عَر*.

أَنْتَ شَرٌّ مِنْهُ وَأَعَر — One says also, *عَر* — *أَعَر* [meaning + Thou art worse than he, and more evil: the two nouns being synonymous, like *شَر* and *عَر*]. (TA.)

مَعْرَة A place of *عَر*, i. e. mange, or scab: this is the primary signification. (TA) — Hence, *المَعْرَة* The region of the sky that is beyond the Milky Way (المَحْرَة) in the direction of the North Pole; so called because of the multitude of the stars therein, (O, TA;) like as the sky is called *الجَمْرَة* because of its numerous stars; these being compared to scabs on the body of a man. (TA) and to this and the *مَحْرَة* a man alluded, when, being asked respecting the place where he alighted and abode, he informed the inquirer that he alighted and abode between two tribes, (O, TA,) great and numerous; (O;) saying, *بَيْنَ الْمَعْرَةِ وَالْمَحْرَةِ* [I have alighted between the *مَعْرَة* and the *مَحْرَة*]: (O, TA:) or, as some say, (O,) *المَعْرَة* is the name of a certain star, or asterism, [which is] below the *مَحْرَة* [or Milky Way, app. meaning when the latter, as viewed from Arabia, is seen stretching across the sky above the North Pole]. (O, K.) — [Hence likewise, app.,] *مَعْرَة* signifies

also + a cause of reviling, or of being reviled, syn *مَسَّة*: (TA) a crime, or sin, syn. *إِثْم*; (S, O, Msh, K,) and *حَيَاة*, (TS, L, TA, in the copies of the K *حَيَاة*, [and thus in the O,] but this is a mistake, TA,) and *حَرَم*, (TA,) as also *عَرَة*. (K) or a crime, or sin, [that is notorious] like the mange, or scab (L, TA) a foul, or an abominable, thing (O, TA) a cause of grief or vexation: (Mgh, Msh) annoyance, or hurt; or a thing by which one is annoyed or hurt, syn *أَذَى*, (Sh, Mgh, K,) or *أَذِيَّة*. (O) displeasing, grieving, or vexing, conduct (Mgh, Msh) and *بِنْدَة* [app. as meaning violence, or the like] (O) these mentioned between the significations of *إِثْم* and *أَذِيَّة*. Also + The slaying unexpectedly, (S,) or the fighting, (O, K,) of an army, without the permission of the commander (S, O, K) [omitted in one of my copies of the S] or the abighting of an army among a people, and eating of the produce of their fields without knowledge (Sh, O, TA) of the commander (O) or an army's oppressing, or assaulting, those by whom they pass, whether Muslims, or unbelievers with whom terms of peace have been made, and afflicting them in respect of their women under covert and their possessions by conduct not permitted to them. (TA.) — And + A debt, fine, or mulct, which one is obliged to pay and a fine for homicide (K, TA) thus expl. by Mohammad Ibn-Is-hāk Ibn-Yesār (TA:) or a thing that one dislikes, or hates, relating to fines for homicide; of the measure *مَعْلَة* from *عَر* signifying "mange," or "scab." (Th, TA.) — And + The changing of the face in colour by reason of anger (O, K, TA) Az says that it is thus mentioned by Abu-l-'Abbās with teshdeed to the ر but if it be from *تَمَعَّرَ وَجْهَهُ*, not from *العَر*, it is without teshdeed (O, TA.)

مَعْرُور see *عَر*. — Also, with ة, applied to a palm-tree (نَحْلَة), [and to land (أَرْض)], Dugedil with *عَرَة* [q v] (TA) — And, without ة, + A man sullied, or bespattered, with evil, or aspersed: (S, Msh) and wronged, or treated unjustly or injuriously; and reviled, and deprived of his property. (TA)

مَعْتَر One who addresses, or applies, himself to obtain favour, or bounty, without asking, (IAh, S, O, Msh, K;) one who comes to another, and seeks his favour, or bounty; or seeking his favour, or bounty; as also *عَار* or one who goes round about another, seeking to obtain what the latter has, whether asking him or not asking. (TA) And A guest visiting (Msh) And A poor man. (K, TA.) It occurs in the Kur xxii. 37: accord. to some, having the last of these meanings: accord. to others, the first thereof. (TA.)

عرب

1. *عَرَبِيَّة*, [aor. ء, inf. n. *عَرَبِيَّة*], His tongue [or speech] was, or became, Arabic, (S, O,) or chaste Arabic. (Msh.) — See also 4, first sentence, in three places. — *عَرَب*, aor. ء, inf. n. *عَرَب*, He (a man) became disordered in the

stomach by indigestion (TA.) And *عَرَبَتْ مَعِدَّتُهُ*, inf. n. as above, His stomach became in a corrupt, or disordered, state, (S, O, Msh, K,) from being burdened (TA) — Also, (O, K,) inf. n. as above, (TA,) said of a camel's hump, (O, TA,) It became swollen and purulent. (O, K, TA) — And, said of a wound, (S, O, K, TA,) It became corrupt (TA) or it broke open again, or became recrudescant (S, O) or it had a scar remaining after it had healed. (K.) — Said of a river, It abounded with water (K.) And *عَرَبَتْ الْبُيْرُ* The well contained much water; or its water became abundant. (K.) — And, (K, TA,) inf. n. *عَرَب* (O, K, TA) and *عَرَانَة*, said of a man, (TA,) He was, or became, brisk, lively, or sprightly. (K, TA) = *عَرَب*, (O, K,) aor. ء, (K,) inf. n. *عَرَب*, (TK,) He ate (O, K) food (TK)

2. *عَرَب*, (S, O,) inf. n. *تَعَرَّبَ*, (S,) He (an Arab) arabicized a foreign word; spoke it, or pronounced it, agreeably with the ways of Arabic speech, (S,) as also *أَعَرَبَ*, (S, O, TA) inf. n. *أَعْرَبَ*. (TA.) — And He taught another the Arabic language. (TA, from a trad.) — See also 4, in fourteen places. — The inf. n. signifies also The showing, or declaring, one's saying, (K, TA,) and one's deed, (TA,) to be bad, evil, abominable, or foul. (K, TA.) One says, *عَرَبَ عَلَيْهِ* He showed him, or declared to him, that his saying, and his deed, was bad, &c.; and upbraided him for it. (TA.) And *فَعَلْتُ كَذَا وَكَذَا فَمَا عَرَبَ عَلَيَّ أَحَدٌ* I did so and so, and no one upbraided me, or charged me with having acted disgracefully. (AZ, TA.) And *عَرَبَ عَلَيْهِ فَعَلُهُ*, (S, O,) and *قَوَّوْهُ*, (TA,) He showed him, or declared to him, that his deed was bad, evil, abominable, or foul, (S, O,) and so his saying (TA.) *تَعَرَّبَ* is The saying to a man who has uttered what is foul, or erroneous, "It is not so, but so," telling him what is more correct. (Sh, TA) And The replying against a speaker, (K, TA;) and so *أَعْرَابَ*. (TA.) One says, *عَرَبَ عَلَيْهِ* He replied against him, denying or disallowing or disapproving what he said: (S;) or he prevented, hindered, or forbade, him. or he did so, and denied or disallowed or disapproved [what he said or did]. (TA.) [See what next follows.] — Also The treating medically, to remove his disease, one whose stomach is in a corrupt, or disordered, state. (O, K.) [In both, *التَّعَرَّبَ* is expl. as meaning *الدَّرِبَ الْمَعْدَةَ* i. e. *تَهْرِيشُ الْعَرَبِ*. Freytag has strangely rendered the verb as signifying "agrotum reddidit aliquem stomachi corruptio"] Az says that *التَّعَرَّبَ* followed by *عَلَى* and having for its object him who says what is disapproved may be from this. (TA.) — Also The lopping a palm-tree, or pruning it by cutting off some of its branches. (S, O, K.) — And The scarifying a horse or similar beast in the parts of the skin next the hoofs and then cauterizing those parts: (K, TA:) or the cauterizing a horse in several places in those parts, and then gently scarifying them without producing any effect upon the sinews, or tendons, (Az, O, TA,) in order to strengthen the

fested love, to her husband (A, TA) — Respect-
ing a meaning assigned to *تعرب* by Golius and
Freytag, see 4, latter half.

10. *استعرب*: see 5 — see also 4, first sen-
tence. — and the same again in the latter half
of the paragraph = *استعرب حراً*, said of a
camel, *He was affected with mange, or scab,*
which began in his armpits and groins or similar
parts, and his lips, and appeared upon the general
extent of his skin. (O) — And *استعربت*, said
of a cow, *She desired the bull.* (O, K)

Q. Q 1 *عرنب* see 2, near the end.

عرنب is *syn. with* *إعراب* in the sense of *إفصاح*
[but app as a subst. (not an inf n) meaning
Clear, plain, or distinct, speech.] (TA) — And
syn. with *عربانة*, q v (TA) — And *syn. with*
عرنب as [inf n of *عرنب*, and] meaning *نشاط* [i. e.
Briskness, liveliness, or sprightliness.] (O, K.)

العرب. see *العرب*, first sentence.

عرنب Such as is dried up, of the [species of
barley-grass called] *بهمي* (S, O, K) or of any
herb, or leguminous plant n. un with ة. or
عرنب البهمي signifies the pickles of the *بهمي*
(TA.)

العرب (S, A, Mgh, O, Msh, K, &c.) as also
العرب (S, O, Msh, K) *A certain people, or*
nation; [the Arabs, or Arabians;] (S, O,) the
contr. of *العجم* (A, Msh, K, TA) and *العجم*;
(TA.) *the inhabitants of the cities, or large*
towns, (S, A, O, K,) or of the Arabian cities
and towns or villages. (Mgh.) [but now, on the
contrary, generally applied to those who dwell in
the desert:] or *those who have alighted and made*
their abode in the cultivated regions, and have
taken as their homes the Arabian cities and
towns or villages, and others also that are related
to them. (Az, Msh:) or [accord. to general
usage] *an appellation of common application [to*
the whole nation]. (T, K:) [and in the lexicons
and lexicological works applied to the *desert*
Arabs of pure speech:] it is of the fem. gender:
(Msh, K:) and *العرب* has two pls, namely,
العرب, with two dammehs, and *الأعراب* [which is
a pl. of pauc]: (Msh.) the rel. n [which serves
as a sing.] is *عربي*: (S, O, K: [عربي in
the CK is a mistake]) accord to Az, (TA,) this
appellation is applied to a man of established
Arab lineage, even if he be not chaste, or correct,
in speech. (Msh, TA.) The dim. of *العرب* is
العرب (S, O,) without ة, (O, TA,) an extr.
word [with respect to analogy, as the undiminished
noun is fem.]. (TA) a poet (Abu-l-Hindee,
whose name was 'Abd-El-Mu-min, son of 'Abd-
El-Kuddos, O, TA) says,

وَمَكْنُ الصَّبَابِ طَعَامُ الْعَرَبِ

وَلَا تَسْتَنْبِيهِ نَفُوسُ الْعَجَمِ

[And the eggs of dabbas are food of the little
Arabs; but the souls of the Foreigners do not
desire them]: in which he uses the dim. form to
imply respect, or honour, like as it is used in the

saying *أَنَا حَدِيثُهَا الْمُحْكَمُ وَعَدِيقُهَا الْمَرْحَبُ* [expl
in art. *حدل*]. (S, O) — *العرب العاربة* (in which
the latter word is used as a corroborative of the
former as in *لَيْلٌ لَيْلٌ*, S, O) and *العرب العاربة*
(S, A, O, Msh, K) and *العرب العاربة* (O) and
العرب العاربة (K) and *العرب العاربة* (CK [but
thus I do not find in any other copy of the K])
are appellations of *The pure, or genuine Arabs*.
(S, A, O, K) or *those who spoke the language of*
Yaarub Ibn-Kahtán; which is the ancient lan-
guage. (Msh) and *العرب المستعربة* (S, O,
Msh, K,) as also *العرب المستعربة* (S, O, K,) is
an appellation of *The insidious [or naturalized*
Arabs], (K,) those who are not pure, or genuine,
Arabs. (S, O) or *those who spoke the language*
of Isma'el [or Ishmael] the son of Ibraheem [or
Abraham], i. e., the dialects of El-Hijáz and the
parts adjacent thereto (Msh) and the appella-
tion of *العرب المستعربة* is thought by Az to apply [also]
to *people not of pure Arabian descent, who have*
introduced themselves among the Arabs, and speak
their language, and imitate their manner of
appearance. (TA) [The former division is
most reasonably considered as consisting of the
extinct tribes ('Ad, Thamood, and others men-
tioned in what follows), or of these together
with the unmixed descendants of Kahtán, whose
claims to the appellation of genuine Arabs are
held by many to be equally valid: and the latter
division, as consisting of those whose origin is
referred, through Ma'add and 'Adnán, to Isma'el
(or Ishmael), whose wife was descended from
Kahtán What I find in the TA, on this sub-
ject, is as follows] The former of these two
divisions consisted of nine tribes, descendants of
Irem [or Aram] the son of Sám [or Shem] the
son of Nooh [or Noah], namely, 'Ad, Thamood,
Umeiyim, 'Abeel, Tasm, Jedees, 'Imleek [or
Amalek], Juhum, and Webán, and from them
Isma'el [or Ishmael is said to have] learned the
Arabic language and the *العرب المستعربة* are [said to be]
the descendants of Isma'el, the descendants of
Ma'add the son of 'Adnán the son of Udd. so
says Abu-l-Khattáb Ibn-Dihyah, surnamed Dhu-
n-Nesebeyn. or the former division consisted of
seven tribes, namely, 'Ad, Thamood, 'Imleek,
Tasm, Jedees, Umeiyim, and Jásim; the main
portion of whom has become extinct, some re-
mains of them, only, being scattered among the
[existing] tribes so says IDrd. and the appella-
tion of *العرب العاربة* is also given to the descen-
dants of Yaarub the son of Kahtán [only]. (TA.)
[It should be observed, however, that the appella-
tion of *العرب المستعربة* is, by those who hold the extinct
tribes above mentioned as the only genuine Arabs,
applied to the unmixed descendants of Kahtán;
and *العرب المستعربة*, to those who are held to be the
descendants of Isma'el. thus in the Mz, 1st نوع.
Also, it should be observed that the appellation of
العرب العاربة, in the conventional language of
Arabic lexicology, is often applied to the Arabs
of the classical ages, and the later Arabs of the
desert who retained the pure language of their
ancestors, indiscriminately: it is thus applied by
writers quoted in the Mz (1st نوع) to all the

descendants of Kahtán, and those of Ma'add the
son of 'Adnán (through whom all the descendants
of Isma'el trace their ancestry) who lived before
the corruption, among them, of the Arabic lan-
guage.] — *الأعراب* is the appellation given to
Those [Arabs] who dwell in the desert, (S, Mgh,
O, Msh, K,) *such as go about in search of herb-*
age and water, and Az adds, whether of the Arabs
or of their freedmen. he says that it is applied
to *those who alight and abide in the desert, and*
are neighbours of the dwellers in the desert, and
journey, or migrate, with them, to seek after herb-
age and water (Msh) it is not a pl of *العرب*,
not being like *الأنباط*, which is pl of *النبط*; (S,
O,) but is a [coll] gen n. (S) *الأعراب* occurs
as its pl (S, O, K) in chaste poetry (S) it has
no sing. [properly so termed] (K) the rel. n. is
أعرابي (S, O,) which is applied to a single per-
son, (Msh;) as also *بديوي* (TA.) Az says, if
one say to an *عربي*, *يا عربي*, he is pleased; and
if one say to an *أعرابي*, *يا أعرابي*, he is angry.
(TA.) — Authors differ as to the cause why the
عرب were thus called: some say, because of the
perspicuity of their speech, from *إعراب* others,
that they were so called from Yaarub the son of
Kahtán, who is said to have been the first that
spoke the Arabic language, his original language
having been, as asserted by IDid, [what the
Arabs term] Syriac; though some say that
Isma'el was the first that spoke the Arabic
language; and some, that Yaarub was the first
that spoke Arabic, and that Isma'el was the
first that spoke the pure Arabic of El-Hijáz, in
which the *Kur-án* was revealed others say that
the *عرب* were so called from *العربة*, the name of a
tract near El-Medeenah, or a name of Mekkeh
and the adjacent region, where Isma'el settled,
or the same as *Tihámeh* [as is said in the Mgh,
in which this is pronounced to be the most correct
derivation], or the general name of the peninsula
of Arabia, which is also called *العربات* [as is said
in the Msh]. but some say that they were so
called in like manner as were the *فُرس* and the
زُوم and the *تُرك* and others, not after the name
of a land or other than a land, but by the coming
of the name, not a term expressive of a quality or
a state or condition &c. (TA.) [If the country
were called *العربة*, an inhabitant thereof might be
called, agreeably with analogy, *عربي*, and then,
the people collectively, *العرب*: but I think that
the most probable derivation is from the old
Hebrew word *עִרְבָּ*, meaning “a mixed people,”
which the Arabs assert themselves to have been,
almost from the first; and in favour of this deri-
vation it may be reasonably urged that the old
Himyeritic language agrees more in its vocabulary
with the Hebrew and Phœnician than it does with
the classical and modern Arabic.] — See also
عربة. — And see *عرب*. — [It also app. signifies
+ *Vagueness* (considered as an unsoundness) in a
word; from the same as inf. n. of *عرب* used in
relation to the stomach &c.:] see 4, latter half.

عرب [part. n. of *عرب*, q. v.: as such signifying]

Having the stomach in a bad, or corrupt, state. (O, K.) And **مَعْدَةُ عَرِيَّة** *A stomach in a bad, or corrupt, state, (S, O, TA,) from being burdened. (TA.)* — Also, and **عَرِيَّة**, (O, K,) the former of which is the more common, (TA,) and **عَرِيَّة**, (O, K,) *Abundant water, (O, K,) such as is clear, or limpid. (K.)* And **نَهْرُ عَرِيَّة** (TA) and **عَرِيَّة** and **عَرِيَّة** (K) *A river containing abundance of water. (K, TA.)* And **بُئْرُ عَرِيَّة** *A well containing much water. (K.)* — **عَرِيَّة** applied to a woman see **عَرِيَّة**, in four places. — **العَرِيَّة** and **العَرِيَّات**. see **العَرِيَّة**, first quarter

عَرِيَّة see **عَرِيَّة**.

عَرِيَّة *A river that flows with a vehement, or strong, current. (S, O, K.)* — And 2. q. **نَفْس** [The soul, mind, or self] (S, O, K.) [It is thought to occur in a pl. sense, without ة, as a coll. gen. n., in the following sense, quoted in the S immediately after the explanation above] A poet says, (S,) namely, Ibn-Meyâdeh, (O,)

لَمَّا أَتَيْتَكَ أَزْجُو فَضْلَ نَائِلِكُمْ

نَفَحَتِي نَفْحَةً طَابَتْ لَهَا الْعَرَبُ

[When I came to thee, hoping for the redundancy of your bounty, thou gavest me a gift with which the souls were pleased] (S, O) thus related by some, and expl. as meaning **طَابَتْ لَهَا الْعَرَبُ** but the [approved] relation is, **طَابَتْ لَهَا الْعَرَبُ** [in which the Arabs made to fly upon the wings of fame], i. e. **حَدَّثَتِ الْعَرَبُ النَّاسَ بِهَا** [meaning of which the Arabs talked to the people]. (O) — Also sing of **عَرِيَّات** (TA) which is the name of Certain stationary vessels that used to be in the Tigris (K, TA) — [As meaning *A wheel-carriage of any kind* (which is commonly called in Egypt **عَرِيَّة**) it is post-classical.]

العَرَبُ العَرِيَّة: see **العَرَبُ**, first quarter and see **عَرِيَّة**.

عَرِيَّة: see **عَرِيَّة**.

عَرِيَّة; and **العَرَبُ العَرِيَّة**: see **العَرَبُ**, first quarter — **لَا تَنْقُشُوا فِي خَوَاتِيمِكُمْ عَرِيَّةً** (Mgh, O, K, TA,) in a trad., or, as some relate it, **العَرِيَّة**, (TA,) means *Engrave not on your signets مُحَمَّدٌ* (Mgh, O, K, TA;) because this was engraved on the Prophet's own signet: (O, TA) as though he had said, **نَبِيَّ عَرِيَّةً** [an Arabian prophet], meaning himself. (O, K, TA.) Omar said, **لَا تَنْقُشُوا فِي خَوَاتِيمِكُمْ عَرِيَّةً** [Engrave not on your signets Arabic]: and Ibn-'Omar disapproved of engraving on a signet words from the Kur-ân. (Mgh, O, TA.) **عَرِيَّةُ الْوَجْهِ** often occurs in post-classical works as meaning *Having an Arab face; i. e. long-faced; opposed to تُرْكِي* [so I render, agreeably with the TK, **سُنْبُلُهُ**

حَرْفَانِ (K, TA) *it is nude, and its grain is large, larger than the grain of the barley of El-'Irak, and it is the best of barley* (TA.)

العَرَبِيَّة *The Arabic language; (S, TA,) the language of the Kur-ân. (Msb.)* Katâdeh says that the tribe of Kureysh used to cull, or select, what was most excellent in the dialects of the Arabs, [in the doing of which they were aided by the confluence of pilgrims from all parts of the country,] so that their dialect became the most excellent of all, and the Kur-ân was therefore revealed in that dialect. (TA) See also **عَرَبِيَّة**, in two places. — And see **عَرَبِيَّة**.

عَرِيَّة [written in the TA without any syll. signs, but it is app. thus, fem. **عَرِيَّة** (like **حَيْرَان** fem of **حَيْرَان**), whence, probably, the appellation **العَرَبُ العَرِيَّة**,] *A man chaste, uncorrupt, or free from barbarousness, in speech* so in the Towshech. (TA) [See also **عَرِيَّة**]

عَرِيَّة and **عَرِيَّة**: see what next follows.

عَرِيَّة and **عَرِيَّة** (Mgh, O, Msb, K) and **عَرِيَّة**, mentioned on the authority of Ibn-Es-Seed, as of the dial. of El-Hijâz, and **عَرِيَّة**, mentioned by AHei, but this last is a vulgar word, and is disallowed by Lb, (TA,) as also **أَرْبَان** and **أَرْبُون** and **أَرْبُون** (Mgh, O, Msb, K,) [An earnest, or earnest-money,] a portion of the price, whereby a bargain is ratified, (K, TA;) a thing that is paid by the purchaser of a commodity, (Mgh, O, Msb,) or by the huer of a thing, (Msb,) on the condition that if the sale (Mgh, O, Msb) or hure (Msb) have effect, it shall be reckoned as part of the price, and otherwise shall not be reclaimed, (Mgh, O, Msb;) called by the vulgar **رَبُون** (O) it is forbidden in a trad., (Mgh, O, TA,) and by most of the lawyers, but allowed by some (TA.) **عَرِيَّة** is said by As to be a foreign word arabicized, (Msb,) and so say many authors; though it is said by some of the expositors of the Fq to be from **التَّعَرِيْبُ** signifying "the making clear, plain," &c., **أَرْبُون** being also derived from **أَرْبُون** signifying "a knot" (TA.) and [it is said that] the ن in **عَرِيَّة** and **عَرِيَّة** may be augmentative or radical, because one says **أَعَرَبَ فِي كَذَا** and **عَرَبَ**. (O.) — [Hence,] **أَلْقَى عَرَبُونَهُ** + *He ejected his excrement, or ordure.* (O, K, TA.)

عَرِيَّة: see **عَرِيَّة**.

عَرِيَّة *The fruit of the species of tree called خَزَم [q. v.], of the bark of which [tree] ropes are made* (O, K, TA.) [beads which are used in prayer are made thereof, (Freitag, from the Deewân of the Hudhalees,) i. e., of the berries thus called, and] it [the fruit] is eaten by the apes, or monkeys, and sometimes, in a case of hunger, by men: n. un. with ة. (O, TA.)

عَرِيَّة *Horses of pure Arabian race; (Mgh, K;) opposed to بَرَادِين* (S, O, Msb;) also termed **عَرَبِيَّة** and **عَرَبِيَّة** (K,) which last

[erroneously written in the CK **مَعْرَبِيَّة**] is fem. of **مَعْرَبِيَّة**, signifying a horse having no strain of admixture of other than Arabian blood. (Ks, S, O) one of such horses is [also] termed **عَرَبِيَّة**. (Mgh, Msb) by the pl. **عَرَبَات**, they distinguish beasts from human beings. (Mgh.) — And **إِبِلُ عَرَبَات** (S, O, Msb, K) and **أَعْرَبُ** (TA) *Cumels of pure Arabian race; (K;) opposed to بَحَاتِي* (S, O, Msb.) — And **بَقَرُ عَرَبَات** *A goodly sort of oxen, of generous race, with short and fine hair, smooth, or sleek, (Msb,) having even backs, and thick hoofs and hules. one of which is termed عَرَبِيَّة*. (TA voce **دَرَبَاتِيَّة**.)

عَرِيَّة *A woman who manifests love to her husband, (IAar, S, O, K, TA,) and is obedient to him, (IAar, TA,) as also عَرِيَّة*. (TA) and (so in the O and TA, but in the CK "or") a woman disobedient to her husband; (IAar, O, K, TA,) unfaithful to him by unchastity; corrupt in her mind. (IAar, O, TA) as though having two contr. meanings; [the latter meaning] from **عَرَب** [a mistranscription for **عَرَب**] signifying "corruptness" of the stomach (O) or who loves him passionately, or excessively. or who manifests love to him, evincing passionate, or excessive, desire: [lit, evincing that; meaning what is expressed by the words immediately preceding it; for otherwise this last explanation would be the same as the first, and as I have rendered it, it is nearly the same as an explanation in the Expos. of the Jel (lvi. 36), manifesting love to her husband, by reason of passionate, or excessive, desire] (K:) and (so in the TA, but in the CK "or") a woman who is a great laugh. and **عَرِيَّة** and **عَرِيَّة** signify the same. (K:) the pl. of the first is **عَرَبَات** (S, O, K) and **عَرَبَات** (TA;) and the pl. of **عَرِيَّة** is **عَرِيَّات**. (K.) I Ath says that **عَرِيَّة** signifies a woman who is eager for play, or sport: and **عَرَبَات**, he adds, is pl. of **عَرَبِيَّة**, which signifies a woman of goodly person, who manifests love to her husband: and it is also said that **عَرَبَات** signifies women who use amorous gesture or behaviour, and coquettish boldness, with feigned coyness or opposition: or who make a show of, or act with, lasciviousness: or passionately loving: and **عَرَبَات** and **عَرَبَات**, accord. to Lh, signify a woman passionately loving, and lascivious. (TA)

عَرَبِيَّة i. q. **مَعْرَبِيَّة**, which means, accord. to Az, *A man chaste, uncorrupt, or free from barbarousness, in speech.* (TA.) — [Hence,] **مَا بِالْأَرْبَابِ عَرَبِيَّة** (S, O, K) and **مَعْرَبِيَّة** (K) + *There is not in the house any one: (S, O, K:) used [in this sense] as applying to either sex, but only in a negative phrase. (TA.)* — See also **عَرَبِيَّة**, latter half.

العَرَبِيَّة: see **العَرَبِيَّة** (of which it is the dim.), second sentence.

عَرَبِيَّة: see **عَرَبِيَّة**. — Also *Cortus.* (TA.) — And *A bag with which the udder of a sheep, or goat, is covered: pl. عَرَبَات*. (IAar, O, K.)

عَرَبِيَّةٌ (S, O, K) and عَرَابَةٌ (O, TA) and عَرَبِيَّةٌ (O) or عَرَبٌ (TA) *Foul, or obscene, speech or talk*; (S, O, K, TA;) like عَرَابٌ and تَعَرَّبٌ. (K)

عَرُوبَةٌ see عَرُوبٌ, in two places = عَرُوبَةٌ (O, K) and العَرُوبَةُ (K) and (O) يَوْمُ العَرُوبَةِ (S, O) *Friday*, (S, O, K,) an ancient name of that day (S, O, TA) in the Time of Ignorance. (TA) accord to some, it is most chastely without the article, (TA,) thus it occurs in old poetry of the Time of Ignorance; (O,) and it is thought to be not Arabic; (TA,) and said to be arabicized from the Nabathæan أَرَبَا: (Har p 340, q v) accord. to others, the article is inseparable from it; and its meaning, accord. to Ibn-En-Nahhás is *the manifest and magnified*, from أَعْرَبَ “he made clear, plain,” &c., or accord. to an authority cited in the R, its meaning is *mercy*. (TA.) [See art. اَبَجَد.]

عَرُوبَةٌ (S, K) and عَرُوبِيَّةٌ (K) *The quality of being Arabian* (S, K, TA) each [said to be] an inf. n. having no verb. (TA. [But see عَرَبٌ at the commencement of this art. and under أَعْرَبَ.]) And عَرَبِيَّةٌ is used [in the same sense] as denoting the quality of a horse such as is termed عَرَبِيٌّ. (TA.)

عَرُوبَاءُ a name of *The seventh heaven*: (IAth, K, TA:) or, accord. to Suh, it is عَرَبِيَّاءُ, corresponding to حَرَبِيَّاءُ, which is a name of “the seventh earth;” (TA in this art.;) or these two words are with the article ال. (TA in art جَرَب.)

عَرُوبِيَّةٌ. see عَرُوبَةٌ.

عَرَابٌ *One who makes عَرَابَات* (pl. of عَرَابَةٌ) i. e. *bags to cover the udders of sheep or goats*. (IAar, O, K.)

عَرَبَتٌ i. q. سَمَاقٌ [i. e. *Sumach*]. (O, TA.)

عَرَبِيَّةٌ i. q. سَمَاقِيَّةٌ [app. meaning *A cooking-pot in which food prepared with sumach is cooked*]. (O.)

عَرَابٌ and عَرَابَةٌ: see عَرَبٌ. — العَرَبُ العَرَابِيَّةُ: see عَرَبٌ, in two places.

أَعْرَبُ *More, or most, distinct or plain* [&c.]. (TA.)

الْأَعْرَبُ is a pl. of العَرَبُ [q. v.]. (Msb.) — See also عَرَابٌ, in two places.

الْأَعْرَابُ: } see العَرَبُ, latter half.
أَعْرَابِيٌّ: }

مُعَرَّبٌ: see عَرَبِيٌّ, in two places: — and see عَرَابٌ. — Also *One who has horses of pure Arabian race*: (S, O:) *one who has with him a horse of such race*: and *one who possesses, or acquires, or seeks to acquire, horses, or camels, of such race*. (TA)

أَسْمَرُ مُعَرَّبٌ [An arabicized noun;] a noun received by the Arabs from foreigners, indetermi-

nate, [i. e. significant of a meaning, (as is said in the Mz, 19th نوع),] such as اِنْرِيسْمَر [meaning “silk”], and, if possible, accorded to some one of the forms of Arabic words, otherwise, spoken by them as they received it, and sometimes they derived from it. but if they received it as a proper name, it is not termed مُعَرَّبٌ, but أَعْجَمِيٌّ, like اِنْرِاهِيْمٌ and اِسْحَاقُ. (Msb) [مُعَرَّبٌ alone is also used in this sense, as a subst and as such its pl is مُعَرَّبَاتٌ thus in the Mz, ubi suprà; and often in lexicons &c.]

العَرَبُ المُعَرَّبَةُ and العَرَبُ المُسْتَعَرَّبَةُ: } see العَرَبُ, each in three places

عَرَدَ

Q. 1. عَرَدَ, inf. n. عَرْدَةٌ, *He showed illnature, or an evil disposition, and behaved unsocially, towards his cup-companion*. (TK) One says, هُوَ يُعَرِّدُ عَلَى أَصْحَابِهِ عَرْدَةً السَّكْرَانِ *He behaves in an annoying manner towards his companions as does the drunken* (A.) Accord. to some, this verb is from عَرِدَ as signifying “a red and malignant, or noxious, serpent.” (TA.)

عَرْدٌ: see عَرِدَ: — and مُعَرِّدٌ. = Also *Rough ground*. (K.)

عَرْدَةٌ *Illnature, or evil disposition*. (S, A, O, K. [See the verb of which it is the inf. n., above])

حَرْدَحَلٌ (S, O, K,) quasi-coordinate to عَرْدٌ, (S, O,) and عَرْدٌ (K,) *A serpent that blows but does not hurt*; (S, O, K;) accord to Aboo-Kheyreh and Ish, (TA,) or Sh, (O,) *a serpent of a red colour with dusky and black specks*, (O, TA,) *always appearing among us*, (O,) *that does not hurt*, (TA,) *or that seldom injures small or great*, (O,) *unless it be hurt*: (O, TA) *or a red and malignant, or noxious, serpent*; (O, K,) for a man, in some verses cited by IAar, likens himself, in his treatment of his enemies, to this serpent, and how should he describe himself as a serpent that blows at the enemies and does not hurt them? (TA) and, (K,) or the former word, accord. to Sh, (O,) *the male viper*. (O, K:) and the former, accord. to Th, *a light, or an active, serpent*: (L) or so عَرْدٌ. (TA) or this last signifies the *serpent* [absolutely]. (IAar, O, K.) — Also the former word, (O, K,) and the latter, (K,) i. q. سَدِيدٌ [app. as meaning *Vehement, or the like*], applied to anything: (O, K) accord. to Ibn-Abbád, the latter is applied in this sense to anger. (O.) = Also both words, (K,) or, accord. to Ibn-Abbád, the latter, (O,) *Custom, habit, or wont*. (O, K:) but app. mistranscribed for عَرِيدٌ. (TA.) — And one says, رَكِبْتُ عَرِيدِي (K, TA,) or عَرِيدِي (Ibn-Abbád, O,) meaning *I went without pausing, or waiting, for anything*: (Ibn-Abbád, O, K, TA:) or *I followed my own opinion*. (TA in art. عَصَد.)

عَرِيدٌ: see what follows, in two places.

مُعَرِّدٌ (IDrd, S, A, O, K) and عَرِيدٌ (IDrd, O, K) *One who behaves in an annoying manner* (S, A, K) *towards his cup-companion*, (S, K,) or *towards his companions*, (A,) *in his intoxication*; (S, A, K,) as also عَرِيدٌ: and the first and second, a man who behaves in an evil, or a mischievous, manner, towards another or others. (TA) or the second signifies *having much evilness of disposition, or manners, in intoxication*. (Har p. 453)

عَرَبَ

Q. 1. عَرَبَهُ *He gave him what is termed an عَرَبُون or عَرُونٌ &c* [i. e. an earnest, or earnest-money] (S, TA) mentioned as a quadrilateral-radical word, and also in art. عَرَب, q v)

عَرَبَانٌ and عَرَبَانٌ } see art عَرَب.
عَرُونٌ and عَرُونٌ }

عَرَبَ

العَرَبَةُ a dial. var of العَرْمَةُ, (S, O,) *The nose or the soft, or pliable, part thereof or the [depression termed] دَائِرَةٌ beneath the nose, in [or above] the middle of the lip*, (K, TA,) i. e., *of the upper lip, next the nose* (TA) *or the extremity of the partition between the nostrils*. (K) [J says,] I asked an Arab of the desert, of the tribe of Asad, whereupon he put his finger upon the extremity of the partition between his nostrils. (S)

عَرَنَ

Q. 1. عَرَنَ *He tanned a hide with [the plant, or tree, called] عَرْنٌ or عَرْنٌ &c*. (TA.)

عَرْنٌ (S, K,) [in the K it is not clear whether this be thus or عَرْنٌ] and عَرْنٌ (S, K,) and عَرْنٌ [thus accord. to copies of the K,] with عَرْنٌ, (K, TA,) and with kesr to the ت, (TA, [which may mean that it is عَرْنٌ and عَرْنٌ or only the latter, but what is meant in the K is evidently عَرْنٌ]) originally عَرْنٌ, like قَرْنٌ, (Kh, S, K,) and عَرْنٌ, or both and عَرْنٌ, as also عَرْنُونٌ (K,) *A species of plant*, (S,) or *tree*, (K,) *rough, resembling the عَوْسَج [or box-thorn], except that it is bigger, full and luxuriant in the branch, and not having tall stems*, (TA, [see also عَرْنَةٌ, of which the same is said,]) *with which*, (S, K, TA,) *it being [first] cooked*, (TA,) *one tans*, (S, K, TA,) *and the hide tanned there-with becomes red*. (TA.)

عَرْنُونٌ: }
عَرْنَتْنٌ: } see the next preceding paragraph.

مُعَرْنٌ *A hide tanned with عَرْنٌ or عَرْنٌ &c*. (S, K.)

عَرَجَ

1. عَرَجَ (S, A, O, K,) aor. عَرَجَ, (S,) inf. n. عَرُوجٌ (S, O, K) and مُعَرِّجٌ (O, K,) *He ascended, or*

mounted. (S, A, O, K.) So in the saying **عَرَجَ** **فِي السَّلَامَةِ** and **فِي الدَّرَجَةِ** [He ascended, or mounted, the stair, or the series of steps, and the ladder]. (S, O) And **عَرَجَ فِي الشَّيْءِ**, and **عَلَيْهِ**, aor. 2 and 3, inf. n. **عُرُوجٌ**, He ascended, or mounted, upon the thing. (TA) And **عَرَجَ بِهِ** means He was taken up to a high place, as, for instance, **إِلَى عَنَانِ السَّمَاءِ** [to the clouds of Heaven] (Ham p. 87) — And **عَرَجَ الشَّيْءُ** The thing became high, or elevated. (TA.) = **عَرَجَ**, (S, O, Mṣb, K,) with fet-h to the ر, (O,) aor. 2, inf. n. **عُرُجٌ**, (Mṣb; [accord to the O **عُرُجٌ**]) or **عَرَجَ** and **عَرَجَ** and **عَرَجَ**, (K,) He limped, or had a slight lameness, (S, O, Mṣb, K,) and walked like the lame, (S, O,) by reason of some accident that had befallen him (S, O, Mṣb, K) in his leg or foot, (S, O, K,) not naturally, (S, K,) or not by reason of a chronic ailment (Mṣb) or **عَرَجَ**, aor. 2, and **عَرَجَ** and **عَرَجَ**; inf. n. **عَرَجَانٌ**, he walked like the lame, with a limping gait, by reason of some accident. (L.) — And **عَرَجَ**, (S, O, Mṣb, K,) aor. 2, (Mṣb, K,) inf. n. **عَرَجٌ** (S, O, Mṣb, K, TA) and **عَرَجَهُ**, (TA,) He was lame, walked lamely, or limped, (S, O, Mṣb, K,) naturally, (S, O, K,) or by reason of a chronic ailment (Mṣb.) or he became lame. (TA.) [See also **عَرَجَ** below] — **عَرَجَ** also signifies The setting of the sun or its inclining towards the place of setting (S, O, K) inf. n. of **عَرَجْتُ**. (TK) — And **عَرَجَ**, inf. n. **عَرَجَ**, He (a camel) emitted his urine indirectly said of the male only, when the hind girth is bound upon him [so as to press upon his sheath]: like **حَقَبَ**. (TA.)

2. **عَرَجَ**, inf. n. **تَعَرَجَ**, He made (a building, or structure, S, O, and a river, or rivulet, TA) to incline. (S, O, K, TA.) = **عَرَجْتُ عَنْهُ** I turned from it, and left it, or forsook it; as also **عَرَجْتُ عَنْهُ**. (Mṣb.) — And **عَرَجَ عَلَيْهِ** He bent, or inclined, to, or towards, him, or it. (TA.) You say, **مَرَّ بِهِ فَمَا عَرَجَ عَلَيْهِ** [He passed by him, or it,] and did not bend, or incline, to him, or it. (A.) [But this may be otherwise rendered, as is shown by what follows] — **عَرَجَ** also signifies He remained, stayed, abode, or dwelt; (K, TA;) as also **تَعَرَجَ**. (T, TA.) You say, **عَرَجَ بِالْمَكَانِ** He remained, stayed, &c., in the place. (TA) And **عَرَجَ عَلَى الشَّيْءِ**, (O,) inf. n. as above, (S, A,) He remained, stayed, or abode, intent upon the thing; (S, A, O;) as also **عَرَجَ عَلَيْهِ**. (O.) See also **عُرْجَةٌ**, in two places: and see 2 in art. **عَوْج**. And **عَرَجْتُ عَلَى الشَّيْءِ** means I did not pause, or stop, at the thing. (Mṣb: [and the like is said in the Mgh:]) or I did not care for it, or regard it. (TA in art. **دِير**.) And **عَرَجَ عَلَى الْمَنْزِلِ**, (S, O, K,) and **تَعَرَجَ**, (S, K,) He confined his camel that he rode at the place of alighting or

abode, (S, O, K,) and remained, or stayed (S, O) or **تَعَرَجَ** signifies the confining the camel that one rides, remaining, or staying, for one's travelling-companions or for some object of want and **عَرَجَ الشَّاةَ** means he confined the she-camel (TA.) = See also 4.

4. **اعرجه** He (God) rendered him lame. (S, O, K) = And He gave him a herd of camels such as is termed **عَرَجٌ**. (S, K.) = And **اعرج** He had, or possessed, a herd of camels such as is termed **عَرَجٌ** (O, TA) thus in the L and other lexicons in the K, **إِبِلٌ عَرَجٌ** is erroneously put for **عَرَجٌ مِنَ الْإِبِلِ**. (TA.) [This signification is erroneously assigned by Freytag to 2 and so is that next preceding it by him and by Golius.] = Also He entered upon the time of the setting of the sun; and so **عَرَجَ**, (O, K,) inf. n. **تَعَرَجَ** (O)

5. **تعرج** It (a building, or structure,) inclined (S, O.) — See also 2, in three places and see **عُرْجَةٌ**, in two places.

6. **تعارج** [He pretended to be lame;] he imitated the gait of a lame person. (TA.)

7. **اعرج** It (a thing, S, Mṣb) bent or inclined, (S, O, Mṣb, TA;) and so a road: (TA) and it was, or became, curved, or crooked. (Mgh) You say, **اعرج بآ الطريق** [The road bent, or inclined, with us]. (A.) And **اعرج عن الطريق** He declined from the road (Mgh) and **اعرج الركب عن طريقهم** [The company of riders declined from their road]. (A.) See also 2, second sentence.

R. Q. 3. **اعرنج في أمره** He strove, or exerted himself, in his affair. (O, K.)

عَرَجٌ and **عَرَجٌ** A herd of camels consisting of about eighty. (S, O, K.) or from seventy to eighty. (TA) or from eighty to ninety: (K) or a hundred and fifty and a little above that number: (AO, S, O, K) or from five hundred to a thousand: (As, S, O, K) or more than two hundred, and near a thousand: (AHāt, TA) or a thousand. (TA:) or many camels. (AZ, TA:) pl. **أَعْرَاجٌ** [a pl. of pauc] (S, O, K) and **عُرُوجٌ**. (K.)

عَرَجٌ: see **أَعْرَجَ**, in two places.

عَرَجٌ: see **عَرَجَ**.

عَرَجٌ inf. n. of **عَرَجَ**: (Mṣb, TA) [as a simple subst.,] Natural lameness; (S, O, K;) as also **عُرْجَةٌ**, which is likewise an inf. n. of **عَرَجَ**. (TA) One says, **مَا أَتَدَّ عَرَجَهُ** [How great is his natural lameness!] not **مَا أَتَدَّ عَرَجَهُ**; for from that which signifies a colour, or a quality in the body, one does not derive the form **مَا أَفَعَلَهُ**. (S, O.) = Also A river, or rivulet and a valley: because of their bending, or inclining. (TA.)

عَرَجٌ A camel that emits his urine indirectly:

(O, K, TA) an epithet applied to the male only. (TA. [See 1, last sentence.])

عُرْجَةٌ see the next paragraph, in two places.

عُرْجَةٌ see **عَرَجَ**. — Also, (TA in this art,) or **عُرْجَةٌ**, like **جَدْعَةٌ** and **قَطْعَةٌ**, (TA in art. **جدع**) The place, or seat, of lameness, in the leg, or foot (TA.) — And you say, **مَا لِي عِنْدَكَ عُرْجَةٌ**, and **عُرْجَةٌ**, and **عُرْجَةٌ**, and **تَعَرَجُ**, There is not for me any remaining, staying, abiding, or dwelling, or, as some say, any confining, or place of confinement, [of my beast,] with thee, or at thy abode. (L, TA) And **عُرْجَةٌ**, (S, O,) and **عُرْجَةٌ**, and **عُرْجَةٌ**, (so in a copy of the S,) and **تَعَرَجُ**, and **تَعَرَجُ**, (S, O,) [i. e., as is implied in the S, There is not for me any confining of my camel that I ride, and remaining, or staying, at it or] there is not for me any bending, or inclining, to, or towards, him, or it. (O)

عُرْجَةٌ see the next preceding paragraph, in two places.

عُرْجَةٌ: see **عُرْجَةٌ**.

عُرْجَةٌ: see **عُرْجَةٌ**, in two places.

عَرَجَانٌ [mentioned in the L as an inf. n.,] The gait of him who is naturally lame (S, K)

عُرُوحٌ, mentioned in the A and Mgh and Mṣb in this art.: see art. **عرجن**.

عُرَاجٌ: see **أَعْرَجَ**, in two places.

عَرِجٌ High, or elevated. (TA.) = And An affair not firmly, solidly, or soundly, executed. (S, O, K.)

الْعَرِجَاءُ [dim. of **الْعَرِجَاءُ** fem. of **الْأَعْرَجُ**; and therefore, if without the article **ال**, imperfectly decl.;] **هَاجِرَةٌ** [or midday; or midday in summer, or when the heat is vehement, &c]. (O, K.) — And The coming, of camels, to water one day at noon, and one day in the morning between daybreak and sunrise: (As, S, O, K) or their coming to water in the morning between daybreak and sunrise, then returning from the water and remaining the rest of the day in the pasturage, and the next night and day, and coming to the water again at night, then returning from the water, and remaining the rest of the night in the pasturage, and the next day and night, then coming to the water in the morning between daybreak and sunrise: this is one of the descriptions of **رُقَّة**: or, as some say, their coming to water thrice every day; but this is strange. (TA.) — Also A man's eating but once every day. (K.) One says, **فَلَانٌ يَأْكُلُ الْعَرِجَاءَ** Such a one eats but once every day. (O, TA.)

عَارِجٌ Limping, or having a slight lameness, not by reason of a chronic ailment, but in consequence of some accident that has befallen him. (Mṣb.) = Also **غَائِبٌ** [i. e. Absent, &c.]: (O, K.)

thus written, with the pointed ع; but [SM says, though without adducing any ex. to confirm his assertion, that] it is correctly عَائِب, with the unpointed ع, [i. e. *being*, or *becoming*, *faulty*, &c., or *making*, or *causing*, *to be faulty*, &c.; or *blaming*, &c.] as in the L (TA.)

عَرَجَ Lane, (S, Msh, K,) *by nature*, (S, K,) or *by reason of a chronic ailment* fem. عَرَجَاء (Mshb) pl. عَرَجٌ and عَرَجَانٌ. (S, K.) — الأَعْرَجُ is an appellation of *The crow*, (O, K,) [and] so is الأَعْوَرُ because of its hopping, or leaping in going, as though shackled. (A, TA.) — And العَرَجَاءُ is an appellation of *The female hyena*. (S, O, K) pl. عَرَجٌ. the male is not called أَعْرَجٌ. (TA.) And عَرَجٌ, determinate, and imperfectly decl., means *The female hyena*, so called as though they were a قَبِيلَةٌ [or tribe], (Sh, O, K;) and so عَرَجٌ, likewise determinate, and imperfectly decl. (K) or, accord. to IAA, in the phrase عَرَجٌ أَسَدٌ in a verse of Abou-Muk'it El-Asadee, the poet makes the latter word, which is a pl., imperfectly decl. because he means التَّوَحِيدُ *and the ewe*; as though he regarded it as a sing. [proper] name (L: [i. e., accord. to Ibr D, because he uses عَرَجٌ as a sing. proper name, curtailed by poetic license from العَرَجَةُ: if so, this last word seems here to signify a personification of lameness]) and accord. to him (i. e. IAA), one says عَرَجٌ هَذِهِ, meaning *This is the female hyena* [not hyenas]; the latter word imperfectly decl. (O) — الأَعْرَجُ is also an appellation of *A certain deaf, malignant serpent*. (TA.) [See also the next paragraph.] — And العَرَجُ signifies *Three nights of the first part of the lunar month*: [perhaps in allusion to the curved aspect of the moon; though on this ground it might also be applied to three nights of the last part.] mentioned on the authority of Th. (TA.)

الأَعْرَجُ [dim. of الأَعْرَجُ] *A certain deaf serpent*, (O, K, TA,) of the most malignant of serpents, (TA,) that will not admit of being charmed, and that leaps up like the viper: (O, K) accord. to ISh, a certain broad serpent, having a single broad leg; like the [serpent called] أَصْلَةٌ: IAA says, it springs upon the horseman so as to become with him on his saddle: (O) the word has no fem. form: (Lth, O, K:) [but] the pl. is الأَعْرَجَاتُ. (O, K.)

مَعْرَجٌ: see مَعْرَجٌ, in two places.

مَعْرَجٌ: see the next paragraph.

مَعْرَجٌ (S, A, O, K) and مَعْرَجٌ and مَعْرَجٌ, (S, O, K,) the second and third allowable accord. to Akh, like مَرْقَاةٌ and مَرْقَاةٌ, (S, O,) *A ladder*, or *series of steps* or *stairs*: (S, A, O, K:) or, with the article ال, [but most commonly the first of these with ال,] *a thing resembling a ladder*, or *series of steps* or *stairs*, upon which the

souls ascend when they are taken [from their bodies] it is said that there is nothing more beautiful than it; so that when the soul sees it, it cannot refrain from making its exit [from the body] (TA) hence لَيْلَةُ الْمَعْرَاجِ [the Night of the Ladder; in which Mohammad is related to have ascended from Jerusalem to Heaven, after having been conveyed to the former from Mekkeh upon the beast named الرَّاقِ] pl. مَعْرَاجٍ and مَعْرَاجٍ, like مَعْرَاجٍ and مَعْرَاجٍ (S, O) Also, (K,) or [properly the last only, i. e.] مَعْرَجٌ, (L, Msh, TA,) *A place of ascent* (L, Msh, K, TA) and the way whereby the angels ascend. (TA) pl. مَعْرَاجٍ, (Msh, TA,) [in both senses, i. e.] this signifies *places of ascent*: (S, A, O) and in the Kur lxx. 3, the places of ascent of the angels or it there means *benefits*, or *favours* (O) and مَعْرَجٌ is [said to be] like مَعْرَجٌ [in meaning, though this is a loose explanation]. (Mshb.)

مَعْرَجٌ A garment, or piece of cloth, having upon it curving stripes or lines. (O, K)

مَعْرَجٌ see art. عرجن.

مَعْرَجٌ (S, O, K, TA,) or مَعْرَجٌ, (Mshb,) or the latter is wrong, (TA,) *A place of bending*, or *inclining*, (S, O, Msh, K,) of a valley, to the right and to the left. (S, O, Mshb)

مَعْرَجٌ: see what next precedes.

عرجن

Q. 1. عَرَجَهُ He struck him, or beat him, with an عَرَجُون [q v.]. (S, K) And عَرَجَهُ بِالْعَصَا He struck him, or beat him, with the staff, or stick. (TA) — And He figured it (i. e. a garment, or piece of cloth,) with the forms of عَرَاجِين, pl. of عَرَجُون. (K) — And He smeared, or rubbed over, him, or it, with blood, or with saffron, or with خَضَاب [i. e. henna, or the like]. (K.)

عَرَجُون A raceme of a palm-tree, or of dates; syn. عَدْنٌ: or, when it has become dry and curved: (K) or the base, or lower part, (أَصْلٌ, S, K, and also A and Mgh and Msh in art. عرج [because the ن is therein regarded as augmentative],) of the عَدْنُ (S, K) or كَسَاةٌ [which signifies the same as عَدْنُ], (A, Mgh, Msh,) which curves, and from which the fruit-stalks are cut off, and which then remains upon the palm-tree, dry: (S) or the عَوْد [meaning main stem] of the كَسَاة: (Th, K:) Az says, it is yellow and broad. [but it is the contrary of broad in comparison with its length] and in the Kur xxxvi 39, the moon when it has become slender [in appearance, towards the end of the lunar month,] is likened to the old عَرَجُون, in respect, as ISd says, of its slenderness and curvature: (TA) [in the TA voce سَبَاطُهُ, the pl عَرَاجِين is strangely used as meaning the fruit-stalks of the raceme of a palm-tree:] بَنَاتُ عَرَجُون signifies the fruit-stalks of a raceme of dates: (T in art. بَنَى:) [it is said

that] the ن of عَرَجُون, though this word imports the meaning of اِبْعَاجٌ [or “a state of bending”], is shown to be radical by the word مَعْرَجٌ, occurring in a verse of Ru-beh, and also by the fact that there is no verb of the measure فَعَّلَن. (TA.) [But عَسْرَنَ and سَبَعَنَ, though these are said to be post-classical, and, accord. to some, عَلَوَنَ, may be mentioned, and perhaps some others, as being of this measure] — Also *A certain plant*, (K, TA,) white, accord. to Th, (TA,) like the فُطْر [or toadstool], resembling the فِقْع [a white and soft sort of كَمْء], (K, TA,) which dries, having a round form. or a species of the كَمَاءُ, of the measure of a span, or a little less than that, good, or pleasant, while fresh. (TA) pl. عَرَاجِين. (K)

مَعْرَجٌ, occurring in a verse of Ru-beh, (TA,) *A garment, or piece of cloth, in which are [figured] the forms of عَرَاجِين* [pl. of عَرَجُون]. (A and TA in art. عرج.)

عرد

1. عَرَدَ, (AHn, S, O, K,) aor. 2, inf. n. عَرُودٌ, (AHn, S, O,) *It (a plant, and a canine tooth, &c.,) came forth, and became high, or tall* (S, O, K) or *it (a plant) came forth, and became high, or tall, and hard*. (AHn, TA) and *it (a canine tooth, and a plant,) came forth altogether, and became hard and erect* — *it (a camel's tush) became thick and strong* — and *it (a tree) came forth: or became crooked or became thick and great*, as also عَرَدَ. (TA.) — عَرَدَ الْحَجَرُ, (K,) aor. 2, inf. n. عَرَدَ, (TA,) *He threw the stone far*. (K, TA.) — عَرَدَ بِحَاجَتِنَا [app. عَرَدَ] *He did not accomplish our want* (TA.) — عَرَدَ: see the next paragraph, in two places.

2. عَرَدَ, inf. n. تَعَرِيدٌ, *He (a man, S) fled*; (IAar, S, O, K;) as also عَرَدَ, aor. 2 (IAar, O, K.) *He drew back, or drew back in fear*, عَنْ قَرْنِهِ from his adversary: or *he went away quickly, being put to flight*. (TA.) *He (a man) quitted the road*: (O, K) or *he quitted the right direction of the road, and turned aside from it*. (TA.) And عَرَدَ عَنْهُ *He turned aside, and went to a distance, or far away, from him, or it*. (A.) — *It (a star) rose high and also it inclined to set after it had culminated*: (O, K) [or] *it set*. (A.) *It (water) rose high*. (A.) — And *He, or it, descended, or alighted*. (MF.) — عَرَدَ السَّهْمُ فِي الرَّمِيَةِ *The arrow penetrated into the inside of the animal at which it was shot and its extremity went forth from the other side*. (Abou-Naqr, O, K.) — And عَرَدَ, inf. n. تَعَرِيدٌ; (TA;) or عَرَدَ; (thus in the O, as on the authority of IAar;) *He (a man, TA) became strong in body after disease*. (IAar, O, TA.)

4 see 1.

[5. تَعَرَدَ *He was put to flight*: (Freitag, from the “Fákhet el-Khulafá,” p. 98, l. 27:) probably post-classical.]

عَرْدٌ A thing, (S, O,) or anything, (TA,) *hard* (S, O) or *strong, hard, and erect*: (Lth, O, K) or *thick*, (As, AHn, O;) as also **عَارِدٌ** and **عُرْدٌ** [correctly **عُرْدٌ**] and **عَرِيدٌ** [evidently a mistranscription for **عُرْدٌ**] and **عَرْدٌ** (AHn, O) and **عَرْدَدٌ**, (S, O, K,) quasi-coordinate to **سَعْرَجَلٌ**, (S, O,) and **عُرْدٌ** (K, TA,) with two dammehs, (TA, in the CK **عُرْدٌ**) the ن being a substitute for د, (TA,) and **عُرْدٌ** (O, K) and **عُرْدٌ** (K,) signify *hard*, (S, O, K,) or *hard and strong*, applied to anything. (TA) and **عُرْدٌ**, applied to a spear, and a bow-string, signifies *strong* (Fr, TA) and **عُرْدٌ**, in measure like **نَرْحٌ**, applied to a bow-string, (Sb, S, O,) *thick*; (Sb, S,) or *strong and thick*, as also **عُرْدٌ**; and thus both signify applied to a rope, or well-rope, and any other thing. (O) One says, **إِنَّهُ لَعَرْدٌ مَعْرِزُ الْعُنُقِ** [Verily he is hard, or strong, or thick, in respect of the base of the neck] (Lth, O, TA.) — [Hence,] The penis or a hard and strong penis (TA) or a penis distended and erect (O, K, TA) and *hard*. pl. **أَعْرَادٌ**. (TA.) — And The ass (O, K) so called because of the thickness of his neck. (TA.) — And [it is said to signify] The base of the neck. (K) [But this I think doubtful see a saying mentioned above (in this paragraph), from a mistranscription of which it may have originated]]

عَرْدٌ: see **عُرْدٌ**, in two places. In the phrase **عَرَادٌ عَرْدٌ**, the latter word may be added to give intensiveness to the signification, or it may be used by poetic license for **عَارِدٌ**. (TA.)

عُرْدٌ: see **عُرْدٌ**, in four places

عَرَادٌ The elephant: (O, K.) because of his thickness and bulkiness (TA.) — And Courageous, and hard, or sturdy, (O, K;) applied to a man. (TA.) — And A stuff by means of which the horse and the camel are tied (O, K.)

عَرَادٌ, applied to a plant, *Thick and hard*. (AHn, O, K.) — And A certain plant, (S, O, K,) of the kind termed **حَمِضٌ**, (S,) *hard and erect*. (TA) or a certain herb, said to be [of the kind termed] **حَمِضٌ**, eaten by the camels, growing in sands and sand-plains. or, as some say, it is [a sort] of the **نَجِيلٌ** [q. v.] that grows in good and salubrious land, remote from water: n. un. with ة: Az says, I have seen the **عَرَادَةُ** in the desert, [a plant] having hard wood, spreading branches, and no scent. (L.) — See also **عَرَادَةٌ**.

عَرِيدٌ Distant, or remote: (K.) of the dial. of El-Yemen. (TA.) — And Custom, habit, or wont. (Lh, K.) One says, **مَا زَالَ ذَلِكَ عَرِيدَهُ** That ceased not to be his custom, habit, or wont. (Lh, TA.) [See also **عَرِيدٌ**.]

عَرَادَةٌ A single locust. (K: [if so, **عَرَادٌ** probably signifies locusts, as a coll. gen. n.:]) or a female locust. (S, O.) — And A state, or condition. (S, O, K.) You say, **فُلَانٌ فِي عَرَادَةٍ خَيْرٌ**

Such a one is in a good state, or condition. (S, O.)

عَرَادَةٌ A certain thing, smaller than the **مُحَسِّقٌ**, (S, O, K, TA,) but resembling it; (TA,) [i. e. an engine of war, app. similar to that called by the Romans onager;] that casts a stone to a long distance. (Ham p. 307) pl. **عَرَادَاتٌ**. (TA.)

عُرْدٌ: see **عُرْدٌ**, in three places.

عُرْدَدٌ. see **عُرْدٌ**.

عَارِدٌ see **عُرْدٌ** — Also Separate; syn. **مُسَدَّدٌ** (K) In the saying (S, O, K) of a **رَاجِزٌ**, (S,) of a man of the Benoo-Asad, (O,) or of Hujl, (As, O, K, TA, in the CK Hajal,) a freedman of the Benoo-Fezalah, describing a male camel, [and the sutures of his skull,] (As, O, K,) or it is of Aboo-Mohammad El-Fak'asee, (IB, TA.)

نَرَى سُوُونَ رَأْسَهُ الْعَوَارِدَا

(IB, O, K) not **رَأْسَهَا**, as in the S, (IB, K,) the last word [pl. of **عَارِدٌ**] means *separate* (**مُسَدَّدَةٌ**) one from another: or *rugged* (**عَلِيظَةٌ**): (K) or *rising high, or elevated*. (S, O)

مُعَرْدٌ, applied to a bow-string, [like **مُحَرَّدٌ**,] q. q. **مُحَرَّرٌ** [q. v.] and **مُعَرَّرٌ**. (Ish, TA in art. **حَرَجٌ**.)

بَيْتُ مُعَرْدٍ A high mountain-top. (O, TA.)

عرس

1 **عَرَسَ بِهِ**, (S, O, Msh, K,) aor. ٢, (Msh, K,) inf. n. **عَرَسٌ**, (TA,) *He kept, or claved, to him or it*; (S, O, Msh, K;) as also **أَعْرَسَهُ**. (O, K) From this, and from another signification of the same verb, which see below, **عَرَسٌ** is said [by some] to be derived. (Msh.) You say, **عَرَسَ الرَّحْلُ يَقرْنُهُ** The man kept, or claved, to his opponent or adversary, in fight. (Mgh.) And **عَرَسَ الصَّبِيُّ بَأُمِّهِ**, (TA,) or **أُمِّهِ**, (Mgh,) *The child kept to his mother*. (Mgh, TA.) And **عَرَسَ الشَّرُّ بِهِمْ** Evil clung, or stuck fast, to them, and continued. (TA.) — [Hence, perhaps,] **عَرَسَ الشَّيْءُ** [or, perhaps, **الشَّرُّ**,] inf. n. as above, *The thing [or evil or mischief] became vehement, or severe, or distressful*. (TA.) — **عَرَسَ**, aor. ٢, inf. n. **عَرَسٌ**, *He (a man) was, or became, fatigued*. (TA.) or **عَرِسَ**, (IKtt,) or **عَرَسَ عَنِ الْجَمَاعِ**, (Msh,) *he (a man) was, or became, fatigued, or weak, and so disabled, or incapacitated, from copulation*, syn. **كَلَّ**, (Msh,) and **أَعْيَا**, (IKtt, Msh,) **عَنِ الْجَمَاعِ**. (IKtt.) From this, and from another signification of the same verb, mentioned above, **عَرَسٌ** is said [by some] to be derived. (Msh.) — Also *He was, or became, confounded or perplexed, and unable to see his right course*; syn.

عَرَسَ, aor. ٢, inf. n. **عَرَسٌ**, *He (a man) was, or became, fatigued*. (TA.) or **عَرِسَ**, (IKtt,) or **عَرَسَ عَنِ الْجَمَاعِ**, (Msh,) *he (a man) was, or became, fatigued, or weak, and so disabled, or incapacitated, from copulation*, syn. **كَلَّ**, (Msh,) and **أَعْيَا**, (IKtt, Msh,) **عَنِ الْجَمَاعِ**. (IKtt.) From this, and from another signification of the same verb, mentioned above, **عَرَسٌ** is said [by some] to be derived. (Msh.) — Also *He was, or became, confounded or perplexed, and unable to see his right course*; syn. **عَرَسَ**, aor. ٢, inf. n. **عَرَسٌ**, *He (a man) was, or became, fatigued*. (TA.) or **عَرِسَ**, (IKtt,) or **عَرَسَ عَنِ الْجَمَاعِ**, (Msh,) *he (a man) was, or became, fatigued, or weak, and so disabled, or incapacitated, from copulation*, syn. **كَلَّ**, (Msh,) and **أَعْيَا**, (IKtt, Msh,) **عَنِ الْجَمَاعِ**. (IKtt.) From this, and from another signification of the same verb, mentioned above, **عَرَسٌ** is said [by some] to be derived. (Msh.) — Also *He was, or became, confounded or perplexed, and unable to see his right course*; syn.

عَرَسَ, aor. ٢, inf. n. **عَرَسٌ**, *He (a man) was, or became, fatigued*. (TA.) or **عَرِسَ**, (IKtt,) or **عَرَسَ عَنِ الْجَمَاعِ**, (Msh,) *he (a man) was, or became, fatigued, or weak, and so disabled, or incapacitated, from copulation*, syn. **كَلَّ**, (Msh,) and **أَعْيَا**, (IKtt, Msh,) **عَنِ الْجَمَاعِ**. (IKtt.) From this, and from another signification of the same verb, mentioned above, **عَرَسٌ** is said [by some] to be derived. (Msh.) — Also *He was, or became, confounded or perplexed, and unable to see his right course*; syn.

unattainable, or difficult of attainment, to me]. (IANr, O, K) [In the CK, **عَلَى** is put for **عَلَى**.] **عَرَسَ النِّعِيرَ**, (S, O, K,) aor. ٢, (S, O, TA) and ٣, (TA,) inf. n. **عَرَسٌ**, (S, O,) *He bound the camel's fore shank to his neck*, (S, O, K,) while he was lying down, (S, O,) with the rope called **عَرَسٌ** (S, O, K.) or, as some say, he bound the neck of the camel to both of his fore legs. (TA)

2 **تَعَرَّسَ**, (Msh, K,) inf. n. **تَعَرَّسٌ**, (S, Mgh, O, Msh,) and **أَعْرَسُوا**, (S, O, K,) but the former is the more common, (K,) the latter, rare, (S, O,) *They alighted* (S, Mgh, O, Msh, K) *during a journey*, (S, Mgh, O, Msh,) *in the last part of the night*, (S, Mgh, O, K,) *for a rest*, (S, O, Msh, K,) and *made their camels lie down*, and *took a nap, or slight sleep*, (TA,) and then *departed*, (S, Msh,) and *continued their journey, at daybreak* (TA) [see also 2 in art. **عَوَه**:] or *they journeyed all the day, and alighted in the first part of the night*. (TA.) or *they alighted* (AZ, Msh, TA) *in a usual place of resort* (TA) *at any time of the night or day*. (AZ, Msh, TA.) [Hence,] **لَيْلَةُ التَّعَرَّسِ** The night in which the Apostle of God slept: (O, K) the story of which is well known, in the biographies of him and in the traditions (TA) [It was when he was returning from the siege and capture of Kheyber: he halted in the latter part of the night, and unintentionally slept until the time of the prayer of daybreak had passed See "Mishcat ul-Masabih," vol. 1., p. 146] — See also 4. **عَرَسَ**, inf. n. as above, *It (a chamber) had an* **عَرَسٌ** [q. v.] *made to it*. (TA.)

4. **أَعْرَسَ** *He made, or prepared, a marriage-feast*. (S, O, Msh, K, TA.) — [He became a bridegroom] And **أَعْرَسَ بِأَهْلِهِ**, (S, O, K,) or **بِأَمْرَأَتِهِ**, (Mgh, Msh,) *He had his wife conducted to him on the occasion of the marriage*; syn. **بَنَى** **بِهَا**, (T, S,) or **بَنَى عَلَيْهَا**; (Mgh, O, K;) as also **عَرَسَ بِهَا**; (TA;) or this latter is only used by the vulgar; (S, O, TA;) or is a mistake: (Mgh, Msh:) and *he abode with his wife during the days of and after that event*. (TA.) [and] *he went in to his wife* (IAth, Msh) [a signification which may be meant to be included in the explanation **بَنَى عَلَيْهَا** or **بَنَى بِهَا** on the occasion of that event; meaning, he compressed her; **وَضَّ** being thus called **إِعْرَاسٌ** because it is a consequence of **إِعْرَاسٌ** [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife*. (S, TA.) — See also 2: — and see **بِهِ**.

5. **تَعَرَّسَ لِأَمْرَأَتِهِ** *He manifested, or showed, love, or affection, to his wife*, (A, Ibn-'Abbád, O, K,) and *kept to her*. (TA.) [App. originally signifying *He behaved like a bridegroom* (**عَرَسٌ**) to his wife.]

6. **عَرَسَ** A wall which is placed between the two [main lateral] walls of the winter-chamber, not reaching to the further end thereof, (S, O, K, TA,) then the beam is laid from the inner extremity of that wall to the further end of the

chamber, (TA,) and it is roofed over, (S, O, K, TA,) i. e. the whole chamber is roofed over: what is between the two walls [above mentioned] is [called] a سَهْوَةٌ [q. v.], and what is beneath the beam [app. with what is screened by the middle wall from the portion (of the chamber) in which is the entrance] is the مَحْدَعُ: (TA:) this is done for the sake of more warmth, and only in cold countries: (S, O, K, TA.) and it is called in Pers. بِيحِه [correctly بِيحِه]: (S, TA:) and عَرُشٌ is [said to be] a dial. var. thereof. (TA.)

عَرُشٌ (Az, S, Mgh, K) and عَرُشٌ (Az, S, K) subst. from أَعْرَسَ as signifying "he had his wife conducted to him on the occasion of his marriage," and "he went in to her" (Az, TA.) The ceremony of conducting a bride to her husband (Msb) or the ministration, or performance, of a marriage, and of the ceremony of conducting the bride to her husband. (TA.) or [simply] marriage: or coitus. syn. نِكَاحٌ (K, TA:) because this is the real thing intended by الإِعْرَاسُ: (TA:) in the first of these senses, it is masc. and fem.; or, accord. to some, fem. only as masc., its pl. is أَعْرَاسٌ; and as fem., its pl. is عَرُشَاتٌ. (Msb) Hence [the trad.], إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَلِيمَةٍ وَإِلَيْهَا إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَلِيمَةٍ When any one of you is invited to a marriage-feast, or a feast given on the occasion of the conducting of a bride to her husband, let him consent. (Mgh.) — And hence, (Az, TA,) A marriage-feast: (A'Obeyd, Az, S, O, K:) or a feast made on the occasion of conducting a bride to her husband. (Msb:) in this sense it is masc.: (Msb:) or masc. and fem.. (S, O.) or fem., and sometimes masc. (Az, TA) A rájiz says,

* إِنَّا وَجَدْنَا عَرَسَ الْحَطَّاطِ *
* ثَيْمَةً مَذْمُومَةَ الْحَوَّاطِ *

[Verily we found the marriage-feast of the wheat-seller to be mean, discommended for the managers: see also حَوَّاطَةٌ. (Az, S, O, TA.) Pl. as above, i. e., أَعْرَاسٌ and عَرُشَاتٌ. (S, O, K.) [See an ex. voce عَرُشٌ. — [And hence,] A state of rejoicing. (IB, voce مَأْتَمٌ, q. v.) — The dim. is [عَرُشٌ] without ة; which is extr., [accord. to those who hold it to be fem. only,] for [accord. to them] it should have ة, being a fem. n. of three letters. (TA.)

عَرُشٌ A man's wife: (S, Mgh, O, Msb, K:) and a woman's husband: (O, Msb, K:) pl. (in both senses, TA) أَعْرَاسٌ: (S, O, Msb, K, TA:) the dual, عَرَسَانِ, is sometimes applied to the male and female, (S, O,) or husband and wife: (TA:) and to a male and female ostrich: (IB:) and the sing., to the mate of the lion: (S, A, O, K:) and the pl. is applied, metaphorically, by Málik Ibn-Khuweyld El-Hudhalee, to lions. (TA.) =

عَرُشٌ [The weasel; and a weasel;] a certain small animal, (Lth, S, O, Msb, K,) well known, (TA,) resembling the rat (الْعَارَةُ), (Msb,) smaller than the cat, (Lth, O, TA,) having the lower lip cleft (أَشْتَرُ), and very short ears, as though they were amputated, (Lth, O, K,) and having a

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canine tooth; (TA;) called in Persian رَاسُو (S, Mgh:) the name is determinate and indeterminate: (TA.) pl. بَنَاتُ عَرُشٍ, (S, Msb, K,) applied to the males and the females; (O, K;) like as you say ابْنُ آوَى and ابْنُ مَحَاضٍ and بَنَاتُ آوَى and ابْنُ مَاءٍ and ابْنُ لَبُونٍ and بَنَاتُ مَاءٍ and بَنَاتُ لَبُونٍ and بَنَاتُ مَحَاضٍ; or, accord. to Akh, you say بَنَاتُ عَرُشٍ and بَنَاتُ عَرُشٍ like بَنَاتُ نَعْنِي and بَنَاتُ نَعْنِي (S, O.)

عَرُشٌ One who quits not the place of conflict, by reason of courage. (TA) — العَرُشُ The lion. (O, K) because he keeps to the preying upon men; or because he keeps to his covert, or retreat. (O, TA.) = Also Confounded, or perplexed, and unable to see his right course; syn. دَهِنٌ. (S, O, K.)

عَرُشٌ: see عَرُشٌ.

عَرُشِيٌّ A certain dye; (K;) a certain colour of dye, likened to the colour of the عَرُشُ [or weasel]. (S, O.)

عَرَّاسٌ: see 1, last sentence.

عَرُوسٌ A bridegroom and a bride: i. e., a man, and a woman, during the period of their marriage. (TA) — أَعْرَاسٌ [thus differently written in different MSS.]; (S, A, O, Msb, K.) or when the one goes in to the other (IAth:) you say رَجُلٌ عَرُوسٌ [a bridegroom, vulgarly, in the present day, عَرُوسٌ] and امْرَأَةٌ عَرُوسٌ [a bride, vulgarly, in the present day, عَرُوسَةٌ]. (S, O.) and عَرُوسٌ is a dial. var. of the same. (IAar, TA.) pl. masc. عَرُوسٌ (S, O, Msb, K) and أَعْرَاسٌ; (TA;) and pl. fem. عَرُوسَاتٌ. (S, O, Msb, K) [See عَرُوسٌ, in two places.] It is said in a prov., كَادَ الْعَرُوسُ يَكُونُ أَمِيرًا [The bridegroom was near to being a prince]. (S: in the O, M.) The dim. is عَرُوسٌ, without the addition of ة to distinguish the fem., because of the fourth letter. (TA.) — [Hence,] أَيْبَاتُ عَرَّاسٍ † Verses of which the words are marked with diacritical points: for, as Esh-Sheereeshee says, the Arabs used to adorn the bride by speckling her cheeks with saffron. opposed to أَيْبَاتُ عَوَاطِلَ. (Har p. 610.) — [Hence also,] عَرَّاسُ الْإِبِلِ † The high-bred of camels. (A.)

عَرُوسٌ } see the next preceding paragraph.
عَرُوسَةٌ }

عَرُوسَةٌ and عَرُوسَةٌ, [the latter the more common,] A thicket: (L:) the covert, or retreat, of the lion, (S, O, K, TA,) in a thicket. (TA.) [It is said in a prov.,]

* كَبَبَتْنِي الصَّيْدُ فِي عَرُوسَةِ الْأَسَدِ *
[Like the seeker of game in the covert of the lion]: from a verse of Et-Tirmidh. (Z, O. [See Freytag's Arab. Prov., u. 360.] (TA.) — Also the former, The place of growth [or origin] of the stock of a man, among his people. (TA.)

عَرُوسَةٌ. see the next preceding paragraph

مُعَرَّسٌ. see what next follows.

مُعَرَّسٌ (S, O, K) and مُعَرَّسٌ (O, K,) [the former of which is the more common,] A place where people alight (S, O, K) during a journey, (S,) in the last part of the night, for a rest, (S, O, K,) and make their camels lie down, and take a nap, or slight sleep, (TA,) after which they depart, (S,) and continue their journey, at day-break. (TA:) or a place where people alight in the first part of the night, after journeying all the day: or a usual place of resort where people alight at any time of the night or day. (TA.) — Also the former, A chamber (كَيْتٌ) having an عَرُشٌ [q. v.] made to it. (S, O, K.)

عرش

1. عَرَشَ, aor. َ and ُ, (S, O, K,) inf. n. عَرِشٌ, (S, O,) He constructed, or built, what is called an عَرِشٌ; (K,) as also عَرِشٌ; (Zj, K,) and عَرِشٌ, (K,) inf. n. تَعْرِشٌ (TA) or he built a building of wood (S, O) — عَرِشَ الْبَيْتِ (K,) aor. َ and ُ, inf. n. عَرِشٌ and عَرِشٌ, (TA,) He built the house, or the like. (K) — عَرِشَ الْكَرْمِ see 2. — عَرِشَ الْبَيْتِ (A, K,) aor. َ and ُ, (K,) inf. n. عَرِشٌ, (S, A, O,) He cased the well with stones to the height of the stature of a man in the lowest part, and the rest of it with wood. (K) or he cased the well with wood, after having cased the lowest part thereof with stones to the height of the stature of a man (S, O.) = عَرِشَ فَلَانًا (K, TA,) aor. َ, inf. n. عَرِشٌ, (TA,) He struck such a one in the عَرِشُ (K, TA,) i. e. base, (TA,) of his neck. (K, TA.)

2. عَرِشَ, inf. n. تَعْرِشٌ: see 1. — Also † He (a bird) rose, and shaded with his wings him who was beneath him. (TA.) — عَرِشَ الْعَرِشِ He made the عَرِشُ [q. v.: or perhaps we should read الْعَرِشُ]. (TA.) — عَرِشَ الْبَيْتِ (O, K,) inf. n. as above, (TA,) He roofed the house, or the like; (O, K, TA;) and raised the building thereof. (TA.) — عَرِشَ الْكَرْمِ (S, O, Msb, K,) inf. n. as above, (S, O, TA,) He made an عَرِشٌ for the grape-vine: (Msb:) or he raised the shoots of the grape-vine upon the pieces of wood [made to support them]; as also عَرِشَهُ (Zj, O, K,) aor. َ and ُ, inf. n. عَرِشٌ and عَرِشٌ; (K;) or both signify he made an عَرِشٌ for the grape-vine, and raised its shoots upon the pieces of wood; (TA,) and عَرِشَهُ signifies the same as عَرِشَهُ: (Zj, O, TA:) or عَرِشَهُ signifies he bent the pieces of wood upon which its branches, or shoots, were trained. (TA.)

4. عَرِشَ: see 1. — عَرِشَ الْكَرْمِ: see 2.

5. تَعَرَّشْنَا We pitched our tent, or tents. (A, TA.) — تَعَرَّشَ بِالْبَلَدِ He became fixed, settled, or established, in the country, or town. (AZ, O, K.)

8. اِعْتَرَشَ He made, or took, for himself an عَرِشٌ. (O, K.) — اِعْتَرَشَ الْعَبَّ The grapes mounted (S, O, K) upon the عَرِشُ (O, K,) or,

as in the Mufradât, upon their عريش (TA,) or upon the عراش [which may be a pl. of عريش, like عرائش, or perhaps it is a mistanscription for this last word] (S. so in two copies) and in like manner, اعترش العشب العريش: (L, TA [expl. by العراش على العراش, which seems to be a mistake for العراش على العريش] and اعترشت اعترش القصبان على العريش The branches, or shoots, mounted upon the عريش. (A, TA.)

عرش A booth, or shed, or thing constructed for shade, (مظلة,) mostly made of canes, or reeds; (K,) and sometimes, (TA,) made of palm-sticks, over which is thrown ثمام [a species of panic grass], (Mgh, TA,) as described by Az, on the authority of the Arabs; (TA,) and such is meant by the عرش of Moses (Mgh) a thing resembling a house, or tent, made of palm-sticks, over which is put ثمام; as also عريش (Msb.) a booth, or shed, syn. خيمة, (K, TA,) made of wood and ثمام; (TA,) as also عريش; (S, A, O, K,) and such is meant by the عريش of Moses, (A;) and sometimes the عريش was made of palm-sticks, with ثمام thrown over them. (TA.) both signify a thing, (S, O,) or a house, or the like, (K,) used for shade. (S, O, K) pl. of the former, عروش (ISd, Mgh, Msb, K) and عروش and أعراش [which is a pl. of pauc.] and عرشة. (K:) or عروش is pl. of عريش (S, ISd, O, Msb,) not of عرش: (ISd.) or it is also pl. of عريش: (K) and عروش is also a pl. of عريش, which is a pl. of عريش. (L.) Hence The houses of Mekkeh, (S, A, Mgh, O, Msb,) in which the needy of its inhabitants dwelt, (Mgh,) or its ancient houses, (K,) were called العروش (S, A, Mgh, O, Msb, K,) and العرش (S, Msb,) and عرش; (O, K;) because they were of poles, or sticks, set up, and shaded over: (S, O, Msb) or Mekkeh itself was called عرش (Az, O, L, K) or it was called العرش, with fet-h, and عريش. (Az, L, K) and its houses were called عرش, and العروش. (K.) And hence, (S, O, Msb,) the saying in a trad., (S, O,) i. e., the saying of Saad, (K, TA,) when he heard that Mo'awiyeh forbade the performing conjointly the greater and minor pilgrimages, (TA,) تَمَعًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَلَانٌ كَابِرًا بِالْعُرُشِ (S, O, K,*) or بِالْعُرُوشِ (S, TA,) i. e., [We performed conjointly the greater and minor pilgrimages with the Apostle of God, (God bless and save him,)] when such a one, meaning Mo'awiyeh, was abiding (O, L, K) in his state of unbelief, (L,) in Mekkeh; (L, K;) i. e. in the houses thereof: (O, L:) or, as some say, was hiding himself in the houses of Mekkeh. (L.) — A house [in an absolute sense]; a dwelling, or place of abode: (Kr, TA:) pl. عروش (TA) [and عروش]. — A [building of the kind called] قَصْر. (K.) — The wood upon which stands the drawer of water: (K:) or a structure of wood built at the head of the well, forming a shade: [pl. عروش:] when the

props are pulled away, the عروش fall down. (TA.) [عرش in relation to a well has also another meaning; which see below] — The wooden thing [or trellis] which serves for the proping of a grape-vine. (TA.) [But this is more commonly called عريش, q v.] — The roof of a house or the like. (S, Mgh, O, Msb, K) pl عروش (A.) So in a trad., where a lamp is mentioned as suspended to the عرش. (O, TA) and in another, in which a man relates that he used, when upon his عرش, to hear the Prophet's reciting [of the Kur-ân]. (TA) And so it has been expl. as occurring in the phrase of the Kur [ii. 261 and xxii. 44], خَاوِيَةً عَلَى عُرُوشِهَا Having fallen down upon its roofs. meaning that its walls were standing when their roofs had become demolished and had fallen to the foundations, and the walls fell down upon the roofs demolished before them: (O, TA) but some consider على as here meaning عَنْ [from]. (TA) — [Hence, app.,] العرش is applied to The عرش of God, which is not definable: (A, K.) IAb is related to have said that the كُرْسِي is the place of the feet and the عرش is immeasurable: and it is said in the Mufradât of Er-Râghib that the عرش of God is one of the things which mankind know not in reality, but only by name; and it is not as the imaginations of the vulgar hold it to be; [namely, the throne of God;] for were it so, it would be a support to Him; not supported; whereas God saith [in the Kur, xxxv. 39], "Verily God holdeth the heavens and the earth, lest they should move from their place; and if they should move from their place, no one would hold them after Him:" or, as some say, it is the highest sphere; [or the empyrean;] and the كُرْسِي is the sphere of the stars. and they adduce as an indication thereof the saying of Mo'hammad, that the seven heavens and earths, by the side of the كُرْسِي, are nought but as a ring thrown down in a desert land; and such is the كُرْسِي with respect to the عرش: and this assertion is mentioned in the B, but without approval: (TA.) [it appears, however, to be most commonly accepted] or a red sapphire, which glistens with the light of the Supreme. (A, K.) [Hence the saying,] مِنْ عَرْشِ الْعَرْشِ meaning, [From the highest sphere, or the empyrean, to] the earth. (A.) — Also The سَرِير [or throne] (S, A, O, Msb, K) of a king; (S, A, O, K,) the seat of a sultan; [perhaps as being likened to the عرش of God; or, more probably, from its being generally surmounted by a canopy; or] because of its height. (Er-Râghib.) [Hence,] the phrase اسْتَوَى عَلَى عَرْشِهِ means He reigned as king. (A, TA.) — And [hence, also,] Certain stars in advance of السَّمَاءِ الْأَعَزَل [which is Spica Virginis]; (TA;) [app. those meant by what here follows;] عرش signifies four small stars [app. γ, δ, ε, and η, of Virgo, regarded as the seat of Bootes, the principal star of which is called الرَّامِخُ, being described as] beneath العواء [which is a name of Bootes and also of the four stars mentioned above], and also called الْعَجَزُ الْأَسَدِ [the

rump of Leo, the figure of which was extended by the Arabs far beyond the limits which we assign to it]. (S, O, K.) — And عَرْشُ الْحَوَارِءِ [The seat of Orion; applied by our astronomers to α of Lepus; but described as] four stars, of which two are on the fore legs and two on the hind legs, of Lepus. (Kzw.) — And عَرْشُ الشَّرِيَا [or the Pleiades]. (T, TA.) — عَرْشٌ also signifies The حَمَارَة; (O, K, TA;) i. e., the bier of a corpse (O, TA.) And hence, as some say, the expression in a trad., أَهْرَ الْعَرْشِ لِمَوْتِ سَعْدِ بْنِ مَعَاذٍ, meaning The bier rejoiced [lit. shook] at the death of Saad Ibn-Mo'adh; i. e., at carrying him upon it to his place of burial: (O, K, TA) but there are other explanations, for which see art. هز. (TA.) — The wood with which a well is cased after it has been cased with stones (S, O, K) in its lowest part (S, O) to the height of the statue of a man. (S, O, K.) pl. عروش. (S, O) [Another meaning of the same word in relation to a well has been mentioned before.] — The nest of a bird, such as is built in a tree, (K,) [app. as being likened to a booth] — The angle, or corner, or strongest side, syn. رُكْن, (Ks, Zj, K,) of a house, (Ks, Zj,) or [other] thing: (K:) pl. عروش. (Ks, Zj) Accord. to some, the phrase in the Kur [ii. 261, mentioned above], خَاوِيَةً عَلَى عُرُوشِهَا, means Empty, and fallen to ruin upon its أَرْكَان [or angles, &c]. (Ks, Zj, O.) — [Hence,] † The head, or chief, who is the manager or regulator of the affairs, of a people, or company of men. (K) likened to the عرش of a house. (TA) — [Hence also,] † The means of support of a thing, or an affair. (A, O, K.) Hence the saying, ثُلَّ عَرْشُهُ (O, K,) meaning † His means of support became taken away: (TA:) or he perished: (A:) or he was slain; as also † ثُلَّ عَرْشُهُ: (IDrd, in M, art. ثل.) or his might, or power, departed: (TA:) or his affairs, or state, became weak, and his might, or power, departed. (S, O. [See also art. ثل.]) [For عرش also signifies] — † Might, or power. (Er-Râghib, K) regal power; sovereignty, dominion: (IAar, Er-Râghib, K) from the same word as signifying the throne, or seat, of a king. (Er-Râghib.) — And The protuberant part (S, O, K) in, (S, O,) or of, (K,) the upper surface of the foot, (S, O, K,) in which are the toes; (S, O, TA;) as also عرش pl. [of pauc.] أعراش and [of mult.] عرشة: (O, TA:) and the part between the عِيز [or prominent bone] and the toes, of the upper surface of the foot; as also عرش: (Ibn-'Abbād, O, K:) pls. the same as last mentioned above: (K:) or عرش signifies the upper surface of the foot; and its lower surface is called the أَحْبَص. (IAar.)

عرش, both as a sing. and as a pl.: see عرش, last sentence, in three places: — and the same paragraph, first and second sentences, in four places: and see ثُلَّ عَرْشُهُ in the latter part of the same paragraph. — العرشان signifies Two oblong portions of flesh in the two sides of the neck, [app.

the two sterno-mastoid muscles,] (S, A, O, K, TA,) between which are the vertebrae [of the neck] (TA:) or in the base of the neck (K) or the base [itself] of the neck. so in the phrase **تَلَّ عَرْشِيَه**: (IDrd and M in art. **تَل**, q v.:) or the **أَحْدَعَانِ** [on two branches of the occipital artery], (TA, as from the K, [in which I do not find it,]) which are (TA) [in] the two places of the cupping-vessels. (K, TA) or the **أَحْدَعَانِ** are in the **عَرْشَانِ**: (Ibn-Abbād, O:) or the **عَرْش** is a vein in the base of the neck. (Th, O) or the **عَرْشَانِ** are [app. the two greater cornua of the os hyoides, which forms a support to the tongue; two bones in the **لَهَاء** [meaning furthest part of the mouth], which erect the tongue (Ibn-Abbād, O, K.) It is related in a trad., respecting the slaying of Abou-Jahl, that he said to Ibn-Mes'ood, **خُذْ عَرْشِي** [Take thou my sword, and cut with it my head from my sword]. (O, TA.) — And **† The ear**. (K) or **† the two ears**. because near to the **عَرْشَانِ** [properly so called]: hence the saying, **تَعَتَّ فِي عَرْشِيَه** **† He spoke secretly to him, or with him.** (As, A, O.) — And **The extremity of the hair of the mane of a horse**: (IDrd, O, K) or so **العَرْش**. (TA.) — Also, (K,) or **العَرْش**, (TA [and thus accord. to a verse there cited,]) **The bulky she-camel**, as though her chest were cased like a well. (K, TA. [See 1.])

عَرْش: see **عَرْش**, first and second sentences, in several places. — Also, (K,) or **عَرْشِ كَرَمٍ**, (S, Mgh, Msh,) [The trellis of a grape-vine,] the structure made for a grape-vine, of sticks, or pieces of wood, in the form of a roof, upon which are put the branches, or shoots, of the vine; (K, TA;) [also, but less commonly, called **عَرْش**]; the structure made for a grape-vine to rise upon it; (Mgh,) the elevated structure upon which a grape-vine spreads itself (Msh:) pl. **عَرَائِشُ**, (Mgh, Msh,) [and perhaps **عَرَائِشُ** also: see 8.] — Also, **عَرْش**, A thing resembling a **هُودَج**, (S, O, K,) but not [exactly the same as] it, made for a woman, who sits in it upon her camel. (S, O) so called as being likened in form to the **عَرْش** of a vine: (Er-Rāghib.) or **عَرْشِيَه**, with **ة**, is the same as **هُودَج**; and its pl. is **عَرَائِشُ**, (Msh,) which signifies the same as **هُودَج**. (ISh, A.) — And **An enclosure of the kind called **حَظِيرَة**, made for beasts, to protect them from the cold.** (TA.)

عَرْشِيَه: see the next preceding paragraph.

عُرُوشَاتُ Grape-vines. (TA.)

كُرُومٌ مَعْرُوشَاتُ [Grape-vines furnished with, or trained upon, **عَرَائِشُ**, or trellises, pl. of **عَرْش**]. (S.) — **بَيْتٌ مَعْرُوشَةٌ** [A well cased with what is termed an **عَرْش**]. (S.) — Hence, (O,) **مَعْرُوشُ الْجَنَبَيْنِ** A camel large in the sides. (O, K.)

عرص

1. **عَرَصَ**, [aor. **عَرَسَ**,] (Fr, Th, S, O,) inf. n. **عَرَصٌ**,

(S, A, O, K,) **He** (a man, Fr, S, O, and a cat, Th,) **was, or became, brisk, lively, or sprightly**; (Fr, Th, S, A, O, K,) as also **عَرَصَ**, (Fr, Th,) said of a man, (Fr,) and of a cat. (Th.) — **He** (a man) **leaped, jumped, sprang, or bounded**, as also **عَرَصَ**. (Lh.) — **عَرَصَ الْقَوْمُ** The company of men **played, or sported, and advanced and retired, urging, or pushing, [one another] from behind**. (TA:) and **عَرَصَ** **he** (a child, T, Mshb) **played, or sported, and was very joyful, or glad, and very brisk, lively, or sprightly** (T, O, Mshb, K.) — **عَرَصَ السَّيْفُ**, (IDrd, A, O, K,) aor. **عَرَسَ**, inf. n. **عَرَصٌ** and **عَرَصٌ**, (IDrd, O, TA,) **The lightning gleamed, or glistened, much**: (A) or **was, or became, in a state of commotion, or agitation; quivered; flickered**; (IDrd, O, K;) as also **عَرَصَ**: (TA.) and in like manner, **عَرَصَ السَّيْفُ**, inf. n. as above, **The sword vibrated, or quivered**: (TA) and **عَرَصَ** **His skin quivered, or quaked**; (K, TA;) as also **عَرَصَ**. (TA.) — Also **عَرَصَ**, aor. **عَرَسَ**, said of a camel, (O, K, TA,) or other [animal], (O, TA,) **He struggled, or quivered, (أَصْطَرَبَ, O, K, TA,) with his hind legs**; (O, TA;) as also **عَرَصَ**. (O, K.) — And **عَرَصَتِ السَّمَاءُ**, (AZ, S, O, K,) or **السَّحَابَةُ**, as in some copies of the S, (TA,) aor. **عَرَسَ**, (AZ, S, O, K,) inf. n. **عَرَصٌ**, (AZ, S, O, TA,) or **عَرَصٌ**, (as in one copy of the S,) **The sky, or cloud, lightened continually**. (AZ, S, O, K.) — **عَرَصَ**, (S, O,) inf. n. **عَرَصٌ**, (S, O, K,) said of a tent or house, (تَبَّتْ, S, O, K,) and of a plant, (تَبَّتْ, O, K,) **Its odour became foul, (S, O,) and stinking, (TA,) or altered, (K,) from the dew (الْدَّاءِ).** (S, O, K)

4: see 1, last sentence but two.

5. **عَرَصَ** **He remained, stayed, dwelt, or abode**. (K.) The imperative of the verb in this sense is mentioned by IAqr. (O)

8: see 1, in five places.

عَرَصَ I. q. **عَرَصَ** (O, K, TA) meaning as expl. in art. **عَرَسَ**: (TA) or a piece of wood which is laid across a chamber when they desire to roof it. then they lay upon it the ends of the short pieces of wood: (A'Obeyd, O, TA.) occurring in a trad., mispronounced by the relaters **عَرَصَ**. (O, K, TA.) — See also **عَرَّاصُ**, in two places.

عَرَصَ: see **عَرَّاصُ**, in two places.

عَرَصَةٌ The court, or open area, (سَاحَة,) of a house; (T, Mshb;) i. e., a spacious vacant part, or portion, thereof, in which is no building; (Mshb;) so called because the children play, or sport, &c., (يَعْتَزُّونَ,) therein: (T, Mshb:) or any spacious piece of ground between houses, in which is no building: (S, O, K) or any distinct piece of ground in which is no building; accord. to Eth-Tha'libee, in his book entitled "Fikhl-el-Loghah:" (Mshb:) or any open space in which is no building: (As, TA.) or the ground of a house, where it is built; and any chamber of a house, in which one sits, not in the upper part: (A.) pl. **أَعْرَاصُ** (K) and **أَعْرَاصَاتُ**. (S, A, O, Mshb, K.)

عَرُوصُ A she-camel having a pleasant odour when she sweats. (IAqr, O, K.)

عَرَّاصُ Clouds (سَحَابٌ) having thunder and lightning: (S, O, K) or having thunder and lightning, without which they are not thus called, in which the lightning is in commotion, or flickering, and which overshadow and approach so as to become like a roof: (O, TA) or of which the lightning does not cease. (Lh, TA) and (K) that gleam, or glisten, much, (A, K,) with lightning (A) or that lighten at one time, and become concealed at another. (TA) or which the wind carries to and fro (O, TA.) — Lightning in a state of commotion, or agitation; quivering; flickering; as also **عَرَصَ** and **عَرَصَ**. (K) or vehemently so, (IDrd, O, TA,) and vehement in its thunder. (TA.) or that gleams, or glistens, much: or that lightens at one time, and becomes unapparent at another; as also **عَرَصَ** and **عَرَصَ**. (Ibn-Abbād, O.) — A phant spear, (AA, S, O, K, TA,) that vibrates, or quivers, when shaken. (S, O, TA) and so applied to a sword (AA, S, O, K) or, applied to a spear, it signifies of which, when it is shaken, the head glistens, from **عَرَصَ الْبَرْقُ**. (Ibn-Abbād, O, TA)

مُعَرَّصُ Flesh-meat laid in the **عَرَصَة** [q. v.] to dry: (S, O, K) or cut in pieces: (Fr, O, K) or laid in, or upon, the live coals, so that it becomes mixed with the ashes and not well and thoroughly cooked: (Lth, O, K, TA) Az says that this last explanation, the like of which has also been given on the authority of Isk, is more pleasing to him than that of Fr. (O, TA.) [See also **مُعَرَّصُ**, with **ض**.] — Also A camel whose back has become submissive, but not his head. (Ibn-Habeb, O, K) because they used [sometimes] to ride without bridling. (TA.)

البَعْرَاصُ The **هَلَال** [or new moon, or moon when near the change]. (Ibn-Abbād, O, K.)

عرصف

Q. 1. **عَرَصَعَهُ** **He pulled it**, (Lth, O, L, K,) namely, a thing, (O,) so that he slit it, or divided it lengthwise. (Lth, O, K.)

عَرَصَفٌ A certain plant, called in ancient Greek **ΚΑΜΑΪΠΤΟΣ** [i. e. χαμαίπτυς, the chamæptys, or ground-pine], (K, TA,) by which name it is commonly known to the physicians, who say, (TA,) when a mixture of some of its leaves with hydromel is drunk for forty days, it cures the sciatica; and when for seven days, it cures the jaundice. (K, TA.)

عَرَصَافٌ One of the **عَرَاصِيفُ** of the [camel's saddle called] **رَحْلٌ** [or **قَتَبٌ**], (S, O,) which are four pegs, or pins of wood, that unite, or conjoin, the heads of [the curved pieces of wood called] the **أَحْيَاءُ** of the **قَتَب**; in the head of each **أَحْيَاءُ** are two pegs, or pins of wood, bound with [the sinews called] **عَقَب**, (S, O, K,) or with [pieces of] the skins of camels; and in it [or appertaining to the same part] are the **طَلْعَاتُ**; (S, O;) and they are

also called the *عَصَافِير*, which is formed from *عَصَافِير* by transposition (S and O in art. *عَصَافِير*) or, (K,) accord. to Aq, (O,) they are the *two pieces of wood (O, K) that bind, (O,) or are bound, (K,) between [the upright piece of wood called] the وَاسِط [in the fore part] of the رَحْل and its أَحْرَة [which is in its hinder part]; on the right and left. (O, K.)* — The *عَرَصَاف* of the [kind of saddle called] *إِكَاَف*, also called its *عُرُصُوف* and its *عُصْفُور*, is *A piece of wood bound between [or conjoining] the anterior [curved pieces called] حُصُون. (S, O, K.)* — And, [so in the O, but in the K "or,"] accord to Az, (O,) *عَرَصَاف* signifies *A whip made of [the sinews called] عَقَب (O, K,) as also عَرَقَاف (O.)* And, (O, K,) accord. to Lth, (O,) *Elongated عَقَب (O, K;) mostly applied to the عَقَب of the two sides and of the two elongated portions of flesh between which is the backbone (O) or, (K,) accord. to IDrd, as also عَرَقَاف (O, TA,) a fascicle (خَصْلَة) of عَقَب and of thongs, (O, TA,) upon a قَبْه [q. v.], with which the [women's camel-vehicle called] *هُودَج* is bound, or made fast. (TA.)*

عُرُصُوف: see *عَرَصَاف*. — *العُرُصُوفَان* signifies *Two sticks (عُودَان) inserted in the دُجْرَان of the plough, (Ibn-'Abbád, O, K,) forking; the دُجْر being the piece of wood upon which is bound the non [or share] of the plough (Ibn-'Abbád, O) — The عَرَصَاف of the hump of the camel are The extremities of the سَائِس [pl. of سَائِس, q. v.,] of his back; (Ibn-'Abbád, O, K,) sing. *عُرُصُوف*: (Ibn-'Abbád, O) or *what are upon the سَائِس*; and also called the *عَصَافِير*; and ISd says, I think that the *العَرَايِص* is a dial. var. thereof. (L, TA.) — The عَرَصَاف of the حَرْطُوم [or nose, or fore part of the nose, &c.,] are *Certain bending bones in the [part called] حَيْشُوم [q. v.]. (Ibn-'Abbád, O, K.)**

عرض

1 *عَرَضَ*, aor. 2, inf. n. *عَرَضَ*, [instead of which, as a simple subst, *عَرَضَ* is generally used,] and *عَرَاة*, *It was, or became, broad, or wide; (S, O, Msh, K, TA,) as also عَرَضَ (A, TA,) which occurs in this sense in two exs. following. (TA) [And in like manner, عَرَضَ It grew, or spread, wide; said of a tree; opposed to طَالَ; occurring in the TA in art. بَهْل.] It is said in a prov., عَرَضْتُ القَرْفَة (S, O, TA) [but in two copies of the S, I find the verb in this instance written عَرَضْتُ, and in the O عَرَضْتُ, and I do not know that the reading in the TA, which seems to be the common one, is found in any copy of the S,] *Suspicion became, or has become, wide; syn. أَلْسَعْتُ (TA.)* used when it is said to a man, "Whom dost thou suspect?" and he answers, "The sons of such a one," referring to the whole tribe. (S, O, TA.) [See Freytag's Arab. Prov. ii. 112, where another reading is mentioned, which, by what he says, is shown to be عَرَضْتُ القَرْفَة Thou hast made suspicion wide] In ano-*

ther prov. it is said, *أَعْرَضَ ثَوْبُ الْمَلِيسِ* (IAqr, A, TA, and K in art. *لِيس*,) and *الْمَلِيسِ* and *الْمَلِيسِ* (IAqr, and K in art. *لِيس*,) and *الْمَلِيسِ* (TA in art. *لِيس*,) 1 e. *عَرَضَ* (A, TA,) and *أَتَسَّعَ*; (Sh;) [meaning the same as the prov. before mentioned;] used with reference to him whose suspicion has become wide; (IAqr, and TA in art. *لِيس*,) 1 e. with reference to him who suspects many persons (IAqr, Az, and K in art. *لِيس*,) of a theft; (IAqr, Az, and TA in that art.,) or of saying a thing: (TS, and TA in that art.,) or when thou askest a person respecting a thing and he does not explain it to thee. (TA in that art.) [See, again, Freytag's Arab. Prov. ii. 100, where it is said that *أَعْرَضَ ثَوْبُ الْمَلِيسِ* app. means *The garment of the suspected appeared, or has appeared* but that another reading is *عَرَضَ*, meaning *became, or has become, wide.*] — *عَرَضَ*, aor. 2, (Fr, S, O, Msh, K,) inf. n. *عَرَضَ*; (TA;) and *عَرَضَ*, (Aq, TS, K,) aor. 2, (Fr, K,) or 2, like *حَسِبَ*, aor. 2, deviating from the general rule; (Aq, TS;) *It (a thing) appeared, or became apparent, له to him; (S, O, Msh, K;) [but in some copies of the K, instead of the explanation طَهَّرَ عَلَيْهِ وَبَدَأَ, we find طَهَّرَ عَلَيْهِ, which is a mistake,] as also عَرَضَ (Fr, S, O, Msh, K,) which is a deviation from a general rule, being quasi-pass. of عَرَضَ, which see below; (S, O, Msh, K;) [lit.] *it showed its breadth, or width. (O, TA.)* You say, *عَرَضَ لَكَ الشَّيْءُ* *The thing appeared to thee from afar (TA.)* And *عَرَضَتْ لَهُ الْغُولُ*, and *عَرَضَتْ (AZ, S, O, K,) The ghoul appeared to him. (K.)* The Arabs say, of a thing, *عَرَضَ* and *أَعْرَضَ* and *عَرَضَ* and *أَعْرَضَ*, using these verbs as syn; (Sh;) [app. as meaning *It showed, presented, or offered, itself, (lit. its breadth, or width, or its side, see 5,) to a person: the first and last also often signify, and the others sometimes, he obtruded himself in an affair; interfered therein.*] IKt disallows *أَعْرَضَ* in the sense of *أَعْرَضَ*, as not having been found by him. (TA:) [but] an instance of the former of these two verbs used in the sense of the latter of them occurs in the phrase *إِذَا أَعْرَضَتْ لِلطَّائِرِينَ* [app. meaning *When she shows, or presents, herself to the lookers*], in a poem by one of the tribe of Teiyi. (Sh.) — *عَرَضَ* [in one place in the TA *الْخَبَرُ*, and *الْخَبَرُ* in a copy of the Msh,] inf. n. *عَرَضَ*; (TA;) [in one place in the TA *عَرُوضُ* there referring to *الْخَبَرُ*, which is app. a mistranscription;] and *أَعْرَضَ*; (S, O, K, TA;) *Good [i. e. the doing of good] hath become within thy power, or practicable to thee, or easy to thee. (S, O, K, TA.)* And *أَعْرَضَ لَكَ الظَّبْيُ* *The gazelle hath exposed to thee its side; (TA;) or hath put its side in thy power, (S, O, K, TA,) by turning it towards thee: (O, TA;) said to incite one to shoot it, or cast at it. (S, O.)* Or *أَعْرَضَ لَكَ*, said of an animal of the chase, or other thing, signifies *It hath put in thy power, [or exposed to thee,] its breadth, or width: (A:) or له* *أَعْرَضَ* signifies it (a thing) became within his power, or*

*practicable to him, or easy to him; lit., it showed its side [to him]. (Mgh) [In the TA, I find *أَعْرَضَ فِي الشَّيْءِ* expl. as signifying *He had the width of the thing in his power* but *في*, here, seems to be a mistake for *له*.] A poet, also, says *أُمَكِّنِي أَعْرِصِي* addressing a woman; meaning *أُمَكِّنِي [Empower thou, i. e. grant thou access]. (S) — عَرَضَ*, aor. 2; (Aq, S, K, TA,) and *عَرَضَ*, aor. 2; (TA,) are also said of an event, (Aq, TA,) or of a disease, and the like, (S, K, TA,) such as disquietude of mind, and a state of distraction of the mind or attention; (TA;) [meaning *It happened to him, it befell him; it occurred to him; was incident to him; and also of doubt, and the like. (TA.)*] [So, too, is *أَعْرَضَ*.] You also say, *عَرَضَ عَارِضٌ مِنَ الْحَمَى وَنَحْوَهَا* [An occurrence of fever, and the like, happened to him, or befell him]. (S.) And *أَعْرَضَ الْبَدَنُ* [It befell the body] is said of [a disease, as, for instance,] the mange, or scab. (B, in TA in art. *عَر*.) — *عَرَضَ له*, aor. 2; (Msh, TA;) and *عَرَضَ له*, aor. 2; (Msh,) *He intervened as an obstacle to him, preventing him from attaining his desire, (Msh, TA,) or from seeking to attain his desire, and from going his way; (TA;) as also له* *أَعْرَضَ. (Msh.)* You say also, *عَرَضَ لَهُ أَشَدُّ الْعَرَضِ*, and *أَعْرَضَ*, *He opposed himself to him (قَابِلَهُ بِغَيْبِهِ) with the most vehement opposition of himself. (TA.)* See also 5, second sentence. One should not say, *عَرَضْتُ لَهُ*, with teshdeed, in the sense of *أَعْرَضْتُ. (Msh.)* You also say, *عَرَضَ عَارِضٌ*, meaning [An obstacle intervened, or prevented, lit.] *an intervening thing intervened; a preventing thing prevented. (TA.)* And *سَرَتْ فَعَرَضَ لِي فِي الطَّرِيقِ عَارِضٌ مِنْ جَبَلٍ وَنَحْوِهِ* *I journeyed, and there opposed itself to me, so as to prevent my going on, an obstacle consisting in a mountain, and the like; as also عَرَضَ: whence the اِعْتِرَاضَات [or objections] of the lawyers; because they prevent one's laying hold upon the evidence. (Msh.)* And *عَرَضَ لَهُ الشَّيْءُ* *The thing intervened as an obstacle to him in the way, preventing him from going on. (TA.)* And *عَرَضَ الشَّيْءُ* *The thing stood up and prevented; [or stood in the way, or presented itself as an obstacle; or opposed itself;] as also عَرَضَ. (TA.)* [And *The thing lay, or extended, breadthwise, or across, or athwart; like عَرَضَ, q. v.] And الشَّيْءُ دُونَ الشَّيْءِ* *The thing intervened as an obstacle in the way to the thing; syn. حَالَ. (S, O.)* — *مَا عَرَضْتُ لَهُ* *مَا عَرَضْتُ*, aor. 2; and *مَا عَرَضْتُ*, aor. 2; signify *مَا عَرَضْتُ*: see 5: or, as some say, *I did not, or have not, become exposed to his reviling, or evil-speaking, by reviling, or speaking evil, of him. (Msh.)* [See also *عَرَضَ عَرَضَهُ*, below.] — *عَرَضَ* also signifies *He went towards him; (TA in art. *نَحْو*;) and عَرَضَ عَرَضَهُ* [the same, i. e.] *نَحَا نَحْوَهُ*; (K;) as also *عَرَضَهُ*. (TA.) — In the saying of El-Kumeyt,*

* فَأَبْلَغَ يَزِيدَ إِنْ عَرَضْتُ وَمَنْذِرًا *
he means [And convey thou to Yezed,] if thou

pass by him, [and to Mundhar: or perhaps, if thou go to him: or if thou present thyself to him.] (S.) — عَرَضَ الْفَرَسُ (L, K,) aor. ʔ, inf. n. عَرَضُ, (L, TA,) The horse went along inclining towards one side: (K, TA) or ran inclining his breast and head: (L, TA) and ran inclining his head and neck; (K; [in which only the inf. n. of the verb in this last sense is mentioned;]) the doing of which is approved in horses, but disapproved in camels. (TA.) [See also 3, and 5.] — عَرَضَ الْبَعِيرُ (K,) inf. n. عَرَضُ, (TA,) The camel ate of the أغراس, i. e. of the upper parts of the trees [or shrubs]. (K.) — عَرَضَتْ, said of a she-camel, A fracture, (S, O, K,) or some injurious accident, (S, O,) befell her; (S, O, K;) as also عَرَضَتْ (O, K,) but the former is the more approved (TA.) and عَرَضَ لَهَا a disease, or a fracture, befell her. (TA, from a trad.) Also, said of a sheep, or goat, (شاة,) It died by disease. (K.) And عَرَضَ الشَّاةُ The sheep, or goats, burst, or became rent, from abundance of herbage. (K.) And عَرَضَ (IKtt,) inf. n. عَرَضُ, (K,) He (an animal, IKtt, or a man, K, [but it is said in the TA that there is no reason for this restriction,]) died without disease. (IKtt, K.) — عَرَضَ بِسِلْعَتِهِ ʔ. q. عَارَضَ بِهَا. (K.) See 3, in two places. [And under the same, see a similar phrase.] — عَرَضَ He (a man, S, O) came to العروص, i. e. Mekkeh and El-Medeenah, (S, O, K, TA,) and El-Yemen, (TA,) and what is around them. (S, O, K, TA.) — عَرَضَ الشَّيْءُ (S, Msh, K,) aor. ʔ, inf. n. عَرَضُ, (Msh,) He made the thing apparent; showed it; exhibited it; manifested it; exposed it to view; presented it; (S, O, Msh, K;) unfolded it; laid it open: and also he mentioned it: (Msh:) [lit. he showed its breadth, or width, or its side. and hence it also signifies he made the thing to stand as an obstacle, دُونَ شَيْءٍ in the way to, or of, a thing.] You say, عَرَضَ لَهُ الشَّيْءُ He made apparent, showed, exhibited, manifested, or exposed to view, to him the thing; (S, O, K;) unfolded it, or laid it open, to him. (S, TA.) And عَرَضَ عَلَيْهِ أَمْرٌ كَذَا (S, O, K*) He showed, propounded, or proposed, to him, such a thing, or such a case: (K, TA:) [and he asked, or required, of him, with gentleness, the doing of such a thing; for] عَرَضَ signifies طَلَبَ يَلْبِسُ (Mughnee and K, voce الأ) or طَلَبَ يَلْبِسُ وَتَأَدَّبَ (Mughnee voce لَوْلَا). And عَرَضْتُ الْمَتَاعَ لِلْبَيْعِ [I showed, exposed, presented, or offered, the commodity for sale; or] I showed the commodity to those desirous of purchasing it. (Msh.) The phrase عَرَضَ عَلَيْهِ الْمَتَاعَ [He showed, or offered, to him the commodity] is used because the person shows to the other the length and breadth of the thing (طَوْلُهُ وَعَرْضُهُ), or because he shows him one of its sides (عَرَضًا مِنْ أَعْرَاضِهِ). (Mgh.) [Hence,] it is said in a trad. of Hodheyfeh, تُعَرِّضُ الْعَيْنَ عَلَى الْقُلُوبِ عَرَضَ الْحَصِيرِ, which means, accord. to some, that [Temptations, &c.,] will be [displayed and] embellished to the hearts of men like [as] the ornamented and variegated garment called حصير [is displayed and embellished]: (B, TA in art.

حصير.) or the meaning is, that they will be laid and spread upon the hearts like the حصير: (IAth, TA in the present art.:) and some say that by this last word is here meant a certain vein extending across upon the side of a beast, towards the belly. (TA in art. حصير.) [Hence also,] عَرَضُ سَابِرِي [A slight exhibition (see art. سَابِرِي)] so in the proverbs by A'Obeyd, in the handwriting of Ibn-El-Jawáleekee (TA) or عَرَضُ سَابِرِي: (TA, and so in a copy of the S in this art.) or عَرَضُ سَابِرِي. (O, TA, and so in a copy of the S in this art.) With this agrees in meaning the saying, عَرَضَ عَلَيَّ سَوْمٌ عَالَةً [He offered to me in the manner of offering water to camels taking a second draught: see also arts. سَوْم and عَل; and see Freytag's Arab. Prov. n. 84]. (TA.) You say also, عَرَضْتُ الْجَارِيَةَ عَلَى الْبَيْعِ [I showed, or displayed, or exposed, or offered, the girl for sale]: (S, O, TA:) and in like manner الْمَتَاعَ [the commodity]. (TA.) And عَرَضْتُ لَهُ ثَوْبًا عَرَضْتُ لَهُ مِنْ حَقِّهِ ثَوْبًا (S, O;) and مَكَانَ حَقِّهِ (S, O, K,) or مَتَاعًا, (TA,) this meaning, [as also the former phrase,] I gave to him a garment, or piece of cloth, [or a commodity,] in place of his due: (S, O, K.) and in like manner, عَرَضْتُ بِهِ عَرَضْتُ الْبَعِيرَ عَلَى عَرَضِ الْحَوْضِ, which is an instance of inversion, meaning عَرَضْتُ الْحَوْضَ عَلَى الْبَعِيرِ [I showed the watering-trough to the camel]: (S, O, Msh:) [or it agrees in meaning with the phrase] عَرَضَ النَّاقَةَ عَرَضَ عَلَى الْحَوْضِ, and أَعْرَضَهَا, [as rendered] He offered to the she-camel to drink [at the watering-trough]. (L, TA.) And عَرَضَهُمْ عَلَى السَّيْفِ [lit. He exposed them to the sword; (see also 2;) meaning] he slew them (S, A, O, Msh, K) with the sword. (Msh.) And عَرَضَهُمْ عَلَى السَّوْطِ He beat them with the whip; he flogged them. (K, TA.) And عَرَضَهُمْ عَلَى النَّارِ He burned them. (A, TA.) And عَرَضْتُ الْعَسَلَ عَلَى النَّارِ I cooked the honey [upon the fire] to separate it from the wax. (Msh.) [And عَرَضَ نَفْسَهُ لِلْهَلَاكِ He exposed himself to destruction.] — عَرَضَ also signifies The bringing a man before a judge, and accusing him. (IAar, in TA, art. عَقَب.) [And The presenting, or addressing, a petition, &c., with عَلَى or لَ before the word signifying the person to whom it is presented or addressed.] — One says also, مَا يَعْزُصُكَ لَعْلَانِ (S, [so in two copies,] and O,) or مَا يَعْزُصُكَ (L, TA,) with fet-h to the ى and damm to the ر, (L,) the verb being coordinate to نَصَرَ: (TA:) [app. meaning What causeth thee to present thyself to such a one?] Yaakoob disallows one's saying مَا يَعْزُصُكَ لَعْلَانِ, with teshdeed. (S, O, TA.) [But the latter of these two verbs has a signification nearly allied to that which is here assigned to the former, and exactly agreeing with one mentioned before. See 2.] — عَرَضَ الْجُنْدَ (S, Msh,) and عَرَضَ الْجُنْدَ عَرَضَ عَيْنَ (S, O,) or عَرَضَ عَيْنَ (A, K, B, except that in the A and B we find الْجَيْشَ in-

stead of الجند,) aor. ʔ, (Msh,) inf. n. عَرَضُ, (Yoo, S,) He made the army, or body of soldiers, to pass by him, and examined their state, (S, O, K,) what it was. (S, O:) [i. e. he reviewed them] or he made them to pass before him in review, that he might know who was absent and who was present. (A, B) or he caused them to come forth, and examined them, that he might know them. (Msh.) and you say also, اعترضهم (S, O, K,) meaning [the same, or] he made them to pass by him, or before him, and examined them, one by one, (K, TA,) to see who were absent from those who were present. (TA.) You say also, اعترضه اعترضه عَلَى عَيْنِهِ وَالْمَتَاعَ وَنَحْوَهُ [He examined the commodity, and the like thereof, having it displayed before his eye] (Th) [See also عَرَضَ.] — عَرَضْتُ الْكِتَابَ (S, O, Msh,) aor. ʔ, inf. n. عَرَضُ, (Msh,) I read, or recited, the writing, or book (O, TA. [in the S it is unexplained, but immediately followed by عَرَضْتُ الْجُنْدَ عَرَضَ الْعَيْنِ.] or I recited it by heart, or memory. (Msh) — عَرَضَ عَرَضَهُ, aor. ʔ; (TA,) and اعترضه (A, TA,) [perhaps originally signified He examined his grounds of pretension to respect, or the like. and then became used to express a frequent consequence of doing so, i. e.] he spoke evil of him, reviled him; detracted from his reputation. (A, TA:) or he corresponded to him, or equalled him, in grounds of pretension to respect: (TA) [the former seems to be the more probable of the two meanings; for it is said that] اعترض فلاناً signifies he spoke evil of such a one; reviled him; detracted from his reputation; (Lth, S, O, K,) and annoyed him. (Lth, TA.) — عَرَضَ الشَّيْءُ (K,) aor. ʔ, inf. n. عَرَضُ, (TA,) He hit the side (عَرَضَ) of the thing (K.) — عَرَضَ الْعُودَ عَلَى السَّيْفِ عَلَى فَحْدِهِ (S, O, Msh, K,) and الإِنَاءِ (S, O, K,) aor. ʔ and ʔ, (S, O, Msh, K,) both phrases, (O, K,) [J says, in the S, app. referring, not, as SM thinks, to the latter of the two phrases, but to the meaning, "this, only, with damm,"] He put the stick breadthwise, across, athwart, or crosswise, (مَعْرُوضًا, TA, or بِالْعَرَضِ, Msh, TA, both meaning the same, TA,) upon the vessel, (Msh, TA,) [and so the sword upon his thigh: and عَرَضَ الرُّمَحَ signifies the same.] — عَرَضَ, [and probably ʔ also,] inf. n. عَرَضُ, and عَرَضَهُ, inf. n. تَعْرِضُ; (TA,) He turned, or placed, the spear sideways; contr. of سَدَدَهُ. (S, in art. سد, relating to the former verb; and L, in the same art., relating to the latter verb.) — عَرَضَ الرَّامِي الْقَوْسَ, inf. n. عَرَضُ, The archer laid the bow upon its side on the ground, and then shot with it. (TA.) — The saying of Aboo-Kebeer El-Hudhalee, cited, but not expl., by Th,

* فَعَرَضَتْهُ فِي سَاقِ أُسَيْنِهَا *

is thought by ISd to mean And I made its (the sword's) breadth to become concealed in the thigh of the fattest of them. (TA.) — عَرَضَهُ He fed him. (Fr, TA:) [or he offered, or presented, to him food: for] عَرَضُوا signifies They were fed: and they had food offered, or presented, to them. (L, TA.) [See also 2, in the last quarter] —

عَرَّضَ الْحَوْصَ والقِرْنَةَ *He filled the watering-trough and the water-skin.* (K.) = عَرَّضَ السَّوْكَ. see 8, near the end. = عَرَّضَ بَعِيرَهُ, inf. n. عَرَضَ, *He branded his camel with the mark called عَرَضُ*; (S,) and so عَرَضَهُ. (S, TA) and عَرَّضَ الْبَعِيرَ, inf. n. as above, *The camel was branded with that mark.* (K.) = عَرَضَهُ, (K,) aor. 2, (TA,) inf. n. عَرَضَ, (K, TA,) *I defrauded, or deceived, him in selling.* (K.) = عَرَضَ, (K,) or عَرَّضَ لَهُ, (A, TA,) inf. n. عَرَضَ, (K,) *He was, or became, mad, or insane, or possessed by jinn or by a jinn* (A, K) or *he was, or became, affected, by a touch, or stroke, from the jinn.* (TA)

2. عَرَضَهُ, inf. n. تَعَرَّضَ, *He made it (a thing) broad, or wide;* (S, K,) as also اَعْرَضَهُ, (Lth, S, K,) inf. n. اِعْرَاضَ. (TA.) — See also 1, near the end, in three places. — تَعَرَّضَ also signifies *The speaking obliquely, indirectly, obscurely, ambiguously, or equivocally; contr. of تَصَرَّحَ*; (S, Mgh, Msb, K,) as when thou askest a man, “*Hast thou seen such a one?*” and he, having seen him, and disliking to be, answers, “*Verily such a one is seen*” (Msb) or the making a phrase, or the like, to convey an allusion, or an indication not expressly mentioned therein; as when you say “*How foul is niggardliness!*” alluding to such a one’s being a niggard (تَعَرَّضَ بَأَنَّهُ) differing from كَيَّافَةٌ, which is the mentioning of the consequence and meaning that of which it is the consequence; as when you say “*Such a one has a long suspensory cord to his sword, and has many ashes of the cooking-pot;*” meaning that he is tall of stature, and one who entertains many guests. (Mgh) [but many hold these two words to be identical in meaning.] You say, عَرَّضْتُ لِفُلَانٍ and يَفْلَانٍ, i. e. *I said something [in the manner explained above], meaning such a one.* (S, Msb.) [See also an ex. voce كَلَامُهُ.] Omar defined [or rather explained] التَّعَرُّضَ بِالْفَاحِشَةِ [The making an allusion to that which is foul, or obscene] by the instance of a man saying to another “*My father is not an adulterer, nor is my mother an adulteress.*” (O, TA.) Or, accord. to the early authorities, عَرَّضَ signifies *He used a phrase susceptible of different meanings, or an equivocal phrase, by which the hearer understood a meaning different from that which he (the speaker) intended.* or, accord. to the later authorities, as Et-Teffezanee, *he mentioned a thing by a proper or tropical or metonymical expression, to signify some other thing, which he did not mention;* as when one says, “*I heard him whom thou hatest praying for thee, and making good mention of thee,*” meaning in his praying for the Mushms in general. (El-Munáwee, in explaining the trad. إِنَّ فِي الْمَعَارِضِ الْخَ which see below, voce مَعْرَاضُ) تَعَرَّضَ with respect to the demanding of a woman in marriage in [the period of] her عِدَّة, [during which she may not contract a new marriage,] is the using language which resembles a demand of her in marriage, but does not plainly express it; as the saying to her “*Verily thou art beautiful,*” or “*Verily there*

is a desire for thee,” or “*Verily women are of the things that I need:*” and تَعَرَّضَ is sometimes made by the quoting of proverbs, and by the introducing of enigmas in one’s speech. (TA) [When followed by عَلَى, it signifies *The making an indirect objection against a person or saying &c*] — Also عَرَّضَ, (S, O,) inf. n. as above, (K,) *He wrote indistinctly;* (S, O, K,) *not making the letters distinct, nor the handwriting rightly formed or disposed.* (TA) = تَعَرَّضَ also signifies *The making a thing to be exposed [or liable] to another thing.* (K.) [It is there expl., with the article ال prefixed to it, by the words أَنْ يَحْتَلَّ السَّيِّءُ عَرَضًا, or السَّيِّءُ عَرَضًا, accord. to different copies; the latter (which see, last sentence but one,) app. the right reading; meaning مَعْرُوضًا, whichever be the right, for an inf. n. may be used in the sense of a pass. part. n., and many a word of the measure فَعْلٌ is used in that sense, as, for instance, خَبَطَ and نَقَضَ and هَدَمَ. That I have rightly rendered the above-mentioned explanation in the K is indicated by what here immediately follows.] Hence the trad. مَا عَظُمْتُ نِعْمَةَ اللَّهِ عَلَى عَبْدٍ إِلَّا عَظُمْتُ مَوْؤَنَةُ النَّاسِ عَلَيْهِ فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ الْمَوْؤَنَةَ فَقَدْ عَرَّضَ تِلْكَ النِّعْمَةَ لِلزُّوَالِ [The blessing of God upon a servant, or man, hath not become great but the burden of other men upon him hath become great; and he who doth not take upon himself that burden causeth that blessing to be exposed to cessation]. (O, TA.) You also say, عَرَّضْتُ فَلَانًا لَكَذَا فَتَعَرَّضَ هُوَ لَهُ, [I caused such a one to expose himself, or I exposed him, to such a thing, and he exposed himself, or became exposed, to it], (S, O,*) i. e. عَرَّضًا جَعَلْتُهُ عَرَضًا. (O.) See also 1, last quarter. — Also The giving a thing in exchange for, as an equivalent for, or in the place of, another thing. (TA.) — And The act of bartering, or selling, a commodity for a like commodity. (K, TA.) See 3, in two places. — And The giving what is termed an عَرَاصَة: (TA) and the feeding with what is so termed. (K) or the giving food of what is so termed. (S.) [See also 1, near the end.] It is said in a trad., respecting a company of travelling merchants making presents to Mohammad and Aboo-Bekr, عَرَّضُوهُمْ ثِيَابًا بَيْضًا *They gave to both of them white garments, or pieces of cloth.* (L.) And you say, عَرَّضُوهُمْ مَحْضًا *They gave them to drink [unmixed] milk.* (TA.) And عَرَّضُونَا *Give ye to us food of your عَرَاصَة; your wheat, or corn, which ye have brought.* (S, TA.) — عَرَّضَ الْمَاشِيَةَ, inf. n. تَعَرَّضَ, *He made the cattle to have such pasturage as rendered them in no need of being fed with fodder.* (TA.) = عَرَّضَ, (IAar, O,) inf. n. تَعَرَّضَ, (K,) also signifies *He became possessed of عَرَاصَة* [i. e. courage, or courage and energy], (IAar, O, K,) and strength, or power, (IAar, O,) and a faculty of speech, (IAar, O, K,) or, as in the Tekmileh, and power of speech. (TA.) = عَرَّضَ, (O, K, TA, [in the O عَرَّاضَ,]) pl. of عَرَّضَ. (TA.) = See also 4, last sentence.

3. عَارِضٌ has two contr. significations, which are unequivocally expressed by saying عَارِضُهُ عَارِضُهُ بِالْوَقَافِ and عَارِضُهُ بِالِخِلَافِ. (See عَارِضُهُ.) Thus one says, عَارِضُهُ, (Msb,) inf. n. مُعَارَضَةٌ, (TA,) *He opposed him [being opposed by him].* (Kull p. 342.) — And [He vied, competed, or contended for superiority, with him; emulated, rivalled, or imitated, him;] *he did like as he (the latter) did.* (Msb, TA) You say also, عَارِضُهُ بِمِثْلِ مَا صَنَعَ, (S, O,) or بِمِثْلِ صَنِيعِهِ, (K,) *I did to him like as he did:* (S, O, K) whence الْمُعَارَضَةُ [in trafficking, as will be seen below]: as though the breadth (عَرْضُ) of the action of the one were like the breadth of the action of the other. (O, K.) And عَارِضُهُ بِمَا صَنَعَهُ *He requited him for that which he did.* (L) — [Hence] مُعَارَضَةٌ also signifies *The selling a commodity for another commodity; exchanging it for another; as also عَرَّضَ: (TA) and [in like manner] تَعَرَّضَ, the act of bartering, or selling a commodity for a like commodity.* (K, TA.) You say, عَارِضٌ بِسِلْعَتِهِ, and عَرَّضَ هُوَ بِهَا, (K, TA,) aor. 2, inf. n. عَرَّضَ; (TA;) *He exchanged his commodity; giving one commodity and taking another.* (TA:) and عَرَّضَ هُوَ عَرَّضَ *he sold his commodity for another commodity.* (TK.) Also عَارِضُهُ بِالْبَيْعِ (M and L in art. بَد) and بَاعُهُ مُعَارَضَةً (S and K in that art.) [He bartered, or exchanged commodities, with him] And أَحَدْتُ هَذِهِ السِّلْعَةَ عَرَضًا *I took this commodity giving another in exchange for it.* (TA.) And when persons demand blood of other persons, and they [the latter] do not retaliate for them, they [the latter] say, نَحْنُ نَعْرِضُ مِنْهُ [We will give a compensation for it]: and they [the former] accept (اِعْتَرَضُوا) the bloodwit. (L.) — You say also, عَارِضَتُهُ فِي الْبَيْعِ فَعَرَّضْتُهُ *[I vied with him in endeavouring to defraud, or deceive, in selling, or buying,] and I defrauded, or deceived, him therein.* (K, TA.) And عَارِضُهُ بِالْمُحَادِ *[He vied, or competed, or contended, with him, or emulated him, or rivalled him, in glory, or honour, &c.]:* (L and K in art. مَجْد) and in like manner عَارِضُهُ بِالْفَخْرِ. (K in art. فَخْر.) See 6. — عَارِضُهُ, (O, K,) or فِي السَّبِيلِ (S,) or عَارِضُهُ فِي السَّبِيلِ (A,) *He went along over against him; or on the opposite side to him;* (S, A, O, K;) in a corresponding manner; (TA;) [each taking the side opposite to the other.] — [Hence, عَارِضُهُ as signifying *It (a tract &c.) lay over against him.* Also as syn. with عَنْهُ.] See 4. — [Hence also,] عَارِضُ, (S, O, K,) inf. n. مُعَارَضَةٌ, (TA,) *He took to one side (S, O, K*) of the way, or ways, (accord. to different copies of the K,) while another took to another way, so that they both met.* (TA.) [See 3 in arts. حَزَمَ and رَمَ.] El-Ba’eth says,

* مَدَحْنَا لَهَا رَوْقَ السَّبَابِ فَعَارَضَتْ *
* جَنَابَ الصَّبَا فِي كَاتِبِ السَّرَّاءِ عَجَبًا *

[cited in the S, voce رَيْقَى, but with رَيْقَى, in the place of رَوْقَى, and there ascribed to Lebeed,]

meaning, accord. to ISk, [We praised to her the first part of youth, and thereupon] she took to the side of الصا [or youthful foolishness, and amorous dalliance], or, as another says, she entered with us into it, in a manner not open, but making it appear to us that she was entering with us; جاب عارض meaning جَبَّه. (TA.) — عارض الجارة He came to the bier, or the bier conveying the corpse, intermediately (مُعَرِّضًا), in a part of the way, not following it from the abode of the deceased (O, K, TA.) said of Mohammad, in a trad. respecting the funeral of Abou-Tâlib. (O, TA.) — عارض المرأة, inf. n. عَرَّضَ and مُعَارَضَةً, He came in to the woman [indirectly, or] unlawfully; (Sgh, K, TA.) i. e. without marriage and without possession [of her as his slave] (Sgh, TA.) Hence the saying, حَاضَتْ بَوْلَدٌ عَنْ عَرَّاضٍ and مُعَارَضَةٍ She brought forth a child in consequence of a man's having so come in to her. (K.) or a child whose father was unknown. (A, O, TA.) [Hence also,] سَعِيحٌ i. e. ابنٌ مُعَارَضَةٍ (O, K;) i. e. A son the offspring of fornication. (O, TA.) — الحوراء تَهْرُ عَلَى جَنْبٍ وَتَعَارِضُ الْجُومَ — مُعَارَضَةً, [Orion passes along towards one side, and is oblique in its course with respect to the other stars,] i. e. it is not direct [in the disposition of its stars, particularly of the three conspicuous stars of the belt, with respect to its course] in the sky. (As, S, O.) [See also 5.] — عارض الريح, said of a camel, (TA,) [He turned his side to the wind,] he did not face the wind nor turn his back to it. (A, TA.) — نَظَرَ إِلَيْهِ مُعَارَضَةً He looked at him, or towards him, sideways, or obliquely. (A, TA.) You say also, نَظَرَ عَنْ مُعَارَضَةٍ [He looked sideways, or obliquely]. (TA in art. خزر.) And you say of a she-camel, تَمَشَّى مُعَارَضَةً لِلشَّطِّ [She goes obliquely by reason of brushiness, liveliness, or sprightliness]. (S, K.) [See again 5, latter half.] — عارض الشيء بالشيء He compared the thing with the thing. (Msb.) You say, عارض الكتاب (S, O, K,) inf. n. مُعَارَضَةً and عَرَّاضًا, (TA,) He compared, or collated, the writing, or book, (S, O, K,) with another writing, or book. (S, O, TA.) And كَتَبَ كِتَابًا عَنْ مُعَارَضَةٍ [He copied, or transcribed, the writing, or book]. (K in art. نسخ.) — And المُعَارَضَةُ is syn. with المُدَارَسَةُ [probably as meaning The reading, or studying, with another]. (TA.) — ضَرَبَ النَّاقَةَ عَرَّاضًا [He covered the she-camel agreeably with her desire] is said when the stallion is offered to her, and if she desire he covers her, but otherwise he does not: (S, O, TA:) in the K it is said, if he desire her; which is wrong: (TA:) this is because of her generous quality. (S, O, TA.) — And لَقِضَتْ عَرَّاضًا She (a camel) conceived by a stallion, she not being of the camels among which he was sent. (AO, TA.) — See also 8, near the end.

4. اعرض: see 1, first sentence; and in thirteen places after that, as far as the break after the words "grant thou access." — Also He went wide (S, O, Msb, K) and long; (S, O, K;) فِي الشَّيْءِ

[in the thing]; (Msb;) and فِي الْمَكَامِرِ † [in generous actions]. (TA.) — اعرض عنه (S, O, TA, Msb, K,) inf. n. اِعْرَاضًا (S, O,) He turned away from, avoided, shunned, and left, it; (S, O, Msb, K;) lit. he took a side (عَرَضًا i. e. جَانِبًا) other than the side in which it was: (Msb.) or he turned his back upon it. (IAth, TA.) and [in like manner] اَعْرَضَ he turned aside, or away, from him; avoided him; shunned him; (S, O, K;) lit. he became aside with respect to him. (TA.) — اَعْرَضَ: see 2, first signification. — اَعْرَضَتْ بَوْلِدَهَا She (a woman) brought forth her children broad [in make]; expl. by the words عَرَّاضًا وَلَدَتْهُمْ; (S, O, K,) [not meaning عَنْ عَرَّاضٍ, (see 3,) as Freytag, deviating from Golus, has understood it; unless SM be in error; for he says that] the last word in this explanation is pl. of عَرِضٌ. (TA.) — اعرض المسألة He put, or expressed, the question broadly; (Mgh;) widely; (Mgh, TA,) largely. (TA.) — اعرض الناقة عَلَى الْحَوْضِ see عَرَضٌ, latter half. — اعرض العرسان He put for sale the عرسان [pl. of عَرِضٌ, q. v.]. (O.) — And (O) He castrated the عرسان. (S, IKtt, O.) — [And app. He circumcised a boy. or so] مُعَرِّضٌ: see عَرَضٌ.]

5. تعرّض: see عَرَضٌ, near the beginning, where these two verbs, and اعرض and اعترض, are said to be used as syn.; [app as meaning It showed, presented, or offered, itself, to a person; lit. it showed, or presented, its breadth, or width, or, as تعرّض is expl. in the EM p. 19, it showed its عرض, i. e. side - this, or it, or he, presented, or offered, or exposed, its, or his, side, seems to be the primary signification of تعرّض, and of اعترض, as well as of عَرَضٌ; and is of frequent occurrence: and all (as mentioned voce عَرَضٌ) signify also he obtruded himself in an affair; interfered therein.] — [Hence,] تعرّض له He opposed himself to him, he offered opposition to him, or he attacked him; said of a man, and of a beast of prey, or noxious reptile, and the like; as also اَعْرَضَ and اَعْتَرَضَ: this signification also is of frequent occurrence. (The lexicons passim.) — [Hence also,] He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; [as though he set himself over against the object to which the verb relates;] syn. تَصَدَّى. (Lth, Lh, S, O, Msb, K.) So in the saying, تعرّض لمعروفهم [He addressed himself, &c., presented himself, betook himself, advanced, came forward, or went forward, or attempted, to obtain their favour, or bounty]: and تعرّض للمعروف [He addressed himself, &c., to obtain favour, or bounty; and] he sought, or demanded, it: (Az, Msb;) and [so] تعرّض للمعروف (Msb in art. تعرّض.) [See also تعرّض له.] So too in the saying, تعرّضوا لبُحَاثِ رَحْمَةِ اللَّهِ [Address ye yourselves, &c., to become objects of the effusions of the mercy of God]; (O, K, TA;) occurring in a trad. (TA.) And hence the saying, تعرّض في شهادته He addressed himself, &c., (تَصَدَّى) in his

testimony, to the mention of such a thing. (Msb.) It is likewise syn. with تَصَدَّى in the saying, تعرّض لى فلان بمكرهه [Such a one addressed himself, &c., or attempted, to do me an abominable, or evil, action, or opposed himself to me with an abominable, or evil, action]. (Lth.) [In like manner also you say,] تعرّض للناس بالتّبر [He addresses himself, &c., to do to men evil; or he opposes himself to men with evil or mischief]. (S, K.) And مَا تَعَرَّضْتُ لَهُ بِسُوءٍ [I did not address myself, or have not addressed myself, &c., to do to him evil]: and مَا عَرَضْتُ and مَا عَرَضْتُ are said to signify the same. (Msb.) [See 1.] You say also, تعرّضت أسألهم [I addressed myself, &c., to ask them] (S, O+) And تعرّض يتعرّض حاء فلان يتعرّض, Such a one came asking, or petitioning, to another, for a thing that he wanted. (Fr, in S, art. صرع.) — And تعرّض الرّفاق He asked the companies of travellers for what are termed عَرَّاضَات [pl. of عَرَّاضَةٌ, q. v.]. (TA.) — تعرّض لكذا [also signifies He exposed himself, or became exposed, to such a thing] (S) See 2, latter portion. — Also تعرّض, [from عَرَضٌ,] He, or it, turned aside; turned from the right course or direction; syn. تَعَوَّجَ. (S, K, TA;) and زَاغَ. (TA.) his, or its, course, or march, was, or became, indirect, or oblique (L, TA.) You say, تعرّض الحمل في الجبل The camel went to the right and left, [in, or upon, the mountain,] on account of the difficulty of the road, or way. (S, O, K.) And تعرّضت الإبل المدايح The camels went along the routes (في المدايح) [the madaich being in the accus. case because في is understood, not that the verb is trans] to the right and left; (A;) i. e., alternately to the right and left (T in art. ثنى.) [See a verse cited voce تَصَدَّى, and its explanation.] Dhu-l-Bijadeyn, being guide to the Apostle, addressing his she-camel, said,

* تَعَرَّضِي مَدَارِجًا وَسُومِي
* تَعَرَّضِ الْجَوَارِءَ لِلْجُومِ
* هَذَا أَبُو الْقَاسِمِ فَاسْتَقِيمِي

(S, O) Go thou along routes to the right and left, avoiding the rugged acclivities, [and continue thy course, or as expl. in the TA, art. سوم, pass along quickly,] (TA,) like as الجوارء [Orion] passes along in the sky obliquely, or indirectly, in the disposition of its stars [with respect to the other stars - (see 3, towards the end.)] this is Abu-l-Kasim; therefore go thou right]. (IAth, TA.) — تعرّض q. v. (TA.) — تعرّض في سبيله [He inclines towards one side, in his march, or course; or goes obliquely, or inclining towards one side]. (K: and so in one copy of the S: in another copy of the S, يتعرّض. [See also 3, last quarter.]) — تعرّض also signifies It (a thing) became infected, vitiated, or corrupted; and in this sense it is said of love: (TA:) [as though it turned from the right course, or direction; a signification mentioned before; and thus it is expl. in the S,

as occurring in the phrase **تَعَرَّضَ وَصْلُهُ** in the Mo'allakah of Lebeed; or, thus used, it signifies] it (a person's attachment to another) *became altered*, so as to cease. (EM p. 149.)

6. **تَعَارَصَا** *They opposed each other.* (Ibn-Maqloof, in Golhus. [The verb is very often used in this sense.]) — *They fought, or combated, each other.* (MA.) — *They did each like as the other did; they imitated each other: they vied, competed, or contended, each with the other; they emulated, or rivalled, each other:* (TA in art. **تَارَا**.) syn. **تَارَا** (K in that art)

8. **اعترض**. see **عَرَضَ**, near the beginning, where these two verbs and **اعترض** and **تعرّض** are said to be used as syn., app. in the senses expl. there and in the beginning of 5. — [Hence,] **اعترض عليه** *He opposed, resisted, or withstood, him, or it, syn. اَمْتَنَعَ.* (MA.) [See 1 in art. **سَف**, in two places.] — See also 5, second sentence. — And see from **عَرَضَ لَهُ** as signifying "it happened to him" as far as the end of the sentence explaining **اعترض الشيء ذون الشيء** **اعترض** signifies [It lay, or extended, breadthwise, across, transversely, athwart, sideways, obliquely, or horizontally or so as to present an obstacle or so intervened in any manner; as shown in the part last referred to, above: or rather it has both of these meanings; and in the former sense it is used, in the TA, art. **حَر**, in describing the direction of an asterism, opposed to **اِنْتَصَبَ** or, in other words,] *it (a thing, S) became, (K,) or became an obstacle, (صَارَ عَارِضًا, S, O,) like a piece of wood lying across, or athwart, or obliquely, (مُعْتَرِضًا,) in a channel of running water, (S, O, K,) or a road, (O, L,) and the like, preventing persons from passing along it. (L.)* It is also said [of a collection of clouds appearing, or presenting itself, or extending sideways, or stretching along in the horizon like a mountain; see **عَارِضٌ** and] of a building, or other thing, such as a trunk of a palm-tree, or a mountain, lying in a road: and as this prevents the passengers from passing along the road, it is used as signifying *He, or it, prevented, or hindered.* (O, K.) It is quasi-pass. of **عَرَضَ**. (K, TA.) [And hence,] **اعترض عن امرأته**, (O, TA,) not **اعترض**, as the K seems to indicate, (TA,) *He was prevented from going in to his wife, by an obstacle that befell him, arising from the jinn, or geni, or from disease:* (O, K, TA:) occurring in a trad. (TA.) — [Hence,] **اعترض** which is forbidden in a trad. [respecting horse-racing] signifies *A man's coming intermediately with his horse, in a part of the course, and so entering among the [other] horses.* (O, L, K.) [See also **عَارِضُ الْحَبَاةِ**.] — [And hence,] **اعترض الشهر** *He commenced [the observances of] the month not from the beginning thereof.* (S, O, K.) — **اعترض الجملته** *The clause intervened parenthetically.* — **اعترض عليه** *He interposed in an argument, or the like, objecting against him something, by way of confutation.* And **اعترض على** *He attributed to any one an error in respect of a saying or an action.* (Har

p 687.) — **اعترض الفرس في رقبته** *The horse was perverse, untoward, or intractable, [in his halter,] to his leader;* (S, A, O, K;) as also **تعرّض** (TA. [See **مُعْتَرِضٌ**]) And **اعترض** in a man is *The appearing and engaging in what is vain, or false, and refusing to obey the truth.* (TA.) — **اعترضه** *He faced him, and advanced towards him* (Har p. 420.) and **عَرَضَ** and **عَرَضَ** [has nearly, if not exactly, the same signification] — see **عَرَضَ**. And **اعترض** also signifies *The coming in upon any one: or entering upon an affair.* (Har p. 687.) — **اعترض له** often means *He presented himself, or advanced, or came forward, to him and he addressed or betook himself, or advanced, or went forward, to it; namely, an action; like تعرّض له.* see its syns. **اَتَبَرَى** and **اَتَبَرَى**. — See also 5, second sentence. — **اعترض له بسهم** *He advanced towards him with an arrow, and shot at him, and slew him.* (S, O, K.) — **اعترض للمعروف**: see 5. — **اعترض في سبيله**. see 5, near the end. — **اعترض** *He rode while renewing the army, or body of soldiers, or making them to pass by him and examining their state, (S, O, K,) على الدابة* upon the beast. (S, O.) — **اعترض الجند** *The army, or body of soldiers, was renewed:* (Mgh, L:) quasi-pass. of **عَرَضَ الجند** [which signifies the same as the phrase next following]. (O, L, TA.) — **اعترض الحنّ**: and **وَحَوَّه** and **المتاع** and **وَحَوَّه**: see **عَرَضَ**, last quarter. — **اعترضه**: see **عَرَضَ**, last quarter. — **اعترض فلاناً**: see **عَرَضَ**, last quarter. — **اعترض البعير** *He rode the camel while refractory, or untractable, (S, O, K,) as yet.* (K.) And **اعترض العروص** *He took the untrained she-camel in her untrained state.* (TA. [In the original of this explanation is a mistranscription, which I have rectified in the translation; اخذعا for اخذها.]) — [Hence, app.,] **اعترض فلان الشيء** *Such a one undertook the thing, or constrained himself to do it, it being difficult, or troublesome, or inconvenient.* (IAth.) — **اعترض الشوك** (K, TA) *He ate the thorns:* and **عَرَضَ الشوك**, aor. 2, inf. n. **عَرَضَ**, *he took and ate of the thorns:* both said of a sheep or goat, or rather of a camel: (TA:) and [in like manner] one says of a camel, **عَارَضَ**: and the camel that does so is said to be **عَارِضٌ**. (S, O, K.) — See also 10, in five places. — **اعترض منه** [He accepted an equivalent, or a substitute, or compensation, for it]. You say, **كَانَ عَلَى فُلَانٍ نَقْدٌ فَأَعْرَضَهُ** [Such a one owed a debt of money, and I demanded it of him when it was difficult for him to pay it, and I accepted an equivalent, &c., for it]: and **اعترضوا منه**, referring to blood, when retaliation has been refused, means *they accepted* [قبَلُوا, for which اقبلوا has been substituted by the copyists in the L and TA,] *the bloodwit [as a compensation for it].* (L.)

10. **استعرض**; see **عَرَضَ**; second sentence. — **قَدِضْتُ** *is like the phrase استعرضت الباقية بالخير* (O, K, TA,) meaning *The she-camel be-*

came fat and plump. (TA.) — **استعرضه** *He asked him to show, or exhibit, to him what he had.* (S, TA.) — **استعرض الجارية** *He asked to show, or display, to him the girl on the occasion of sale.* (Mtr, in Har p. 557.) — **استعرضها** *He came to her from the direction of her side.* (TA.) — [Hence, **استعرضه** also signifies, and so **اعترضه**, *He betook himself to him or it, or he took him or it, or he acted with respect to him or it, without any direct aim, at random, or indiscriminately: and hence the phrases here following.] **استعرض الناس الحوارج** and **اعترضوه** *The people went forth against the Kharijees not caring whom they slew.* (Mgh) And **لَا بَأْسَ بِأَنْ يَعْترِضُوا** *مَنْ لَقُوا* [There will be no harm to them] in their taking without distinguishing who and whence he is him whom they find, and slaying. (Mgh) And **يَسْتَعْرِضُ الْحَارِجِيُّ النَّاسَ** (S, O, K, TA) *in any possible manner, and destroys whomsoever he can, (TA,) without inquiring respecting the condition of any one, (S, O, K, TA,) Muslim or other, (S, O, TA,) and without caring whom he slays. (TA.)* And **وَأَتَتْهُ مِنْهُ** **وَجَدْتَهُ** *ولا تسأل عمن عملة* [Take thou it at random, or indiscriminately, and buy it of him whom thou findest, and ask not respecting him who made it]. (S, K) And **أَسْتَعْرِضُ مَنْ أَقْبَلَ وَمَنْ أَدْبَرَ** [He acted indiscriminately, giving to him who advanced and to him who retired]. (S.) And **أَسْتَعْرِضُ الْعَرَبَ** *Ask thou whom thou wilt of the Arabs respecting such and such things.* (S.) You say also, of land (أَرْض) in which is herbage, **يَعْتَرِضُهَا** and **يَسْتَعْرِضُهَا** *The camels, or the like, depasture it [app. at random] when traversing it.* (K.)*

عَرَضٌ *Breadth; width; contr. of طُولٌ* (S, Mgh, O, Mgb, K;) and *i. q. سَعَةٌ* (K;) the mutual distance of the edges or sides of a thing. (Mgb.) primarily relating to corporeal things, but afterwards used in relation to other things: [see **عَرِضٌ**:] (TA:) this word as signifying the contr. of طُول is the common source of derivation of the other words of this art., notwithstanding their multitude: (O:) pl. [of pauc.] **أَعْرَاضٌ** (IAar, TA) and of mult. **عُرُوضٌ** and **عَرَاضٌ** (TA.) It is said in the Kur [Ivii. 21, **وَجَنَّةٌ عَرْضُهَا** **كَعَرْضِ السَّمَاءِ وَالْأَرْضِ** *And a paradise whereof the breadth, or width, is like the breadth, or width, of the heaven and the earth:* and in iii. 127, **عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ** *[the breadth, or width, whereof is as the heavens and the earth]:* and Ibn-'Arafah observes that when the **عَرَضُ** is described as being much, it indicates that the طُول is much, for the latter is more than the former. (O, TA.) You say also, **عَرَضَ عَرَضَهُ**, and **عَرَضَهُ** *He went towards him: [lit. towards his breadth, and his side.]* (K.) And **ذَهَبَ عَرَضًا وَطَوَّلًا** [He went wide and long]; (S, Mgb, K;) **فِي الشَّيْءِ** [in the thing]; (Mgb;) and **فِي الْبَكَايِمِ** [in generous actions]. (TA.) And **قَطَعَهُ عَرَضًا** [He

cut at breadthwise, or across, or crosswise] (§ in art. قط, &c) And **قَطَعَ الْوَادِيَّ عَرْضًا** [He crossed the valley]; (§ and K in art. حَرَعَ, &c) and in like manner, **الْأَرْضَ** [the land]. (K in that art) And **وَضَعَ الْعُودَ عَلَى الْإِنَاءِ بِالْعَرْضِ** [He put the stick upon the vessel breadthwise, or across, or crosswise], (Msb); **مَعْرُوضًا**. (TA) — [In geography, The latitude of a place] — The middle, or midst, of a thing or **عَرْضُ الشَّيْءِ** signifies the thing itself. (TA) See also **عَرْضُ**, former half, and in three places towards the end. = A mountain, (S, K;) as also **عَارِضٌ** (S, O, K) or the former, the lowest part, or base, (سَفْح), thereof, (S, K,) as also **عَرْضٌ** (O, K.) and (so in the S, but in the K “or”) the side thereof; (S, K;) as also **عَرْضٌ**. (TA) or the place whence, or whereby, (مِنْ), a mountain is ascended (K:) and **عَارِضٌ**, a lofty mountain (TA.) pl. of the first, **أَعْرَاضٌ** and **عُرُوضٌ**. (S, TA.) = A collection of clouds (K) or a collection of clouds that obstructs the horizon (S, K) [see also **عَرْضٌ** and **عَارِضٌ**] pl. **عُرُوضٌ**. (TA.) = † An army (O, K) or a great army (S, TA) and **عَرْضٌ** also has the former signification (K) or the latter (TA.) so called as being likened to a mountain; or to the clouds that obstruct the horizon (S, TA) pl. **أَعْرَاضٌ**. (TA.) — **أَعْرَاضٌ** † Numerous locusts, (S, O, K;) likened to the clouds that obstruct the horizon; (TA;) as also **عَرْضٌ** (K) pl. of the former, **عُرُوضٌ**. (TA.) and **عَارِضٌ** also signifies a multitude of locusts; (S, O, TA,) and of bees. (TA:) as in the saying, **مَرَّ بِنَا عَارِضٌ قَدْ مَلَأَ الْأَفْئِقَ** [There passed by us a multitude of locusts, or of bees, which had filled the horizon] (S, O, TA:) so says Abou-Nasr Ahmad Ibn-Hatim. (S, O.) = A valley. (IDid, K) See also **عَرْضٌ** = [As inf. n. of **عَرَضَ**, it occurs in the phrases **عَرْضُ الْعَيْنِ** and **عَرْضُ الْعَيْنِ**. see **عَرَضَ**.] You say also, **نَظَرَ إِلَيْهِ عَرْضَ عَيْنٍ** (Th, A) He looked at, or examined, him, or it, having him, or it, before his eye; **نَظَرَ عَرْضَ عَيْنِهِ**. (TA) And **رَأَيْتُهُ عَرْضَ عَيْنٍ** I saw him, or it, obviously; nearly. (TA) [See also an ex. voce **عَيْنٍ**.] — **يَوْمُ الْعَرْضِ** is an appellation of The day of the last judgment. = A compensation, a substitute, a thing that is given or received or put instead of another thing: so, accord. to some, in the Kūr in. 127, quoted above: [but this is strange] and so in the phrase **عَرْضُ هَذَا الثَّوبِ** [The compensation, or substitute, for this garment, or piece of cloth, is such a thing, and such a thing. but not necessarily; for **عَرْضُ** in this phrase may have the meaning first assigned to it above]. (TA.) See also what next follows. — A commodity; or commodities, or goods; syn. **مَتَاعٌ**; (S, O, Msb, K;) as also **عَرْضٌ**; accord. to Kz, (K,) which is the contr. of **عَيْنٌ**: (Mgh:) and the former, anything except silver and gold money, or dirhems and deenars, (S, Msb, K,) which are termed **عَيْنٌ**: (S, Msb) or any worldly

goods or commodities except silver and gold money. (Mgh, O, TA) but **عَرْضٌ**, which see below, has a more comprehensive signification, everything that is termed **عَرْضٌ** being included in **عَرْضٌ**, whereas everything that is termed **عَرْضٌ** is not **عَرْضٌ** (TA) the pl. of **عَرْضٌ** is **عُرُوضٌ**, (Msb,) which A'Obeid explains as signifying the commodities, or goods, whereof none are meted in a measure nor weighed, and which are not animals, and do not consist in **عَقَارٌ** [or immovable property] (S, O, Msb) You say, **اسْتَرَيْتُ الْمَتَاعَ بِعَرْضٍ** I bought the commodity for a commodity like it (S, O) = **حَقَلَ الشَّيْءُ عَرْضًا لِلشَّيْءِ**, or **عَرْضًا**, accord. to different copies of the K see 2, in the latter half of the paragraph = **سَائِلَةٌ عَرْضٌ** see **عَرَاضَةٌ** = **عَرْضٌ** also signifies Madness, insanity, or possession by jinn, or by a jinnce (K, TA.) [See 1, last sentence] = **مَضَى عَرْضٌ** **مِنْ اللَّيْلِ** In hour, or a portion, of the night passed; syn. **سَاعَةٌ**. (K, TA) = See also **عَرْضٌ**, with the unpointed **ص**.

عَرْضٌ A side; a lateral, or an outward, part, or portion, syn. **حَابِطٌ**, (S, Mgh, O, Msb, K,) and **نَاحِيَةٌ**, (S, O, Msb, K,) from whatever direction one comes to it, (S, O,) and **سَيْقٌ**. (S, Mgh) and so **عَرْضٌ**; syn. **نَاحِيَةٌ**, of anything (TA.) and **عَارِضٌ**, or **عَرَاضَةٌ**, (accord. to different copies of the K,) or both, (TA,) syn. **نَاحِيَةٌ**. (K, TA) and **عُرُوضٌ**; syn. **نَاحِيَةٌ**. (S, A, O, K) and **عَرَاضٌ**; syn. **نَاحِيَةٌ**, and **شَقٌّ** (S, O, K) [or] this last is pl. of **عَرْضٌ**, (Sgh, K,) or, accord. to the M, of **عَرْضٌ** as signifying the contr. of **طَوِيلٌ**: and **أَعْرَاضٌ** is pl. [or is another pl.] of **عَرْضٌ**; and is also pl. of **عَرْضٌ** in the sense expl. above. (TA.) You say, **عَرْضُ السَّيْفِ** The side, or flat, (سَفْح), of the sword. (K.) And **عَرْضُ الْغُنْقِ** The two sides of the neck (K.) or each side of the neck. (TA.) [See also **عَارِضٌ**.] And **عَرْضًا أَنْفَ الْبَعِيرِ** The beginning of the part of the bone of the camel's nose which slopes downwards, in both its edges. (Az, TA.) And **نَظَرَ إِلَيْهِ بِعَرْضِ وَجْهِهِ** He looked at him with the side of his face [turned towards him]. (S, O.) And **نَظَرَ إِلَيْهِ عَنْ عَرْضِ** and **عَرْضٌ** He looked at him from one side. (S, O, K) And **حَرَحُوا يَصْرُبُونَ عَنْ عَرْضِ** (S, O, K) They went forth smiting the people from one side, in whatever manner suited, (S, O,) not caring whom they smote. (S, O, K.) And **أَصْرَبَ بِهِ** **عَرْضَ الْحَائِطِ** Strike thou with it indiscriminately any part that thou findest of the wall. (S, O, Msb, TA:) or the side thereof. (TA) And **أَلْقِ فِي أَيِّ أَعْرَاضِ الدَّارِ تَشْتِ** Throw thou it in any side, or quarter, of the house which thou wilt. (TA.) And **خَذَهُ مِنْ عَرْضِ النَّاسِ** and **عَرَضَهُمْ** Take thou him from any side of the people which thou wilt. (TA.) And **أَوْصَى أَنْ يَنْفَقَ عَلَيْهِ مِنْ عَرْضِ مَالِهِ** He enjoined that he should expend upon him, or it, of any part of his property indiscriminately. (Mgh.) And **عَرْضُ الْعَسِيرَةِ**

Such a one is of the collateral class of the kinsfolk, or tribe, not of the main stock thereof. (Mgh) And **عَرَضَ عَرْضَهُ** He went towards him. [lit towards his side.] (K) See also **عَرْضٌ**, near the beginning And **أَحَذَ فِي عُرُوضٍ مِنَ الطَّرِيقِ** (S, K) He took to one side of the way. (S, TA.) And **خَذَ فِي عُرُوضٍ سِوَى هَذِهِ** Take thou to a side other than this (A.) And **أَحَذَ فُلَانٌ فِي عُرُوضٍ مَا تَعْجِبُنِي** (S, A) Such a one took to a way and side not pleasing to me. (S) [عُرُوضٌ, it will be observed, is fem] And **سَرَتْ فِي عَرَاضِهِ** I went along over against him (A) And **سَرْنَا فِي عَرَاضِ الْقَوْمِ** We went along not facing the people, or company of men, but coming to them from their side (TA.) And Abou-Dhuyb says,

أَمْسِكَ بَرَقَ أَيْتُ اللَّيْلِ أَرْقَنَهُ
كَانَهُ فِي عَرَاضِ السَّامِ مِصْصَاخَ

(S, TA,) i. e. [I, there lightning proceeding from thee, which I pass the night watching, as though it were a lamp] in the side, or region, of Syria (S) — See also **عَرْضٌ**, as signifying the “lowest part, or base, of a mountain,” and the “side thereof” [And see **سَعَى**, last sentence but one.] — The middle, or midst, of a river or rivulet or the like, (O, K,) and of the sea, (K,) and of men or people, and of a story or tradition; and **عَرْضٌ** signifies the same, of men or people, &c. (TA.) and the former, the main part of men or people; as also the latter, and of a story or tradition, (K;) as also **عَرَاضٌ**, (TA, and so in some copies of the K,) and **عَرَاضٌ**. (TA, and so in some copies of the K) You say, **رَأَيْتُهُ فِي عَرْضِ النَّاسِ** (S, O) and some of the Arabs say, **رَأَيْتُهُ فِي عَرْضِ النَّاسِ**, meaning I saw him in the midst of the people; (TA,) or, as also **رَأَيْتُهُ فِي عَرْضِ النَّاسِ**, in the middle portions of the people; or, as some say, in the surrounding portions of the people. (Msb.) And **عَرْضٌ مِنَ النَّاسِ** Such a one is of the common people, or vulgar. (S, K.) — **كُلِّ الْحَبْنِ عَرْضًا** [Eat thou cheese indiscriminately, or] take thou cheese at random, or indiscriminately, and buy it of him whom thou findest, not asking respecting him who made it, (As, S, O, K,) whether it be of the making of the people of the Scriptures, or of the making of the Magians. (As, S, O.) = **نَاقَةٌ عَرْضُ أَسْعَارٍ** **عَرَضَةٌ**: see **عَرَضَةٌ**, last two sentences but one. = **أَعْرَاضُ الْكَلَامِ** see **عَرَضٌ**. [But whether **اعراض** in this phrase be pl. of **عَرْضٌ**, or whether it have any sing., I know not.] — See also **عَرْضٌ**.

عَرْضٌ: see **عَرْضٌ**, first signification. — Also The side of a valley, and of a بلد [i. e. country or the like, or town or the like]: (K: [in the CK, بلد is in the nom. case, which I think a mistake.] or (as some say, TA) a part, region, quarter, or tract, (K, TA,) and the low ground or land, (TA,)

of, or pertaining to, either of these (K, TA.) pl. **أَعْرَاضٌ**. (TA.) — A valley in which are towns, or villages, and waters (O, K.) or in which are palm-trees (K.) or a valley containing many palms and other trees. (TA.) or any valley in which are trees. (S, O.) [see also **عَرَضٌ**, explained as applied to a valley] pl. as above, (S,) and **عُرْضَانٌ**. (TA.) — **أَعْرَاضُ الْحَازِ**. (TA.) The towns, or villages, of *El-Ház*. (K.) or these, (TA.) or the **أَعْرَاضُ**, (S, O,) are certain towns, or villages, [with their territories; i. e. certain provinces, or districts,] between *El-Ház* and *El-Yemen*. (S, O, TA.) and some say that **أَعْرَاضُ الْبَيْدَةِ** is applied to the towns, or villages, that are in the valleys of *El-Medeneh*: (TA.) or the low lands of its towns, or villages, where are seed-produce and palm-trees so says Sh (O, TA.) the sing. is **عَرَضٌ**. (K.) — And **عَرَضٌ**, (S, O,) or **أَعْرَاضٌ**, (K,) which is its pl., (TA,) signifies [The trees called] **أَرَاكٌ** (S, O, K) and **أُتْلٌ** (S, O) and **حُمُضٌ**. (S, O, K.) = Also A great cloud, (K, TA,) appearing, or presenting itself, or intervening, (**يُعْتَرِضُ**) in the horizon. (TA.) [See **عَرَضٌ** and **غَارِضٌ**, which signify nearly the same.] = *I q. عَرَضٌ*, *q v.*, as signifying + An army (K) or a great army. (TA.) — and as signifying + Numerous locusts. (K.) = One's self; syn. **نَفْسٌ**; (S, O, Mṣb, K,) 1 c. **نَفْسٌ رَجُلٍ**. (IKt.) You say, **أَكْرَمْتُ عَنْهُ** *I preserved myself from it* (S, O.) And **عَرَضِي** *I preserved myself from it* (S, O.) And **عَرَضِي** *Such a one is [pure in respect of himself; or] free from reproach; (S, O;) or from fault, or vice, or the like. (S, Mṣb.)* And in the same sense it occurs in the saying of *Abu-l-Daūd*, **أَقْرِضْ مِنْ عَرَضِكَ لِيَوْمٍ فَقْرِكَ** [Lend thou from thyself for the day of thy poverty: but see art **قرض**]. and in other instances. (TA.) — The body; syn. **جَسَدٌ**, (IAar, S, O, K,) or **بَدَنٌ**. (IKt, Az) pl. **أَعْرَاضٌ**. (Az, S.) So in the description of the people of Paradise, (Az, S,) in a trad., (Az,) **إِنَّمَا هُوَ عَرَقٌ يَجْرِي مِنْ أَعْرَاضِهِمْ** [It is only sweat which flows from their bodies]. (Az, S, O.) — The skin. (*Ibráheem El-Harbee*, O, K.) — Any place of the body that sweats: (O, K.) so in the trad. cited above: (TA.) or any part of the body such as the arm-pit and the groin and the like. (A'Obeyd.) — The odour of the body, (S, O, K,) and of other things, (S, O,) whether sweet or foul. (S, O, K.) You say, **فُلَانٌ طَيِّبُ الْعَرَضِ** [Such a one is sweet in respect of odour], and **فُلَانٌ مُنْتَنِ الْعَرَضِ** [foul in respect of odour], and **عَرَضٌ سَقَاءٌ خَبِيثٌ** a stinking water-skin, or milk-skin; from A'Obeyd. (S, O.) — A man's honour, or reputation, (**جَانِبُهُ**) which he preserves from impairment and blame, both as it relates to himself and to his **حَسَبٌ** [or grounds of pretension to respect on account of the honourable deeds or qualities of his ancestors, &c.]: (IAth, O, K:) or whether it relate to himself or to his ancestors or to those of whose affairs the management is incumbent on him: (K:) or a subject of praise, and of blame, of a man, (*Abu-l-Abbás*,

IAth, O, K,) whether it be in himself or in his ancestors or in those of whose affairs the management is incumbent on him. (IAth) or those things by the mention whereof with praise or dispraise a man rises or falls; which may be things whereby he is characterized exclusively of his ancestors, and it may be that his ancestors are mentioned in such a manner that imperfection shall attach to him by reason of the blamability of them. respecting this there is no disagreement among the lexicologists, except IKt [whose objection see in what follows]. (*Abu-l-Abbás*, O.) or (accord. to some, S) grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c., (**حَسَبٌ**, S, Mṣb, K,) and eminence, or nobility, (**شَرَفٌ**) in which one glories. (K.) You say, **فُلَانٌ كَرِيمُ الْعَرَضِ** Such a one is generous, or noble, in respect of **حَسَبٌ**; and **فُلَانٌ هُوَ ذُو عَرَضٍ** he is a possessor of **حَسَبٌ**; and **فُلَانٌ شَرَفٌ**. (TA.) — Sometimes, Ancestors are meant by it. (A'Obeyd, K.) Thus you say, **فُلَانٌ عَرَضٌ فُلَانٌ**, meaning Such a one spoke evil of the ancestors of such a one (A'Obeyd.) And **فُلَانٌ حَرِبُ الْعَرَضِ** Such a one is base, or ignoble, in respect of ancestry. (TA.) IKt disallows this signification, asserting **عَرَضٌ** to have no other signification than those of a man's **نَفْسٌ** and his **بَدَنٌ** (O, TA) but IAmB says that this is an error; as is shown by the saying of *Abu-Miskeen Ed-Dáimee*,

رَبِّ مَبْزُولٍ سَمِينٍ عَرَضُهُ
وَسَمِينٍ الْجَسَدِ مَبْزُولٍ الْحَسَبِ

in which **عَرَضٌ** cannot be syn. with **بَدَنٌ** and **جَسَدٌ**, for, were it so, it would involve a contradiction, the meaning being only *Many a person meagre in respect of his body is noble [or great] in respect of his ancestry; [and fat in respect of the body, meagre in respect of grounds of pretension to honour on account of the honourable deeds or qualities of his ancestors, &c.]* and by *Mohammad's* using the expression **وَعَرَضُهُ** and **دَمُهُ**; for if **عَرَضٌ** were [here] syn. with **نَفْسٌ**, it had sufficed to say **دَمُهُ** without **عَرَضُهُ**. (O, TA.) — Also A natural disposition that is commended. (IAth, K.) — And A good action. (TA.) = Also One who speaks evil of men (**يُعْتَرِضُهُمْ**) falsely; (O, K;) applied to a man: and so with **عَرَضٌ** applied to a woman: (O, K:) so too **عَرَضٌ** applied to a man, and with **عَرَضٌ** to a woman. (TA.)

عَرَضٌ A thing that happens to, befalls, or occurs to, a man; such as disease, and the like; (S, O, K;) as *disquietude of mind, and a state of distraction of the mind or attention. or a misfortune, such as death, and disease, and the like:* (TA.) or an event that happens to a man, whereby he is tried: (As) or a thing that happens to a man, whereby he is impeded; such as disease, or a theft. (Lh.) or a bane, or cause of mischief, that occurs in a thing; as also **عَارِضٌ**: (TA:) [both signify also an accident of any kind.] pl. **أَعْرَاضٌ**. (TA.) — A thing's befalling, or hitting, unexpectedly. (O, K.) [I follow the reading of the

O, which is that of the K as given in the TA, and of my MS. copy of the K, **أَنْ يُصِيبَ الشَّيْءُ**, **أَنْ** عَلَى عَرَةٍ; in preference to that in the CK, **أَنْ** أَصَابَهُ سَهْمٌ. (You say, **سَهْمٌ عَرَضٌ**, (A, TA,) and **عَرَضٌ** (S, A, O, K') and **سَهْمٌ عَرَضٌ**, (A, TA,) and **حَجَرٌ عَرَضٌ** (S, O) and **حَجَرٌ عَرَضٌ**, (TA,) [A random arrow, and a random stone, or] an arrow, and a stone, aimed at another, hit him (S, O, K) such as hits, or falls upon, a man without any one's shooting it, or casting it, is not thus termed (L) And **مَا جَاءَكَ مِنَ الرَّأْيِ عَرَضًا خَيْرٌ** [The opinion] that comes to thee without consideration, or thought, [is better than that which comes to thee forced.] (TA.) And **عَلَّقْتُهَا عَرَضًا** I became attached to her (S, O, K) accidentally, or unintentionally, (S, O,) in consequence of her presenting herself to me (ISK, S, O, K) as a thing occurring without my seeking it. (ISK.) [See an ex., in a verse of *'Antarah*, cited in the first paragraph of art. **رعرع**; and another, in a verse of *El-Aashà*, cited in the first paragraph of art. **علق**.] — A thing that is not permanent. (Mgh, O, B, K) so in the conventional language of the Muslim theologians: (Mgh) opposed to **جَوْهَرٌ** (TA:) or hence metaphorically applied by the Muslim theologians to † a thing that has not permanence unless in, or by, the substance, [i. e. in the language of old logicians, an accident, an essential, and an accidental (as meaning a non-essential), property, or quality; or what modern logicians call a mode; whether it be, in their language, an essential mode or an accidental mode; which latter only they term “an accident,”] as colour, and taste. (B) or, in the conventional language of the Muslim theologians (**الْمُتَكَلِّمُونَ** [expl. in the TA as signifying “the philosophers,” from whom, however, they are generally distinguished], a thing that subsists in, or by, another thing; (O, K;) as colours, and tastes, and smells, and sounds, and powers, and wills. (O: [and the like is said in the Mṣb]) or, in philosophy, a thing that exists in its subject, or substance, and ceases therefrom without the latter's becoming impaired or annihilated; and also such as does not cease therefrom. the former kind being such as tanniness occasioned by an altered state of the body, and yellowness of complexion, and motion of a thing moving; and the latter kind, such as the blackness of pitch, and of [the beads called] **سَبَجٌ**, and of the crown. (L.) — [Hence, An appertenance of any kind. — Hence also,] The frail goods (**حُطَامٌ**) of the present world or state; (As, O, K,) and what a man acquires thereof (As, O) [so called as being not permanent] or worldly goods or commodities, (AO, Mṣb,) of whatever kind, are thus called, with fet-h to the ر: (AO:) and any property or wealth, little or much, (S, O, K,) is thus called, (K,) or is called **عَرَضُ الدُّنْيَا**. (S, O.) See also **عَرَضٌ**, expl. as signifying “a commodity,” or “commodities” or “goods.” One says, **الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهَا الْبِرُّ وَالْفَاجِرُ** [The world is a present frail good: the righteous and the unrighteous eat thereof]: (S, O, TA) i. e. it has

no permanence. a trad. related by Sheddād Ibn-Ows. (TA.) And in another trad related by the same, it is said, *لَيْسَ الْعَيْ عَلَى الْغَرَضِ* [Richness is not from the abundance of worldly goods: richness is only richness of the soul] (O, TA.) One says also, *قَدْ فَاتَهُ الْغَرَضُ*, (Yoo, S, L,) and *الْغَرَضُ*, but the former is the more approved, (L,) [The property, &c., (but see another meaning below,) had escaped him], which is from *الْحَرَضُ*, [see *عَرَضَ*], like as one says *قَصَّ قِصًّا* and *قَدْ أَقْبَاهُ*, like as one says *قَصَّ قِصًّا* and *قَدْ أَقْبَاهُ*, (Yoo, S) [which seems to indicate that *عَرَضَ* properly signifies *مَعْرُوضٌ*, like as *قَصَّ* signifies *مَقْصُوضٌ*]. — *Booty; spoil.* (O, K.) So in the Kur ix. 42. (O) or it there signifies — *I. q. مَطْلَبٌ* [app. meaning *A thing sought, or desired, an object of desire, rather than a place where a thing is sought*]. (TA.) — *I. q. طَمَعٌ* [app. meaning *A thing that is eagerly desired, or coveted: and also eager desire; or covetousness*]. (AO, O, K.) So explained by some as occurring in the saying *عَرَضَ الْغَرَضُ*, mentioned above. (TA.) And the following verse is also cited as an ex.,

* مَنْ كَانَ يَرْحُو نَقَاءً لَا نَعَادَ لَهُ *
* فَلَا يَكُنْ عَرَضَ الدُّنْيَا لَهُ سَجَا *

[Whoso hopeth for continuance without cessation, let not the eager desire of worldly goods be to him a cause of anxiety] (O, TA.) — *A gift.* (TA.) See also *عَرَضَ*. — *عَرَضَ الْوُجُودِ* signifies [app. meaning *It is in the condition of possibility of existence, for على seems to be here used in the sense of فِي, as in some other instances*], from *أَعْرَضَ لَهُ* meaning “it became within his power,” &c. (Mgh.) And one says, *هُوَ بَعْرَضٍ* [He is exposed, or liable, to perish]. (Mgh voce صَبَاحُ) — *عَرَضًا*, accord. to different copies of the K see 2, in the latter half of the paragraph, in two places.

عَرَضَ, (L, TA,) in the K, erroneously, *عَرَضَ*, (TA,) *A certain manner of going along, (K, TA,) towards one side, (TA,) approved in horses, but disapproved in camels. (K, TA.)* — *نَظَرْتُ إِلَيْهِ عَنْ* — *عَرَضَ*: see *عَرَضَ*. — *رَأَيْتُهُ فِي عَرَضِ النَّاسِ* and *عَرَضَ*.

عَرَضَ is of the measure *فَعْلَه* in the sense of the measure *مَفْعُولٌ*, like *قَبَضَ*; (Bd, ii. 224;) and is applied to *A thing that is set as an obstacle in the way of a thing*: (Bd, TA.) and also to *a thing that is exposed to a thing*: (Bd:) or that is set as a butt, like the butt of archers. (TA.) You say, *جَعَلْتُ فَلَانًا عَرَضًا لِكَذَا*, meaning *نَصَبْتُهُ*; (S, O, K;) i. e. *I set such a one as an obstacle to such a thing: or as a butt for such a thing.* (TA.) And *هُوَ لَهُ دُونَهُ عَرَضٌ* *He is an obstacle to him intervening in the way of it.* (S, O.) And *فَلَانٌ عَرَضٌ لِلنَّاسِ* *Such a one is [a butt to men; i. e.] a person whom men cease not to revile: (S, O, Mgh, K;) or a person to whom men address themselves to do evil, and whom they*

revile (A, TA) And *هُمُ عَرَضٌ لِكُلِّ مُسَاوِلٍ* *They are weak persons; persons who offer themselves as a prey to any one who would take them* (TA.) And it is said in the Kur [n. 224], *وَلَا تَجْعَلُوا لِلَّهِ عَرَضًا لِّيَتَّكِبُكُمْ أَنْ تَتَرَوْا وَتَتَّقُوا وَتَصْلَحُوا يَتَنَ النَّاسِ* (S, &c.) meaning *نَصَا*; (S, TA;) admitting the two significations of *an obstacle and a butt* (TA) i. e. *And make not God an obstacle between you and that which may bring you near unto God, &c.* (O, K) or *make not God an obstacle to the performance of your oaths to be pious (O, Bd) and to fear God and to make reconciliation between men. or make not God an obstacle, because of your oaths, to your being pious &c: (Bd) or make not the swearing by God an obstacle to your being pious [&c] (Fr) and Zj* says the like of this. (L) or *عَرَضٌ* signifies *intervention with respect to good and evil, (Abu-l-Abbās, O, K;) and the meaning is, do not intervene by swearing by God every little while so as not to be pious &c: (O, K, TA) or make not God an object of your oaths, by ordinary and frequent swearing by Him, (Bd,) or a butt for your oaths, like the butt of archers, (TA,) in order that ye may be pious &c; for the habitual swearer emboldens himself against God, and is not pious &c (Bd) or, as some say, the meaning is make not the mention of God a means of strengthening your oaths. (TA.)* You say also, *هَذَا عَرَضٌ لَكَ* as meaning *This is a thing prepared for thy common, or ordinary, use. (O, TA) — A purpose, an intention; or an object of desire, or of endeavour, [as though it were a butt;] syn. هِمَّة. (S, O, K.)* Hassán says, (S, O,) i. e. Ibn-Thābit, (O, TA.)

* وَقَالَ اللَّهُ قَدْ بَسَرْتُ جُنْدًا *
* هُمُ الْأَنْصَارُ عَرَضَتِهَا الْبَقَاءُ *

[And God said I have prepared an army: they are the Ansār; whose purpose, or the object of whose desire, is conflict with the unbelievers] (S, O, TA [In one copy of the S, in the place of *بَسَرْتُ*, I find *أَعَدَدْتُ*, which signifies the same.]) — *A pretext; an excuse. (MA.)* — One says also, *عَرَضٌ لِدَاكُ*, (S, O,) or *عَرَضٌ لِدَاكَ*, (S, O, K,) *Such a one is possessed of the requisite ability and strength for that* (S, O, K:) and *عَرَضٌ لِلشَّرِّ* *possessed of strength to do evil, or mischief. and in like manner عَرَضٌ is applied to two things, and to more. (TA.)* And *فُلَانَةٌ عَرَضَةٌ لِلزَّوْجِ* (S, O, K) *Such a female is possessed of sufficient strength for the husband; [i. e., to be married;] (TA;) or نَاقَةٌ عَرَضَةٌ for marriage. (A.)* And *عَرَضَةٌ لِلْحِجَارَةِ* *A she-camel having strength enough for [going upon] the stones. (S, O, K.)* And [in like manner] *نَاقَةٌ عَرَضٌ أَصْفَارٌ* *A she-camel having strength sufficient for journeys. (S, O, K.)* And *عَرَضٌ هَذَا الْعَبِيرُ السَّعَرُ وَالْحَجَرُ* (S, O, K) *The strength of this camel is sufficient for journeying and for going over stone. (IB.)* — *عَرَضٌ* also signifies *A kind of trick, or artifice, in wrestling, (S, O, K,) by which one throws down men. (S, O.)*

عَرَضِيٌّ [in the CK *عَرَضِيٌّ*] *A kind of cloths or garments. (S, O, K.)* — And *Certain of the apartments (مَرَاقِقُ, O, K) and chambers (O) of the house: a word of the dial. of El-'Irāq (O, K) unknown to the Arabs. (O)*

عَرَضِيٌّ *A camel that goes obliquely, or inclining towards one side, because not yet completely turned (S, O, K) or submissive in the middle part [of body, so as to be easy to ride, but] difficult of management and perverse, untoward, or intractable: and with ة, a she-camel not completely trained (TA) or difficult to manage, refractory. (S, O, K.)* See also *عَرُوضٌ*. — One who does not sit steadily, or firmly, upon the saddle; (IAar, O, K,) *inclining at one time this way, and at another time that way. (IAar, O)*

يَمْشِي بِالْعَرَضِيَّةِ, and *بِالْعَرَضِيَّةِ*, the latter from Lh, *He goes sideways. (TA.)*

عَرَضِيَّةٌ: see what next precedes. *Refractoriness, and a random or heedless manner of going, by reason of pride in a horse, the going sideways and in a she-camel, the state of being untrained. (TA) and in a man, [so expressly shown in the S and TA, but in the CK, قِيلَ is erroneously put for فَيْكُ;] what resembles roughness, ungentleness, or awkwardness; want of due care, by reason of haste; (syn. عَجْرِيَّةٌ;) and pride; and refractoriness. (AZ, S, O, K.)* — [See also *عَرَضِيٌّ*.]

عَرَضِيٌّ, with fet-h to the ر; (O,) or *عَرَضِيٌّ*, like *زِمْنِيٌّ*, (K;) *Briskness, liveliness, or sprightliness. (IAar, O, K.)* [See also *عَرَضِيَّةٌ*.] — And [app. for *عَرَضِيٌّ*] meaning also *Brisk, lively, or sprightly. (TA.)* [See, again, *عَرَضِيَّةٌ*.]

عَرَضَنَ; fem. with ة: see *عَرَضَ*, last sentence.

عَرَضَةٌ *An oblique course or motion. (A'Obeid, L, TA.) and briskness, liveliness, sprightliness and عَرَضَةٌ signifies the same. (TA.)* [See also *عَرَضِيٌّ*.] — One says, *يَمْشِي الْعَرَضَةَ* and *عَرَضِيٌّ* *He goes along with a proud gait, (S, O, K,) inclining towards one side, (S, O,) by reason of his briskness, liveliness, or sprightliness. (S, O, K.)* And *تَعْدُو الْعَرَضَةَ* and *الْعَرَضَةَ* [perhaps correctly *الْعَرَضَاتِ*] *She (a mare) runs in a sidelong manner, one time in one direction and another time in another. (O, TA.)* And *يَعْدُو الْعَرَضَةَ* *He (a man) runs so that he outstrips. (L, TA.)* And *عَرَضَةٌ* *I looked towards such a one from the outer angle of my eye. (S, O, K.)* The dim. of *عَرَضِيٌّ* is *عَرَضِيْنٌ*; the ن being retained because it is a letter of quasi-coordination, and the ي suppressed because it is not such. (S, O.) — Also, [app. for *عَرَضَةٌ*,] *A she-camel that goes along obliquely, (S, O, K,) by reason of briskness, liveliness, or sprightliness: pl. عَرَضَاتٌ. (S, O.)* [See, again, *عَرَضِيٌّ*.] But A'Obeid disallows the application of this epithet to a she-camel. (TA in

art. (عرضن) — And A woman that has become broad by reason of her fatness and plumpness. (TA.)

عَرَضِي: see the next preceding paragraph, in three places.

عَرَايِي: see عَرِيض, in four places — see also عَرَض, in the latter half of the paragraph.

عَرَاص: see عَرَض, in the first sentence, and again, in four places, in the latter half of the paragraph. — أَحَدِي عَرَايِي كَلَامِهِ He began to say the like of that which he [another] had said or, as in the O, he matched him, and equalled him, by saying the like of what he had said. (TA.) [See also عَرُوض.] — Also A certain brand, (S, O, K,) or, (K,) accord. to Yaakoob, (S, O,) a line upon the thigh of a camel, crosswise; (S, O, K,) or upon the neck, crosswise. (Ibn-Er-Rummānee, TA.) — And An iron with which the feet of a camel are marked in order that his foot-prints may be known. (O, K.)

عَرُوض. see عَرَض, first sentence, and three of the examples which follow it, near the middle of the paragraph. — see also عَرَايِي, in the sentence commencing with “The side of the cheek.” — Also A road in a mountain. (S) or in the side, or lowest part, (عَرَض) of a mountain, (O, K,) or, as some say, a part thereof lying across, or obliquely, (مَا أَعْتَرَصَ مِنْهُ, TA.) in a narrow place (O, K.) and a road down a descent, or declivity. (TA.) or [simply] a road. (Ham p. 346) pl. عَرَضَات (TA) and أَعَارِيض. (Ham ubi supra.) Hence the phrase in a trad. of Abou-Hureyreh, فَأَخَذَ فِي عَرُوضِ آخَرٍ + And he took another way of speech. (TA.) — The place that is over against one, or on the opposite side to one, as he goes along. (S, O, K.) — A she-camel that takes to a side, or tract, different from that which her rider would traverse; for which reason this epithet is applied to her: (O) or that goes to the right and left, and does not keep to the road (IAth) or that has not been trained: (S, O, K.) or that has received some training, but is not thoroughly trained. (ISK:) or such as is termed عَرَضِيَّة, stubborn in the head, but submissive in her middle part; that is loaded; and then the other loaded camels are driven on; and if a man ride her, she goes straight forward, and her rider has not the power of exercising his own free will [in managing her]. (Sh.) To such a camel, 'Omar likened a class of his subjects. (TA.) And 'Amr Ibn-Ahmar El-Bāhilee says,

أَخْبْتُ ذُلُولًا أَوْ عَرُوضًا أَرُوضًا *

[I make a submissive one to go the pace termed عَرُوض, or an untrained one I train]; meaning that he recites two poems; one of which he has made easy, and the other whereof is difficult: J gives a different reading, أُسِيرُ عَسِيرًا, meaning أُسِيرُ; with the same explanation that is given above, of the former reading. (IB, O.) — A camel, (S, O, TA,) in the K, erroneously, a

sheep or goat, (TA,) that eats the thorns (S, O, K, TA) when herbage is unattainable by him (S, O) — And v. q. عَمُود [A yearling goat, &c.] (TA [See also عَرِيض]) — Also v. q. كَتِير, (Ibn-'Abbād, O, K,) [as meaning A large quantity or number] of a thing [or of things], (K,) [or large in number,] as in the phrase حَتَّى عَرُوض [A tribe large in number]. (Ibn-'Abbād, O) — And Clouds; syn سَحَاب, (Ibn-'Abbād, O, K;) and عَيْمَر. (K.) — And Food. (Fr, O, K) — عَرُوض The meaning, or intended sense, of speech, syn. فَحْوَاهُ, (ISK, S, O, K,) and مَعْنَاهُ. (ISK, S, O) as also مَعْرَاضُ, (K,) of which the pl is مَعَارِيضُ and مَعَارِضُ. (TA.) One says عَرَفْتُ ذَلِكَ فِي عَرُوضِ كَلَامِهِ [I knew that in the intended sense of his speech], (ISK, S, O,) and فِي مَعْرَاضِ كَلَامِهِ; (A, O;) and in like manner, مَعَارِضِ كَلَامِهِ. (L, TA) and عَرَفْتُهُ فِي عَرُوضِهِ and فِي لَحْنِ كَلَامِهِ and مَعْرَاضِ كَلَامِهِ signify the same. (Msb.) [See also مَعْرَاضُ] — هَذِهِ الْمَسْأَلَةُ عَرُوضُ هَذِهِ This question is the like of this. (TA.) [See also عَرَايِي] — عَرَايِي also signifies The transverse pole or piece of wood (عَارِصَة) which is in the middle of a tent, and which is its main support. (Abou-Is-hāq) — And hence, (Abou-Is-hāq,) The middle portion [or foot] of a verse; (Abou-Is-hāq, O,) for the بَيْت of poetry is constructed after the manner of the بَيْت inhabited by the Arabs, which is of pieces of cloth; and as the عَرُوض of the latter is the strongest part, so should that of the former be; and accordingly we see that a deficiency in the ضَرْب is more frequent than it is in the عَرُوض. (Abou-Is-hāq) the last foot of the first half or hemistich (S, K) of a verse; (S,) whether perfect or altered. (K:) some make it to be the طَرَأَتِي of poetry, and its عَمُود: (TA) [i. e. they liken it to these parts of the tents.] it is fem.: (K) or sometimes masc: (L:) the pl. is أَعَارِيضُ, (S, O, K;) contr. to rule, as though pl. of عَرِيضُ; and one may use as its pl. أَعَارِصُ. (S, O) — Also [The science of prosody, or versification;] the science of the rules whereby the perfect measures of Arabic verse are known from those which are broken; (Msb;) the standard whereby verse is measured. (S, O, K:) because it is compared (يُعَارَضُ) therewith. (S, O) or because what is correct in measure is thereby distinguished from what is broken. (K:) [in which some other reasons are added, too futile, in my opinion, to deserve mention. I think it more probable that عروض is used by a synecdoche for شَعْر, as being the most essential part thereof; and then, elliptically, for عِلْمُ الْعَرُوض, which is the more common term for the science:] it is fem.; and has no pl., because it is a gen. n. (S, O.) — See also عَارِصَة; second and two following sentences. — عَرُوض is a name of Mekkeh and El-Medeeneh, (S, O, Msb, K, TA,) and El-Yemen, (Msb, TA,) with what is around them. (S, O, K, TA.)

عَرُوض [thus app., but written without any

vowel-sign to the ع.] The quality, in a she-camel, of being untrained. (L, TA [See عَرُوض, near the beginning.]

عَرِيض Broad, or wide; (S, Mgh, O, Msb, K;+) as also عَرَايِي; (S, O, K;) like as one says كَبِير and كَبَار: (S, O) fem of the former, (S, Msb,) and of the latter, (S, K,) with ة: (S, Msb, K) the pl of عَرِيض is عَرَايِي, like as كَبَار is pl. of كَبِير. (Msb) You say, قَوْسٌ عَرِيضَةٌ and عَرَايِيَةٌ [A broad, or wide, bow]. (S.) And عَرَايِي, (TA,) or أَتَرًا عَرَايِي, in which the latter word is in the accus. case as a specificative, (S, O, TA,) meaning Camels whose foot-marks are broad. (S, O, TA.) And فَلَانٌ عَرِيضُ الْبَطَانِ + Such a one is rich; or in a state of competence. (A, TA) or possessed of much property. (S, O, K, TA.) [See also art. بَطْن.] And عَرِيضُ الْقَعَا + Fat: (TA) or + stupid. (Mgh) And عَرِيضُ الْوَسَادِ + Sleepy: (TA) or + stupid, dull, or wanting in intelligence. (Msb in art. وسد.) دُعَاءٌ عَرِيضٌ, occurring in the Kur [xli. 51], means + Large, or much, prayer, or supplication. (K, TA) or in this instance we may say long. (L.) — Also A goat (As, O, K) that is a year old, (K,) or about a year old, (As, O,) and that takes [or crops] of the herbage (As, O, K) and trees [or shrubs] (As, O) with the side of his mouth (K) or (O, K) such as is termed عَمُود [q. v.], (S, O,) when he rattles, and desires copulation (S, O, K) or a [young] goat above such as is weaned and below such as is termed جَدَع [q. v.] or such as has pastured and become strong or such as is termed جَدَع. or a young goat when he leaps the female: it is applied only to a male; the female is termed عَرِيضَةٌ. with the people of El-Hijáz it means peculiarly such as is gelded: it is also applied to a gazelle that has nearly become a تَبِي [q. v.]: (TA) pl. عَرِضَانٌ and عَرِضَانٌ. (S, O, K)

عَرَايِي A present what is brought to one's family (S, O, K:) called in Persian آوَرْد: (S) a present which a man gives when he returns from his journey (TA:) such as a man gives to his children when he returns from a journey. (Sgh, TA:) and what is given as food by the bringer, or purveyor, of wheat, or corn, of the said wheat, or corn (S, O, K:) what a person riding gives as food to any one of the owners of waters who asks him for food. (As.) You say, سَأَلْتُهُ عَرَايِيَةً اشْتَرِ عَرَايِيَةً لِأَهْلِكَ Purchase thou a present to take to thy family. (S, O.) And عَرَايِيَةً فَلَئِمٌ يُعْطِينِي [and he did not give it to me]. (L.) [See also Ham p. 103, l. 8.]

عَرُوضِي Of, or relating to, prosody, or the art of versification. A prosodist.]

عَرِضَةٌ dim. of عَرِضِي, q. v., voce عَرِضَةٌ (S, O.)

أَعْرَاضُ عَرُوضَاتُ Places in which grow عَرُوضَاتُ [pl. of

[عَرَضَ] i. e. the [trees called] أَثَلٌ and أَرَاكٌ and حَبَضٌ. (TA.)

عَرِيسٌ Forward; officious; meddling, a busy-body (TA in art. تَيْحٌ) one who addresses himself to do evil to men (S, O, K.)

عَارِضٌ [Shewing its breadth, or width, (see عَرَضَ, first signification;) or] having its side apparent (TA) and [in like manner] مَعْرُضٌ, q. v., anything showing its breadth, or width [or its side] (TA) [and hence, both signify appearing. (See again عَرَضَ.)] — A collection of clouds appearing, or presenting itself, or extending sideways, (مَعْرُضٌ,) in the horizon, (S, O, K;) overpeering: (TA) or a collection of clouds which one sees in a side of the sky, like that which is termed حَبْطٌ, except that the former is white, whereas the latter inclines to blueness, and is narrower than the former, and more distant (AZ.) or a collection of clouds that comes over against one (مُعَارِضٌ) in the sky, unexpectedly (El-Bāhilee, O.) or a collection of clouds that appears, or presents itself, or extends sideways, (يَعْتَرِضُ,) in the sky, like as does a mountain, before it covers the sky, is called عَارِضٌ, and also حَبِطٌ: (A, O) pl. عَوَارِضٌ. (TA.) [See also عَرَضَ and عَرِيسٌ.] In the phrase عَارِضٌ مُمَطَّرٌ, in the K̄ur [xvi. 23], مُمَطَّرٌ means مُطَرَّرٌ; for as being determinate it cannot be an epithet to عَارِضٌ, which is indeterminate. and the like of this the Arabs do only in the instances of nouns derived from verbs, so that you may not say هَذَا رَجُلٌ عَلَامًا. (S, O.) — See also عَرَضٌ, in the sentence commencing with “A mountain,” in two places. — and again, shortly after — A gift appearing (A, S, O, K) from a person (A, S, O.) [See an ex. voce عَائِضٌ.] — [Happening; befalling; occurring: an occurrence, as a fever, and the like. (See عَرَضٌ لَهُ.)] A bane, or cause of mischief, that occurs in a thing, as also عَرَضٌ, q. v. (TA) And شُبُهَةٌ عَارِضَةٌ A doubt, or dubiousness, occurring, or intervening, in the mind. (TA.) In the saying of 'Alee, يَغْدُحُ الشَّكُّ فِي شُبُهَةٍ, the word عَارِضَةٌ may perhaps be an inf. n., [or a quasi-inf. n.,] like عَاقِبَةٌ and عَافِيَةٌ: (TA:) [so that the meaning may be Doubt makes an impression upon his heart at the first occurrence of dubiousness.] — Whatever faces one, of a thing. (TA, and so in some copies of the K̄ in other copies of the K̄, this signification is given to عَارِضَةٌ:) or anything facing one. (O.) — Intervening; preventing: an intervening, or a preventing, thing; an obstacle: (TA:) a thing that prevents one's going on; such as a mountain and the like. (Msb.) [Its application to a cloud, and some other applications to which reference has been made above, may be derived from this signification, or from that next preceding, or from the first.] — I. q. عَرَضٌ, in the first of the senses assigned to this latter above; as also عَارِضَةٌ. (The former accord, to some copies of the K̄: the latter accord, to others: but

both accord to the TA.) — What appears, of the face, (K̄,) or of the mouth, accord to the L, (TA,) when one laughs. (L, K̄, TA) but in some copies of the K̄, and in the O, this signification is given to عَارِضَةٌ — The side of the cheek (K̄, TA) of a man, (TA,) as also عَارِضَةٌ, (O, L, K;) the two sides of the two cheeks of a man being called the عَارِضَانِ, (Msb, TA,) or the عَارِضَتَانِ. (S) the two sides of the face (Lh, O, K̄) or the side of the face, as also عَرُوضٌ; the two together being called the عَارِضَانِ. (Lh, TA) or this last signifies the two sides of the mouth. or the two sides of the beard pl. عَوَارِضٌ. (TA) حَفِيفُ الْعَارِضَيْنِ means Light, or scanty, in the hair of the two sides of the cheeks, (S, O, Msb,) and of the beard, (O,) being elliptical (Msb) But in a certain trad., in which a happy quality of a man is said to be حَقَّةٌ عَارِضِيَّةٌ, the meaning is said to be His activity in praising and glorifying God; i. e. his not ceasing to move the sides of his cheeks by praising and glorifying God. (I Ath, on the authority of El-Khattābee, and O) — The side of the neck; (K̄,) the two sides thereof being called the عَارِضَانِ: (IDrd, O.) pl. as above. (TA) [See also عَرَضٌ, near the beginning.] — The tooth that is in the side of the mouth (TA; and K̄, as in some copies of the latter; but in other copies, this signification is given to عَارِضَةٌ:) pl. as above. (K̄:) or the side of the mouth; (S,) and so, as some say, عَوَارِضٌ; (TA,) [meaning the teeth in the side of the mouth; for] you say اِمْرَأَةٌ بَقِيَّةُ الْعَارِضِ (S,) and الْعَوَارِضِ, (TA,) a woman clean in the side of the mouth. (S, TA:) and Jeleer describes a woman as polishing her عَارِضَانِ with a branch of a beshāmeh, [a tree of which the twigs are used for cleaning the teeth,] meaning, as Aboon-Naṣr says, the teeth that are after the central incisors, which latter are not of the عَوَارِضِ: or, accord to ISk, عَارِضٌ signifies the canine tooth and the صِرْسٌ [or bicuspid] next thereto: or, as some say, what are between the central incisor and the [first] صِرْسٌ [which is a bicuspid] (S, O:) some say that the عَوَارِضِ are the central incisors, as being [each] in the side of the mouth: others, that they are the teeth next to the sides of the mouth. others, that they are four teeth next to the canine teeth, and followed by the اَضْرَاسُ: Lh says that they are of the اَضْرَاسِ: others, that they are the teeth that are between the central incisors and the اَضْرَاسِ: and others, that they are eight teeth in each side; four above, and four below. (TA [from the O &c.]) — عَارِضٌ as applied to a she-camel, or a sheep or goat: see the paragraph next following. — Giving a thing, or the giver of a thing, in exchange, for (مِنْ) another thing. (TA.) — A reviewer of an army, or of a body of soldiers, who makes them to pass by him, and examines their state. (S.) — See also the next paragraph, last three sentences.

عَارِضَةٌ: see عَارِضٌ, in eight places, from the sentence commencing with شُبُهَةٌ عَارِضَةٌ. — A want; an object of need: (S:) and [in like manner] عَرُوضٌ a want, or an object of need,

that has occurred to one. (S, O, K̄) pl. of the former عَوَارِضٌ. (S.) عَرُوضٌ has the signification above assigned to it in the saying, فَلَانٌ رَكُوضٌ [Such a one is running without any want that has occurred to him]. (S, O. [In the K̄, in the place of رَكُوضٌ, we find رَنُوضٌ, which I think a mistake]) [In Freytag's Arab. Prov. 1. 555, we find رَكُوضٌ فِي كُلِّ عَرُوضٍ, which is expl. as meaning Running swiftly in every region; and said to be applied to him who disseminates evil, or mischief, among men.] — A she-camel having a fracture or a disease, (S, O, K̄,) for which reason it is slaughtered; (S,) as also عَارِضٌ. (O, K̄) and in like manner, a sheep or goat (TA:) pl. عَوَارِضٌ. (S) It is opposed to عَبِيطٌ, which is one that is slaughtered without its having any malady (S, O) One says, نَوُ فُلَانٍ, لَا يَأْكُلُونَ إِلَّا الْعَوَارِضَ [The sons of such a one do not eat any but camels such as are slaughtered on account of disease]; reproaching them for not slaughtering camels except on account of disease befalling them. (S, O.) — عَوَارِضٌ, applied to camels, also signifies That eat the [trees called] عَضَاهُ (S, L,) wherever they find them (L) — [A thing lying, or extending, across, or athwart, any cross piece of wood &c. so in the present day.] — The [lintel, or] piece of wood which holds the عِصَادَتَانِ [or two side-posts], above, of a door; corresponding to the أُسْكُفَةُ [or threshold]; (S, L;) the upper piece of wood in which the door turns. (O, K̄. [In some copies of the latter, this signification is erroneously given to عَارِضٌ.] The عَارِضَتَانِ of a door are also [said to be] the same as the عِصَادَتَانِ. (TA, voce عَتَبَةٌ.) — A [rafter, or] single one of the عَوَارِضِ of a roof. (S, O, K̄) [but in some copies of the last, and in the TA, this signification is erroneously given to عَارِضٌ] the عَوَارِضِ of a house are the pieces of wood of its roof, which are laid across; one of which is called عَارِضَةٌ: and عَارِضٌ [a mistranscription for عَوَارِضٌ] also signifies the سَقَائِفُ [or pieces of wood which form the roof] of a [vehicle of the kind called] مَحْمَلٌ. (L.) — Also, (S, and so in some copies of the K̄,) or عَارِضٌ, (as in other copies of the K̄,) or both, (TA,) Hardness: (S, K̄, TA.) and this is what is meant by its being said, in [some copies of] the K̄, that عَارِضٌ is also syn. with عَارِضَةٌ; (TA;) [for in some copies of the K̄, after several explanations of الْعَارِضِ, we find وَالْعَارِضَةُ وَالسِّنُّ الَّتِي فِي عَرِضِ الْفَيْمِ; whereas, in other copies, the و before السِّنُّ is omitted.] courage; or courage and energy: (S, K̄, TA:) power of speech. (S.) perspicuity, or chasteness, of speech; and eloquence. (K̄, TA.) or the former signifies intuitive knowledge (بَدِيهَةٌ): or determination, resolution, or decision: (A:) and the trimming of speech or language, and the removal of its faults: and good judgment. (TA.) You say, فُلَانٌ ذُو عَارِضَةٍ (AZ, IDrd, S, O, TA) Such a one is possessed of hardness; (S, TA;) as also ذُو عَارِضٍ; (TA;) and of courage, or courage and energy; and of power of speech: (S:) or of eloquence,

(AZ, IDrd, O,) and perspicuity, or chasteness, of speech. (IDid, O.) And فَلَانٌ شَدِيدُ الْعَارِضَةِ (Kh, O, TA,) as also شَدِيدُ الْعَارِضِ (TA;) and courageous, or courageous and energetic. (Kh, TA.)

أَعْرَاضُ الْكَلَامِ. see مَعْرَاضٌ. — مَعْرَاضٌ is pl of عَرَضٌ and of عَرَضٌ and of عَرَضٌ and of عَرَضٌ — مَعْرَاضُ السَّحَرِ means *The upper parts of the trees [or shrubs].* (K.)

مَعْرَضٌ The place of the appearance, [or occurrence,] and of the showing, or exhibiting, or manifesting, and of the mentioning, and of the intending, or purposing, of a thing. (Msb.) You say, قَتَلْتُهُ فِي مَعْرَضِ كَذَا I slew him in the place of the appearance [or occurrence &c] of such a thing (Msb.) And دُكِرَ اللَّهُ إِنَّمَا يَكُونُ فِي مَعْرَضِ التَّعْظِيمِ The praise and glorification of God is only in the place [or case] of the appearance, [or of the manifesting,] and of the intending, or purposing, of magnifying (Msb.) [And hence, مَعْرَضٌ كَذَا, also signifies *In the time, or case, or on the occasion, of the appearance, &c., of such a thing.* And *In the state, or condition, or manner, which is indicative of such a thing* thus virtually agreeing with the phrase مَعْرَضٌ كَذَا q. v. infra] — Also *A place for the sale of slaves or beasts.* (MA) — And *Pasturage that renders the cattle in no need of their being fed with fodder* (TA)

مَعْرَضٌ Anything showing its breadth, or width; [or its side, as also عَارِضٌ.] (TA See the latter word) [And hence, *Appearing, as also the latter.*] And q. v. مَعْرَضٌ [app. as signifying *Presenting itself; or occurring.*] (Sh) And Anything putting its breadth, or width, [or side, (as is shown by an explanation of عَارِضٌ)] in one's power. (TA.) You say, الشَّيْءُ مَعْرَضٌ لَكَ meaning *The thing is in thy power, apparent to thee; not offering resistance to thee.* (IAth, O.)

— And طَأْمُ مَعْرَضًا حَيْثُ سَتَتْ [Tread thou or] put thy feet where thou wilt, fearing nothing, for it is in thy power to do so. (S, O.) — إِدَانٌ مَعْرَضًا (occurring in a saying of 'Omar, K, or, as some relate it, دَانٌ مَعْرَضًا, K in art. دِينَ,) means *He bought upon credit, or borrowed, or sought or demanded a loan, [doing so (TA)] of whomsoever he could, (AZ, S, A, Mgh, O,) not caring what might be the consequence: (S, O:) or addressing himself to any one who came in his way. (Sh, K.) or turning away from such as said Thou shalt not buy on credit, or borrow. (IAth) or avoiding payment: (TA) or from any quarter that was easy and practicable to him, without caring, (O, K,) and without being perplexed. (O:) or he incurred the debt without caring for not paying it, or for what might be the consequence: (As.) or he contracted a debt with every one who presented himself to him. (K in art. دِينَ.)* Sh says that the making مَعْرَضًا to signify مُكِبًّا is improbable; because it is in the accus. case as a denotative of state with respect to [the agent implied in the verb] إِدَانٌ; and if you explain it as meaning he took it from him who enabled him, then

مَعْرَضًا applies to him whom he accosts, for he is the ممكن, [he suggests also, that the meaning may be *he bought upon credit, or borrowed, largely, for*] he adds that مَعْرَضًا may be from عَرَضَ اتَّسَعَ and أَعْرَضَ تَوَبَّ الْمَلْبَسِ (TA) — مَعْرَضَةٌ, or أَرْضٌ مَعْرَضَةٌ, (K, TA, [the former only in the CK,]) means *Land wherein is herbage which the camels, or the like, depasture [app. at random] when traversing it.* (O, K) — See also مَعْرَضٌ, last sentence.

مَعْرَضٌ Garments in which girls are displayed. (S) or a garment in which a girl is displayed (O, K) or a garment in which girls are displayed on the wedding-night, which is the goodliest of their apparel, or of the goodliest thereof (Msb) and a garment in which a girl is shown, or displayed, to the purchaser (TA) or the shirt in which a male slave, and a girl, is shown, displayed, exposed, or offered, for sale. (Har p. 129) [And hence, فِي مَعْرَضِ كَذَا + *In the guise of such a thing, used tropically, virtually agreeing with the phrase فِي مَعْرَضِ كَذَا in a sense expl. above*] See also مَعْرَاضٌ, last sentence but one.

نَعْرٌ مَعْرَضٌ [pass. part. n. of 2, q. v.] Camels (نَعْرٌ) branded with the mark called عَرَاضٌ. (S, O, K.) — Also *Flesh-meat not well and thoroughly cooked* (ISK, S, O, K) occurring in a verse (S, O) of Es-Suleyk Ibn-Es-Sulakoh, (O,) as some relate it, but accord to others it is with ص, (S, O,) and this latter is the more correct. (O) — مَعْرَضَةٌ A virgin before she is veiled, or concealed: for she is once exhibited to the people of the tribe in order that some one or more may become desirous of her, and then they veil her, or conceal her. (TA.)

مَعْرَضٌ [act. part. n. of 2, q. v.] A poet describes a she-camel carrying dates, and having outgone the other camels, so that the crows, or ravens, alighted upon her, and ate the dates, as being مِنْ مَعْرَضَاتِ الْعِرْبَانِ, as though she were of those feeding the crows, or ravens, of what is termed عَرَاضَةٌ, q. v. (S) — Also the circumciser of a boy: (K:) [or] so مَعْرَضٌ. (O.)

مَعْرَاضٌ An arrow having no feathers (As, S, Mgh, O, Msb, K) nor head, (As,) slender at the two extremities, and thick in the middle, (O, K,) being in form like the wooden implement wherewith cotton is separated from its seeds, or is separated and loosened [by striking therewith the string of a bow], (O, TA,) which goes sideways, (Mgh, [in the O and TA, مُسْتَوِيًّا, app. a mistranscription, for مُسْتَعْرِضًا,]) striking with its عَرَضٌ [or middle part, unless this be a mistake for عَرَضٌ, or side], (Mgh, [in my copy of which, عَرَضٌ is without any vowel-sign,] and K,) not with its extremity. (Mgh, K:) sometimes, it strikes with its thick middle part in such a manner that it breaks and crushes what it strikes so that it is like the thing that is beaten to death; and if the object of the chase be near to it, it strikes it with the place of the head thereof: if it make a hole, the game smitten with it may be eaten; but not

if it strike with a middle part (بِعَرَضٍ) (O, TA) — *An oblique, indirect, obscure, ambiguous, or equivocal, mode of speech; as when thou askest a man, "Hast thou seen such a one?" and he, having seen him, and disliking to lie, answers, "Verily such a one is seen."* (Msb) from عَرَضَ [q. v.] (Msb, El-Munáwee the latter in explaining a trad., q. v. infra) ٢. ق. تَوْرِيَّةٌ [signifying as above, or the pretending one thing and meaning another; or the using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning to which it applies but which is contrary to the obvious one]; the original meaning of which is concealment. (Msb) or language whereof one part resembles another in the meanings (O, TA [in the TA immediately follows the exemplification cited above, from the Msb, whence it seems that this explanation is itself somewhat of a مَعْرَاضٌ, meaning what it does not clearly express]) or مَعَارِضُ فِي الْكَلَامِ. [thus, with the pl form, in two copies of the S, and in the TA,] signifies التَّوْرِيَّةُ بِالشَّيْءِ عَنِ الشَّيْءِ [the pretending, or making believe, a thing instead of another thing]. (S) and مَعَارِضُ الْكَلَامِ and مَعَارِضُهُ signify the same as مَعَارِضُهُ. (TA.) مَعْرَضٌ is a contraction of مَعَارِضٌ, like as مَعْرَضٌ is said to be of مَعْرَاضٌ when syn. therewith.] It is said in a prov, (S,) a trad., (TA,) إِنَّ فِي الْمَعَارِضِ لَمَسَدُوحَةً عَنِ الْكُذِبِ [Verily, in oblique, indirect, obscure, ambiguous, or equivocal, modes of speech is ample scope, freedom, or liberty, (سَعَةٌ, S,) to avoid lying; or, as is said in the L in art. نَدَح, that which renders one in no need of lying]. (S, Msb.) One says also, عَرَفْتُهُ فِي مَعْرَاضِ كَلَامِهِ, expl. voce عَرُوضٌ which see in three places, and مَعْرَضٌ كَلَامِهِ, rejecting the !: this latter is said by some of the learned to be a metaphorical expression, from مَعْرَضٌ signifying the "garment in which girls are displayed," as though the meaning were †[I knew it] in the form, or manner, and guise, and mould, of his speech; but this does not obtain in all kinds of speech; for it may not be said in cases of reviling, indeed it would be bad, in these cases, to use as a metaphor the garment of adornment; therefore the proper way is to say that مَعْرَضٌ is a contraction of مَعْرَاضٌ. (Msb.) One also says الْإِلْقَاطُ مَعَارِضُ الْمَعَانِي † [Words are the robes of meanings]: and this phrase also is [said to be] taken from مَعْرَضٌ signifying the "garment in which a girl is displayed;" because words adorn meanings. (TA.)

مَعَارِضٌ A camel that does not go straightly in the file, or series, but takes to the right and left: (A:) or a she camel such as is termed عَلُوقٌ; that makes a show of affection with her nose [by smelling her young one], (تَوَارُّ بِأَنْفِهَا,) and refuses to yield her milk. (AA, O, K.)

عَارِضٌ, q. v. — سَعَابٌ مَعْرَضٌ فِي الْأَنْبِياءِ — فَلَانٌ — جُمْلَةٌ مَعْرَضَةٌ A parenthetic clause.]

مُعْتَرِضٌ فِي حُلُقِهِ [Such a one is habitually cross, or perverse, in his disposition, in every case,] is said of a man when everything of his affairs displeases thee. (TA) — **هُوَ مُعْتَرِضٌ** Love that befalls at first sight, and captivates the heart at once unless it quit it quickly as it seized it quickly (Ham p 551)

عرصن

عَرَصَى and **عَرِصَةً** and **عَرِصَةً**; and **عَرِصَى**; and its dim. **عَرِصِيْنٌ**. see art. **عرص**.

عربط

عَرِطَةُ The lute: (S, O, K) or the [kind of mandoline called] **طَنْبُور** (O, K) or the [Persian lute, called] **بَرْبَط**. (O) or the drum. (S, K) or the drum that is contracted in the middle (O:) or the Abyssinian drum. (K) also pronounced with damm [i. e. **عَرُطَةُ**] (K, TA) in the first two senses. (TA.)

عرف

1. **عَرَفَهُ**, (S, O, Msh, K, &c.) aor. ʔ, (O, K,) inf n. **مَعْرِفَةٌ** (S, O, K) and **عَرَفَانٌ** (S, O, Msh, K) and **عَرَفَانٌ** (K) and **عَرَفَةٌ** (Msh, K,) or **مَعْرِفَةٌ** is a simple subst, (Msh,) *He knew it; he had cognition of it; or he saw, or became, acquainted with it; syn. عَلِمَهُ*: (K) or *he knew it* (**عَلِمَهُ**) by means of any of the five senses; (Msh;) [and also, by mental perception.] Er-Rāghib says, **المَعْرِفَةُ** is the perceiving a thing by reflection, and by consideration of the effect thereof [upon the mind or sense], so that it has a more special meaning than **الْعِلْمُ**, and its contr. is **الْإِنْكَارُ**; and one says, **فُلَانٌ يَعْرِفُ اللَّهَ وَرَسُولَهُ** [Such a one knows God and his apostle], but one does not say **يَعْلَمُ اللَّهَ**, making the verb [thus] to have a single objective complement, since man's **مَعْرِفَةُ** [or knowledge] of God is [the result of] the consideration of his effects, without the perception of his essence; and one says, **يَعْرِفُ كَذَا**, but not **يَعْلَمُ كَذَا**, since **المَعْرِفَةُ** is used in relation to **عِلْمٌ** [or knowledge] which is defective, to which one attains by reflection: it is from **عَرَفْتُهُ** meaning *I found, or experienced, its عَرَفٌ* i. e. odour; or as meaning *I attained its عَرَفٌ* i. e. limit: (TA:) it is said in the B that **المَعْرِفَةُ** differs from **الْعِلْمُ**, in meaning, in several ways: the former concerns the thing itself [which is its object;] whereas the latter concerns the states, or conditions, or qualities, thereof: also the former generally denotes the perceiving a thing as a thing that has been absent from the mind, thus differing from the latter; therefore the contr. of the former is **الْإِنْكَارُ**, and the contr. of the latter is **الْجَهْلُ**; and the former is the knowing a thing itself as distinguished from other things; whereas the latter concerns a thing collectively with other things: (TA in art. **علم**:) and sometimes they put **اعترف** in the place of **عرف**; (S, O;) [i. e.] **اعترف الشيء** signifies **عرفه**:

(Mgh, K.) and so, sometimes, does **استعرفه**. (Ham p 486) — And **عَرَفَ** is also used in the place of **اعترف** [in the first of the senses assigned to the latter below]. (S, O.) See the latter verb, in four places. — **عَرَفَهُ** also signifies *He requited him*. (O, K) Ks read, (O, K,) and so five others, (Az, TA,) in the Kur [lxvi 3], (O,) **عَرَفَ نَعَصَهُ**, meaning *He requited her, namely, Hafsa, for part [thereof, i. e.] of what she had done* (Fr, O, K) and he did so indeed by divorcing her (Fr, TA) or it means *he acknowledged part thereof* (K) but others read **نَعَصَهُ عَرَفَ**, which, likewise, has the former of the two meanings expl. above (Bd) or this means *he told Hafsa part thereof* (Fr, O, Bd, TA. [See also 2]) As first expl. above, this phrase is like the saying to him who does good or who does evil, **أَنَا أَعْرِفُ لِأَهْلِ الْإِحْسَانِ وَأَعْرِفُ لِأَهْلِ الْإِسَاءَةِ**, (O,) or **لِلْمُحْسِنِ وَالْمُسِيءِ**, (K,) [*I know how to requite the doer of good and the doer of evil,*] i. e. the case of the doer of good and that of the doer of evil are not hidden from me nor is the suitable requital of him. (O, K.) **لَا أَعْرِفُكَهَا عِنْدَ رَسُولِ اللَّهِ** occurs in a trad., meaning *I will assuredly requite thee for it in the presence of the Apostle of God so that he shall know thy evil-doing* and is used in threatening. (TA.) — **عَرَفَ الْفَرَسَ**, (S, O, K,) aor. ʔ, (O,) inf n. **عَرَفٌ**, (O, K,) *He clipped the عَرَفٌ* [i. e. mane] of the horse. (S, O, K.) — **عَرَفْتُ عَلَى الْقَوْمِ**, aor. ʔ, inf n. **عَرَافَةٌ**, *I was, or became, عَرِيفٌ over the people, or party; i. e., manager, or orderer, of their affairs; as also عَرَفْتُ عَلَيْهِمُ: (Msh) or **عَرَفَ**, inf n. **عَرَافَةٌ**, signifies *he was, or became, an عَرِيفٌ*; (S, O, K,) as also **عَرَفَ**, aor. ʔ; (K,) i. e., **نَقِيبٌ**: (S, O) and when you mean that he acted as an **عَرِيفٌ**, you say, **عَرَفَ عَلَيْنَا سِنِينَ**, aor. ʔ, inf n. **عَرَافَةٌ**, [*he acted over us as an عَرِيفٌ during some years,*] like **كَتَبَ**, aor. يَكْتُبُ, inf n. **كِتَابَةٌ**. (S, O, K.) — **عَرَفَ لِلْأَمْرِ**, aor. ʔ, *He was patient in relation to the affair, or event*; (K,) as also **اعترف**, (O, K,) as some say (O.) And **عَرَفَ عِنْدَ الْبُصِيَّةِ** *He was patient on the occasion of the affliction, or misfortune*. (TA.) — And **عَرَفَ** *He was, or became, submissive, or tractable*; (Ibn-'Abbād, O, TA;) and so **اعترف**, (IAar, O, K,) said of a man, (IAar, O,) and of a beast that one rides. (O) — **عَرَفَ**, inf n. **عَرَافَةٌ**, *He (a man) was, or became, pleasant, or sweet, in his odour*. (TA.) And **اعترف**, said of food, *It was sweet in its عَرَفٌ*, i. e. odour. (TA.) — **عَرَفَ** *He (a man, TA) made much use of perfume*. (IAar, O, K.) — And **He relinquished, or abstained from, perfume** (IAar, O.) — **عَرِفَ**, (S, O, K,) inf n. **عَرَفٌ**, (K, TA,) accord. to one or more of the copies of the K **عَرَفَانٌ**, (TA,) *He (a man, S, O) had a purulent pustule, termed عَرُوفَةٌ, come forth in the whiteness [or palm] of his hand*. (S, O, K.)*

2. **تَعْرِيفٌ** signifies *The making to know*; syn. **إِعْلَامٌ**: (S, O, K, TA:) [or rather it has a more restricted signification than the latter word, as is indicated in the preceding paragraph] and in

this sense its verb may have two objective complements one says, **عَرَفَهُ الْأَمْرَ** *He made him to know the affair, or case*; syn **أَعْلَمَهُ إِيَّاهُ** [or *he acquainted him with it; or told him of it*] and **عَرَفَهُ نَيْتَهُ** *He made him to know, or acquainted him with, the place of his house, or tent*; syn. **أَعْلَمَهُ بِمَكَانِهِ**. (TA) [and] one says **يَعْرِفُهُ بِهِ**, meaning *I made him to know it by means of any of the five senses [or by mental perception, as also عَرَفْتُهُ إِيَّاهُ]. (Msh) See also 1, former half. And see 4 — Also *The making known, contr. of تَنْكِيرٌ*. (O, K.) **عَرَفَ نَعَصَهُ**, in the Kur [lxvi. 3], has been expl. as meaning *He made known part thereof*. (TA. [For other explanations, see 1]) And **عَرَفَهُ زَيْدٌ** means *I made him known by the name of Zeyd*; like the phrase **سَمِيَهُ زَيْدٌ**. (Sb, TA) — [Hence, *The explaining a term and an explanation thereof* thus used, its pl. is **تَعْرِيفَاتٌ** it has a less restricted meaning than **حَدٌّ**, which signifies the “defining,” and “a definition.” — And *The making a noun, or a nominal proposition, determinate* — Hence also,] *The crying a stray-beast, or a beast or some other thing that has been lost*; (S, TA,) *the mentioning it [and describing it] and seeking to find him who had knowledge of it*. (TA.) — And [hence likewise,] **عَرَفَهُ بِذَنْبِهِ** *He branded him, or stigmatized him, with his misdeed*. (TA.) — Also *The rendering [a thing] fragrant*; (S, O, K, TA,) from **الْعَرَفُ**: (S:) and the *adorning [it], decorating [it], or embellishing [it]*. (TA.) **عَرَفَهَا لَهَا**, in the Kur [xlvi. 7], is said to mean *He hath rendered it fragrant* [i. e. Paradise (الْحَدَّة)] for them: (S, O) or it means *He hath described it to them so that, when they enter it, they shall know it by that description, or so that they shall know their places of abode therein*. (O) or *He hath described it to them, and made them desirous of it*. (Er-Rāghib, TA:) [and the like is said by Bd.] or *He hath defined it for them so that there shall be for every one a distinct paradise*. (Bd.) — One says also, **عَرَفَ رَأْسَهُ بِالذَّهْنِ** *He moistened the hair of his head abundantly with oil, or with the oil*; syn. **رَوَاهُ**. (TA.) — And **عَرَفَ طَعَامَهُ** *He made his food to have much seasoning, or condiment*. (TA.) — Also *The halting [of the pilgrims] at Arafāt*. (S, O, K.) You say, **عَرَفُوا**, (S, Mgh, O, Msh,) inf n. as above, *They halted at Arafāt*; (Mgh, Msh,) or *they were present at Arafāt*. (S, O.) And [hence], in a post-classical sense, *They imitated the people of Arafāt, in some other place, by going forth to the desert and there praying, and humbling themselves, or offering earnest supplication*; (Mgh;) or *by assembling in their mosques to pray and to beg forgiveness*. (Har p. 672) the first who did this was Ibn-'Abbās, at El-Baḡrah. (Mgh, and Har ubi suprā) And **عَرَفَ بِالْبَيْدَى** *He brought the animal for sacrifice to Arafāt*. (Mgh) — **عَرَفَ الشَّرَّ بَيْنَهُمُ** *He excited evil, or mischief, between them, or among them*: the verb in this phrase being formed by permutation from **أَرَتِ**. (Yaḡṣoob, TA.)*

4. اعرف فلاناً *He told such a one of his misdeed, then forgave him; and so* عَرَفَهُ. (TA.) = اعرف (said of a horse, S, O) *He had a long* عَرَف [or mane]. (S, O, K.) = See also 1, near the end.

5. نَعَرَفَ *It was, or became, known.* (Har p. 6.) — And تَعَرَفَ إِلَيْهِ *He made himself known to him, (TA.)* [and so *أَسْعَرَفَ*; for] you say, *أَتَيْتُ مُتَكْرِماً ثُمَّ اسْتَعَرَفْتُ* 1. e. [I came disguising myself, or assuming an unknown appearance, then] *I made known who I was* (L) and *أَتَيْتُ فَلَاناً* [Come thou to such a one and make thyself known to him, that he may know thee]. (S, O, K.) [See also 8] — [Hence,] one says, *تَعَرَفَ إِلَى اللَّهِ بِالْعِبَادَاتِ وَالْأَدْعِيَةِ* [He made himself known to God by religious services and prayers]. (Er-Rāghib, TA.) And *تَعَرَفَ إِلَيَّ* [He acquainted himself, or made himself acquainted, with it, or him; informed himself of it, learned it; and discovered it often used in these senses for an instance of the last, see تَعَرَّفَ it is similar to تَعَلَّمَ, but more restricted in meaning. — And] *He sought the knowledge of it* (Har p. 6) [or he did so leisurely, or repeatedly, and effectually] you say, *تَعَرَّفْتُ مَا عِنْدَ فَلَانٍ* I sought leisurely, or repeatedly, after the knowledge of what such a one possessed until I knew it. (S, O, K.) — And *تَعَرَّفَ الْمَكَانَ*, *في المكان*, *He looked at it, endeavouring to obtain a clear knowledge thereof, in the place; svn. تَأَمَّلَهُ بِهِ*. (TA.) = [تَعَرَّفَ is also expl. in the KL by the Pers. words كَارِي كَرْدَن, app. meaning *The acting with* عَرَف 1. e. goodness, &c. but Golius has hence rendered the verb “convenienter opus fecit.”]

6. تَعَارَفُوا *They knew, or were acquainted with, one another* (S, O, K.) — And 2. q. تَفَاحَرُوا [1. e. *They vied, competed, or contended for superiority, in glorying, or boasting, or in glory, &c.; or simply they vied, one with another*]. It occurs in a trad., or, as some relate it, with ر; and both are expl. as having this meaning. (TA.)

8. اعترف به *He acknowledged it, or confessed it, (S, Mgh, O, Mṣb, K.) namely, a misdeed, (S, O,) or a thing; (Mgh, Mṣb;) and so* به عَرَفَ and له, namely, his misdeed [&c.]; (K;) [for] sometimes they put عَرَف in the place of اعترف; (O;) and so عَرَفَهُ: (Ksh and Bḍ and Jel in xvi. 85) [عِرْقَانُ ۖ الإحْسَانُ] (occurring in the K voce شَكَرَ &c.) means *The acknowledgment, or confession, of beneficence; thankfulness, or gratitude* and one says, *لَا أَحَدٌ يَصْرَعُنِي*, (S, O, TA.) 1. e. *ما اعترف*, (S, O,) meaning *I do not acknowledge [any one that will throw me down]; this was said by an Arab of the desert, (TA.)* — اعترف إليّ *He acquainted me with his name*

and condition. (K.) And اعترف له *He described himself to him in such a manner as that he would certify himself of him thereby* (TA) [See also 5] — اعترف also signifies *He described a thing that had been picked up, and a stray-beast, in such a manner as that he would be known to be its owner* (TA.) — And you say, *اعترفت القوم*, (S, O,) or *فلاناً*, (K,) *I asked the people, or party, (S, O,) or such a one, (K,) respecting a subject of information, in order that I might know it.* (S, O, K.) — See also 1, former half. = And see 1, last quarter, in two places.

10. استعرف *[He sought, or desired, knowledge, or asked if any had knowledge, of a person or thing a meaning clearly shown in the M by an explanation of a verse cited in art. نلو, conj. 8, q. v.]* — اسعرب إليه see 5. Also *He mentioned his relationship, lineage, or genealogy, to him.* (TA.) — استعربه see 1, former half.

12. اعرووف *He (a horse, TA) had a mane* (عَرَف). (S, O, TA.) — اعرووف العرس *He (a man, O) mounted upon the mane (عَرَف) of the horse.* (O, K.) [In the CK, *والعرس علا عَرَفَهُ* is erroneously put for *عَرَفَهُ* — And اعرووف (said of a man, K) + *He rose upon the أعراف* [pl. of عَرَف, and app here meaning the wall between Paradise and Hell (see the Kṣur vii. 44) probably used in this sense in a trad.] (Ibn-Abbād, O, K) — Said of the sea, † *Its waves became high, (S, O, K, TA,) like the عَرَف [or mane]* and in like manner said of the torrent, † *It became heapy and high.* (TA) — Said of blood, † *It had froth* (O, K) like the عَرَف [or mane]. (O) — Said of palm-trees (نخل), † *They became dense, and luxuriant, or abundant, or thickly intermixed, like the عَرَف [or mane] of the hyena.* (O, K, TA.) — And, said of a man, † *He prepared himself for evil, or mischief, (S, O, K, TA,) and raised his head, or stretched forth his neck, for that purpose.* (TA.) [See also 12 in art. عرف]

عَرَفَ *An odour, whether fragrant or fetid, (S, O, K, TA,) in most instances the former, (K, TA,) as when it is used in relation to Paradise: (TA) and عَرَفَةٌ signifies [the same, 1. e.] رِيحٌ (K, TK) and رَائِحَةٌ. (TK.) One says, *ما أطيب عَرَفُهُ* [How fragrant is its odour]. (S, O.) And *لَا يَجُوزُ مَسْكُ السَّوءِ عَنْ عَرَفِ السَّوءِ* [The bad hide will not lack the fetid odour], (S, O, K;) a prov.; (S, O;) applied to the low, ignoble, mean, or sordid, who will not cease from his evil doing; he being likened to the hide that is not fit for being tanned; (O, K;) wherefore it is cast aside, and becomes fetid. (O.) And some read, in the Kṣur [lxxvii. 1], *وَالْمُرْسَلَاتُ عَرَفًا*, [as meaning *By the mounds that are sent forth with fragrance,* instead of عَرَفًا. (TA.) = Also *A certain plant: or the تَمَار [or panic grass]: (K.) or a certain plant, not of the [kind called] حِمْبُض, nor of the [kind called] عِضَاه* (Ibn-Abbād, O, L, K;) of the [kind called] تَمَار. (Ibn-Abbād, O, L.)*

عَرَفَ [Acknowledgment, or confession;] a subst.

from الإِعْتِرَافِ, (S, O, K, TA,) as meaning *الإِقْرَارُ*. (TA.) Hence, (S, O,) you say, (K,) *لَهُ عَلَى أَلْفٍ عَرَفًا*, meaning *أَعْتَرَفًا* [1. e. *A thousand is due to him on my part by acknowledgment, or confession*], (S, O, K,) the last word being a corroborative. (S, O.) — Also 2. q. مَعْرُوفٌ; (S, O, Mṣb, K,) as also عَارِفَةٌ, (S, O, K,) of which the pl. is عَوَارِفُ, (O, K,) عَرَفُ being contr. of تَكْرُرُ, (S, O, K,) and مَعْرُوفٌ being contr. of مُتَكَرِّرٌ [as syn. with تَكْرُرٌ], (S, Mgh, O, K,) 1. e. *Goodness, or a good quality or action, and gentleness, or lenity, and beneficence, [favour, kindness, or bounty], or a benefit, a benefaction, or an act of beneficence [or favour or kindness]* (Mṣb.) عَرَفُ is also expl. as signifying *liberality, or bounty; (K, TA;) and so* عَرَفٌ, which is a dial. var. thereof: (TA) and *a thing liberally, or freely, bestowed; or given* (K) and مَعْرُوفٌ is expl. as signifying *liberality, or bounty, when it is with moderation, or with a right and just aim. [and sometimes it means simply moderation] and sincere, or honest, advice or counsel or action and good fellowship with one's family and with others of mankind it is an epithet in which the quality of a subst. predominates (TA:) and signifies any action, or deed, of which the goodness is known by reason and by the law; and مُتَكَرِّرٌ signifies the contr. thereof.* (Er-Rāghib, TA.) It is said in the Kṣur [vii. 198], *وَأْمُرْ بِالْعُرْفِ*, (O,) meaning [And enjoin thou goodness, &c., or] *what is deemed good, or approved, of actions.* (Bḍ) And you say, *أَوْلَاهُ عَرَفًا*, (S, O,) or عَارِفَةً, (TA,) meaning مَعْرُوفًا [1. e. *He did to him, or conferred upon him, a benefit, &c.*]. (S, O, TA) وَلِبِطَاتٍ *وَلِبِطَاتٍ* [in the Kṣur ii. 242] means [And for the divorced women there shall be a provision of necessaries] *with moderation, or right and just aim, and beneficence.* (TA.) And مَعْرُوفٌ قَوْلٌ *مَعْرُوفٌ* [in the same, ii. 265,] means *Refusal with pleasing [or gracious] speech, (Bḍ, Jel, TA,) and prayer [expressed to the beggar, that God may sustain him,] (TA,) and forgiveness granted to the beggar for his importunity (Bḍ, Jel) or obtained by such refusal from God or from the beggar, (Bḍ,) are better than an alms which annoyance follows (TA) by reproach for a benefit conferred and for begging. (Jel.) And قَلِيلًا قَلِيلًا *قَلِيلًا قَلِيلًا* [in the same, iv 6,] means [And such as is poor, let him take for himself (lit. eat)] *according to what is approved by reason and by the law, (TA,) or according to his need (Bḍ) and the recompense of his labour.* (Bḍ, Jel.) — الْعُرْفُ, in lexicology, signifies *The commonly-known, commonly-received, or common conventional, language; common parlance, or common usage* mostly meaning that of a whole people; in which case, the epithet الْعَامُّ is sometimes added. but often meaning that of a particular class; as, for instance, of the lawyers. Hence the terms حَقِيقَةُ جَوَزٍ and مَحَازِيرُ عَرَفًا, expl. in arts. حق and جواز. See also مُتَعَارَفٌ and see عَادَةٌ. = Also The عَرَفُ of the horse; (S, O;) [i. e. the mane;] the hair*

(Mgh, Msb, K) that grows on the ridge (Msb) of the neck of the horse (Mgh, Msb, K) or similar beast, (Msb,) as also **عُرْفٌ** (K) [see also **مَعْرِفَةٌ**] or the part, of the neck, which is the place of growth of the hair [see again **مَعْرِفَةٌ**] and the part, of the neck [of a bird], which is the place of growth of the feathers (TA) [or the feathers themselves of the neck, used in this sense in the K and TA in art. **نَرَل**, as is shown by the context therein] and the [comb or] elongated piece of flesh on the upper part of the head of a cock, to which the بَطَر of a gull is likened (Msb) pl **أَعْرَافٌ** [properly a pl. of pauc] (O, TA) and **عُرُوفٌ** (TA.) **أَس** used it in relation to a man, explaining the phrase **جَاءَ فُلَانٌ مُبْرِئًا لِلنَّسْرِ** as meaning **جَاءَ عُرْفُهُ** [i. e. + Such a one came as though ruffling the feathers of his neck to do evil, or mischief]. (TA) And [hence] it is said in a trad., **جَاءُوا كَمَا تَبْرُ عُرْفٌ** + [They came as though they were a mane], meaning, following one another (TA) And one says, **جَاءَ الْقَوْمُ عُرْفًا** + [The people, or party, came] one after another like the saying, **طَارَ الْقَطَا عُرْفًا** + [The sand-grouse flew] one after another. (K.) And hence, **وَالْمُرْسَلَاتِ عُرْفًا**, (S, O, K,) in the Kur [lxvii. 1], a metaphorical phrase, from the **عُرْف** of the horse, meaning † [By the angels, or the winds, that are sent forth] consecutively, like [the several portions of] the **عُرْف** [or mane] of the horse (S, O) or the meaning is, sent forth **بِالْمَعْرِفَةِ**, (S, O, K, TA,) i. e. with beneficence, or benefit (TA) [for further explanations, see the expositions of Z and Bā or others: and see also art. **رَسَل**] some read **عُرْفًا** [expl. in the next preceding paragraph] (TA) — [Hence also,] † The waves of the sea. (K, TA.) — And † Elevated sand, as also **عُرْفٌ** and **عُرْفَةٌ**: pl. (of the last, TA) **عُرُوفٌ** and (of the first, TA) **أَعْرَافٌ**. (S, O, K) and all signify likewise † an elevated place. (K) and the first, † the elevated, or overtopping, back of a portion of sand, (K, TA,) and of a mountain, and of anything high: and † an elevated portion of the earth or ground: and [the pl.] **أَعْرَافٌ** + the **حَرَاتُ** [meaning land ploughed, or prepared, for sowing] that is upon the [channels for irrigation that are called] **فُلْجَانٌ** [pl. of **فَلَجٌ**] and **قَوَائِدُ** [pl. of **قَائِدٌ**]. (TA.) — [The pl.] **الأَعْرَافُ**, (S, O, K,) mentioned in the Kur [vii. 44 and 46], (S, O,) is applied to † A wall between Paradise and Hell. (S, O, K) so it is said: (S, O) or the upper parts of the wall. or by **الأَعْرَافُ** may be there meant **عَلَى مَعْرِفَةِ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ** [i. e., app., and possessing knowledge of the people of Paradise and of the people of Hell. for it seems that **مُخْتَوُونَ**, or the like, is to be understood before **عَلَى**]. (Zj, TA.) [And hence it is the name of The Seventh Chapter of the Kur-án.] By **أَصْحَابُ الْأَعْرَافِ** [The occupants of the **أَعْرَافِ**], there mentioned, are said to be meant persons whose good and evil works have been equal, so that they shall not have merited Paradise by the former nor Hell by the latter: or prophets: or

angels (Zj, TA) — See also **عُرْفَةٌ**. — [The pl.] **أَعْرَافٌ** also signifies † The higher, or highest, (K, TA,) and first, or foremost, (TA,) of winds, (K, TA,) and likewise of clouds, and of mists. (TA) — And **عُرْفٌ** signifies also, (As, O, K,) in the speech of the people of El-Bahreyn, (As, O,) a species [or variety] of palm-trees, (As, O, K;) and so [the pl.] **أَعْرَافٌ** (O, K) is expl. by IDrd (O) or when they first yield fruit, or edible fruit, or ripe fruit, (K, TA,) or when they attain to doing so (TA) or a [sort of] palm-tree in El-Bahreyn, also called **بَرْسُومٌ**, (K, TA,) but this is what is meant by **أَس** and IDrd. (TA.) — And The tree of the **أَنْتَرَجُ** [i. e. *citrus medica*, or citron]. (K.) = Also pl. of **عُرُوفٌ**. — and of **أَعْرَفٌ** and **عُرْفًا**. (K.)

عُرْفٌ, with kesr, is from the saying, **مَا عُرِفَ** **عُرْفٌ**, with **عُرْفٌ**, (S, O,) which means *He did not know me save at the last, or lastly, or latterly* (S, O, K) = And it signifies *Patience* (IAar, O, K) A poet says, (namely Aboo-Dahbal El-Jumaheer, TA,) **قُلْ لِّابْنِ قَيْسٍ أَخِي الرِّقِيَّاتِ** * **مَا أَحْسَنَ الْعُرْفُ فِي الْمَصِيبَاتِ** *

[Say thou to the son of Keys, the brother of El-Rukeiyat, How good is patience in afflictions] (IAar, O, TA.)

عُرْفٌ: see **عُرْفٌ**, in three places.

عُرْفَةٌ A question, or questioning, respecting a subject of information, in order to know it; (K, TA,) as also **عُرْفَةٌ**. (K, TA.) = See also **عُرْفٌ** = Also A pungent pustule that comes forth in the whiteness [or palm] of the hand. (ISK, S, O, K.)

عُرْفَةٌ see **عُرْفٌ**, latter half. — Also An open, elongated, tract of land, producing plants, or herbage. (O, K.) — Also, (O, K,) and **عُرْفٌ**, (TA,) A limit (O, K, TA) between two things (K) [like **أُرْفَةٌ**] pl. of the former **عُرُوفٌ**. (O, K, TA.)

عُرْفَةٌ [an inf. n.] **مَعْرِفَةٌ**. (O, K.) [See 1, first sentence In the O, it seems to be regarded as a simple subst.] — See also **عُرْفَةٌ**.

دُوَ الْحَجَّةِ **يَوْمَ عُرْفَةَ** The ninth day of [the month] **عُرْفَةَ** [when the pilgrims halt at **عُرْفَات**] (S, Mgh, O, Msb, K:) the latter word being without tenween, (S, O,) imperfectly decl., because it is of the fem. gender and a proper name, (Msb,) and not admitting the art. **ال**. (S, O, Msb.) — See also the next paragraph.

عُرْفَاتُ The place [or mountain] where the pilgrims halt (Mgh, O, Msb, K) on the day of **عُرْفَةَ** [above mentioned], (O, K,) [described by Burckhardt as a granite hill, about a mile, or a mile and a half, in circuit, with sloping sides, rising nearly two hundred feet above the level of the adjacent plain,] said to be nine miles, (Msb,) or twelve miles, (K,) from Mekkeh; (Msb, K,) said by J to be a place in, or at, *Minè*, but incor-

rectly, (K, TA,) unless thereby be meant *near Minè*; (TA;) also called by some **عُرْفَةٌ**, (Mgh, Msb;) but the saying **نَرْنَا عُرْفَةَ**, (S, O, K,) or **نَرْنَا بَعْرَةَ**, (Msb,) [We, or I, alighted at **عُرْفَةَ**,] is like a post-classical phrase, (S, O, K,) and (S, O) it is said to be (Msb) not genuine Arabic (S, O, Msb) **عُرْفَاتُ** is a [proper] name in the pl. form, and therefore is not itself pluralized (S, O, K) it is as though the term **عُرْفَةٌ** applied to every distinct portion thereof (TA) as Fr says, it has, correctly, no sing.; (S, O,) and it is determinate as denoting a particular place; (Sb, S, O, K, TA,) and therefore not admitting the article **ال**, (Sb, TA,) differing from **الرَّيْدُونَ** [because this is a proper name common to a number of persons] you say, **هَؤُلَاءِ عُرْفَاتُ** **حَسَنَةٌ** [lit. These are *Alrafit*, in a good state], putting the epithet in the accus. case because it is indeterminate [as a denotative of state, like **مُصَدِّقًا** in the saying **وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُ**, in the Kur ii. 85] (S, O) it is decl. (**مُصْرُوفَةٌ**) [more properly **مَعْرِفَةٌ**] because the **ت** is equivalent to the **ي** and **و** in **مُسْلِمِينَ** and **مُسْلِمُونَ**, (S, O, K,) the tenween becoming equivalent to the **ن**, therefore, being used as a proper name, it is left in its original state, like as is **مُسْلِمُونَ** when used as a proper name (Akh, S, O, K) [i. e.,] it is decl. in the manner of **مُسْلِمَاتٌ** and **مُسْلِمَاتٌ**, the tenween being like that which corresponds to the masc. pl. termination **ن**, not the tenween of perfect declinability, because it is a proper name and of the fem. gender, wherefore it does not admit the article **ال**. (Msb.) **عُرْفَاتُ** was thus named because Adam and Eve knew each other (**تَعَارَفَا**) there (IF, O, K, TA) after their descent from Paradise (TA) or because Gabriel, when he taught Abraham the rites and ceremonies of the pilgrimage, said to him “Hast thou known?” (**أَعْرِفْتَ**), (O, K,) and he replied “I have known” (**عَرَفْتُ**). (K.) or because it is a place sanctified and magnified, as though it were rendered fragrant (**عُرْفٌ** i. e. **طَيِّبٌ**). (O, K:) or because the people know one another (**يَتَعَارَفُونَ**) there: or, accord. to Er-Rāghib, because of men’s making themselves known (**تَعَرَّفَ الْعِبَادُ**) there by religious services and prayers. (TA.)

عُرْفِيٌّ Of, or relating to, **العُرْفُ** as meaning the commonly-known or commonly-received or conventional language, or common parlance, or common usage. Hence **عُرْفِيَّةٌ** **عُرْفِيَّةٌ** and **مَحَارٌ عُرْفِيٌّ**, expl. in arts. **حَوْزٌ** and **حَقٌّ**.

عُرْفِيٌّ Of, or relating to, **عُرْفَاتُ**. (O, K)

عُرْفَانٌ (O, K,) accord. to Th, A man (O) who acknowledges, or confesses, a thing, and directs to it, or indicates it; (O, K,) thus expl. as an epithet, though Sb mentions his not knowing it as an epithet; (O;) occurring in a poem of Er-Rā’ee, and expl. by some as the name of a companion of his: (O, K.) and **عُرْفَانٌ** signifies the same; (K;) but this is said by Sb to be a word

transferred from the category of proper names (O) = Also the latter, (O,) or both, (K,) *A small creeping thing that is found in the sands of 'Alj and of Ed-Dahnā.* (O, K) or a large [sort of locust, or the like, such as is termed] جُنْدَب, resembling the جَرَادَة, (AHn, K, TA,) having a crest (لَهْ عُرْف), (AHn, TA,) not found save upon [one or the other of two species of plants, i. e.] a رُمْتَة or an عُنْطَوَانَة (AHn, K, TA) but AHn mentions only the latter form of the word, عُرْقَان. (TA)

عُرُوف see عَارِف, in two places.

عَرِيف see عَارِف, first sentence. — [Hence,] *One who knows his companions:* pl. عُرَقَاء (O, K.) The chief, or head, (Mgh, K, TA,) of a people, or party; (K, TA,) because he knows the states, or conditions, of those over whom he acts as such, (Mgh;) or because he is known as such [so that it is from the same word in the last of the senses assigned to it in this paragraph]; (K,) or because of his acquaintance with the ordering, or management, of them (TA) or the نَقِيب [or intendant, superintendent, overseer, or inspector, who takes cognizance of, and is responsible for, the actions of a people], who is below the رَئِيس (S, O, K) or the manager and superintendent of the affairs, who acquaints himself with the circumstances, of a tribe, or of a company of men, of the measure فَعِيل in the sense of the measure فَاعِل (IAth, TA) or the orderer, or manager, of the affairs of a people, or party; as also عَارِف: (Mgh.) pl. as above. (S, IAth, Mgh) it is said that he is over a few persons, and the أَمِير is over five عُرَقَاء, then the أَمِير is over these. (Mgh.) It is said in a trad. that the عُرَقَاء are in Hell, as a caution against undertaking the office of chief, or head, on account of the trial that is therein; for when one does not perform the duty thereof, he sins, and deserves punishment. (TA.) — [It is now used as meaning *A monitor in a school, who hears the lessons of the other scholars.*] = See also مَعْرُوف, with which it is syn

عَرِيفَة The holding, and the exercising, of the office of عَرِيف. (S, Mgh,* O, Mgh,* K. [An inf n.: see 1, in the middle of the latter half.]

عُرُوفَة. see عَارِف, in two places.

عَرَّاف *A كَاهِن [or diviner]:* (S, O, Mgh, K:) or the former is one who informs of the past, and the latter is one who informs of the past and of the future: (Mgh:) or, accord. to Er-Rāghib, [but the converse of his explanation seems to be that which is correct,] the former is one who informs of future events, and the latter is one who informs of past events. (TA.) Hence the saying of the Prophet, that whoso comes to an عَرَّاف and asks him respecting a thing, prayer of forty nights will not be accepted from him. (O.) — And (Mgh) *An astrologer,* (IAth, Mgh, Mgh,) who lays claim to the knowledge of hidden, or invisible, things, (IAth, Mgh,) which God has made to belong exclusively to Himself: (IAth:) and this is

[said to be] meant in the trad. above mentioned. (Mgh.) — And *A physician.* (S, O, K) — And *One who smells [for يَسْمُر I read يَسْمُر] the ground, and thus knows the places of water, and knows in what country, or district, he is.* (ISh, in TA, art. حَزَى)

عَارِف and عَرِيف are syn, (S, O, K,) like عَالِمٌ and عَلِيمٌ, (S, O,) signifying *Knowing*; [&c., agreeably with the explanations of the verb in the first quarter of the first paragraph of this art.;] as also عُرُوفَة, (S, O, K,) but in an intensive sense, which is denoted by the ة, (S, O, TA,) meaning [knowing, &c., much, or well, or] knowing, or acquainted with, affairs, and not failing to know [or recognise] one that has been seen once, (TA;) as in the phrase رَحَلُ عُرُوفَة بِالْأُمُور [A man much, or well, acquainted with affairs]. (S, O) — For the first, see also عَرِيف. — It also signifies particularly [Skilled in divine things,] possessing knowledge of God, and of his kingdom, and of the way of dealing well with Him. (TA.) — See also مَعْرُوف. = Also, the first, [Patient; or] very patient, or having much patience, syn. صَبُور; (AO, S, O, K;) and so عُرُوف; (S, O, K;) of which latter the pl. is عُرُوف. (K.) One says, أُصِيبَ فُلَانٌ فَوَجَدَ عَارِفًا [Such a one was smitten, or afflicted, and was found to be patient]. (S, O) And حَسِبْتُ نَفْسًا عَارِفَةً, meaning صَابِرَةٌ [i. e. I restrained a patient soul, or mind]. (O, TA) like the phrase صَرَتْ عَارِفَةً in a verse of 'Antarah [cited in the first paragraph of art. صر]. (S, O) And نَفْسٌ عُرُوفٌ means [A soul, or mind,] enduring; very patient; that endures an event, or a case, when made to experience it. (TA.) عَوَارِف [is pl. of عَارِفَة, and] means Patient she-camels. (IB, TA.)

عَارِفَة as a subst.; pl. عَوَارِف: see عُرُوف, first quarter, in two places.

عَوْرِيف [dim. of عَارِف, i. e. signifying *One possessing little knowledge &c.*] One says of him in whom is a sin, or crime, مَا هُوَ إِلَّا عَوْرِيف [He is none other than one possessing little knowledge]. (TA.)

أَعْرَف is mentioned in "the Book" of Sb as used in the phrase هَذَا أَعْرَفُ مِنْ هَذَا [meaning *This is more known than this*]: irregularly formed from مَعْرُوف, not from عَارِف. (ISd, TA.) = Also *A thing having what is termed عُرْف* [i. e. a mane, or the like]: (S, O, K:) fem. عُرْقَاء: pl., masc. and fem., عُرْف. (K) It is applied to a horse, (Mgh, K, TA,) meaning *Having a full mane, or much hair of the mane.* (Mgh, TA.) And to a serpent (O, K) such as is termed شَيْطَان [which is described as having an عُرْف]. (O.) And the fem. is applied to a she-camel, (K, TA,) meaning *High in the hump: or resembling the male: or long in her عُرْف [or mane]:* (TA.) or having what resembles the عُرْف by reason of her fatness: or having, upon her neck, fur like the عُرْف. (Ham p. 611.) — The fem.

is also used as meaning *The صُغ [i. e. hyena, or female hyena], because of the abundance of its hair (S, O, K, TA) of the neck, (O, K, TA,) or because of the length of its عُرْف. (TA) — And one says سَامٌ أَعْرَفٌ A long, or tall, camel's hump, having an عُرْف. (TA.) And حَبَلٌ أَعْرَفٌ + A mountain having what resembles the عُرْف. (TA.) And قَلَّةٌ عُرْقَاءٌ + A high mountain-top. (TA.) And حَزْنٌ أَعْرَفٌ + High rugged ground. (TA)*

مَعْرُوف (S, O, K) [in one of my copies of the S written مَعْرُوف] and مَعْرُوف also (Ham p. 47) sing. of مَعَارِف, which means *The face [and faces], and any part thereof that appears, as in the saying امْرَأَةٌ حَسَنَةُ الْمَعَارِف [A woman beautiful in the face, or in the parts thereof that appear], (S, O, K,) because the person is known thereby (TA) or, as some say, no sing of it is known. (Har p. 146) and some say that it signifies the beauties, or beautiful parts, of the face. (TA.)* Er-Rá'ee says,

مُتَلَقِّمِينَ عَلَى مَعَارِفَنَا +
تَبَى لَهَا حَوَاتِي الْعَصَبِ +

[Muffling our faces, or the parts thereof that appeared, we fold, or folding, to them the selvages of the عَصَب (a sort of garment).] (S, O: but the latter has مُتَلَقِّمِينَ.) And one says, حَيَّا اللَّهَ الْمَعَارِف, meaning [May God preserve] the faces. (O, K.) And قَدْ هَاجَتْ مَعَارِفُ فُلَانٍ The features of such a one, whereby he was known to me, have withered, like as the plant withers. said of a man who has turned away, from the speaker, his love, or affection. (TA.) And هُوَ مِنَ الْمَعَارِف He is of those who are known; [or of those who are acquaintances,] (O, K;) as though meaning مِنَ الْمَعَارِف, i. e. of those having faces [whereby they are known]: (O) or مَعَارِفُ الرَّحْلِ means Those who are entitled to the man's love, or affection, and with whom he has acquaintance; [and simply the acquaintances of the man;] and is pl. of مَعْرِفَة. (Har p. 146.) مَعَارِفُ الْأَرْضِ means The faces, and known parts, of the land. (TA)

مَعْرِفَة The place [or part] upon which grows the عُرْف [or mane]; (S, Mgh;) the place of the عُرْف of the horse, (O, K, TA,) from the forelock to the withers: or the flesh upon which grows the عُرْف. (TA.) But the phrase مَعْرِفَة الدَّابَّة means The cutting [or taking] of somewhat from the عُرْف of the beast. (Mgh.)

مَعْرِفَة a subst. [signifying *Knowledge, cognition, cognizance, or acquaintance; &c.*: as such having for its pl مَعَارِف, meaning sorts of knowledge] from عَرَف signifying as expl. in the beginning of this art.: (Mgh:) or an inf. n. therefrom. (S, O, K.) — See also مَعْرُوف, last sentence but one. — [In grammar, *A determinate noun; opposed to نَكِرَة.*]

مَعْرُوف [pass. part. n. of 2, q. v. =] Food rendered fragrant. (TA.) = And Food put part

upon part [app. so that the uppermost portion resembles a mune or the like (عُرْف)] (TA) [Gohus, as on the authority of J, and hence Freytag, assign to it a meaning belonging to مُعَرَّق.] = Also The place of halting [of the pilgrims] at عُرَفَات. (S, O, K.) — And in a trad. of IAb, the phrase نَعْدُ الْمُعَرِّفِ occurs as meaning After the halting at عُرْفَة [or rather عُرَفَات]. (TA)

مَعْرُوف [Known and particularly well, or commonly, known] عُرْفُ and عَارِفُ (O, Msh, K, TA,) accord. to Lth, but the latter is disapproved by Az, having not been heard by him on any other authority than that of Lth, (O, TA,) [though there are other similar instances well known, (see أَمْرُ and دَائِقُ)] signify the same [i. e. A known affair or event &c], (O, Msh, K, TA,) as also عَرِيفُ. (Msh, TA,) — [Hence, in grammar, The active voice, opposed to مَحْبُول.] — See also عُرْفُ, former half, in seven places. = عُرْفُ مَعْرُوفَةٌ Land having a fragrant عُرْفُ [or odour]. (TA) = رَحْلُ مَعْرُوفٍ A man having a purulent pustule, termed عُرْفَة, come forth in the whiteness [or palm] of his hand. (S.)

مُعْتَرِفُ [part. n. of 8, q. v]. 'Omar is related to have said, أَطَرَدُوا الْمُعْتَرِفِينَ, meaning [Drive ye away] those who inform against themselves [or confess or acknowledge the commission] of something for which chastigation is due to them; as though he disliked their doing so, and desired that people should protect them. (TA)

مُعْتَارِفُ [applied to language, or a phrase, or word, means Known by common conventional usage]. One says, هُوَ مُعْتَارِفٌ بَيْنَهُمْ It is known [by common conventional usage] among them. (MA. See also عُرْفُ)]

عرق

عُرْقُ A certain plant, (S,) or a sort of trees [or shrubs], (K,) growing in plain, or soft, land n. un. with ة. (S, K.) it is said to be of the trees [or shrubs] of the صَيْفُ [meaning either spring or summer], soft, or pliable, dust-coloured, and having a rough produce like the حَسَكُ [or prickly heads of thistles and similar plants]: (TA) Abou-Ziyád says, (O, TA,) as related by AHn, (O,) that it is of sweet, or pleasant, odour, dust-coloured, inclining to greenness, having a yellow blossom; (O, TA;) and when it becomes aggregated and abundant in a place, that place is called حَوْمَانُ: (O.) it has no grains nor thorns: (O, TA:) it and the ثَمَامُ and the ضَعَّةُ grow in plain, or soft, land, and on the mountain; and none of these has thorns: its firewood is the best of firewood in odour, and the quickest in taking fire and in blazing. (O.) AHn [also] says, certain of the Arabs of the desert informed me that its root is wide, occupying a [considerable] piece of ground; and it sends forth many shoots, proportionate to the root, without leaves, [but see خَوْصُ] being only slender shoots, at the extremities whereof are [buds, or the like, such as are termed] زَمْعُ, at the

heads of which appears a yellow substance like hair and he says that, accord. to the ancient Arabs of the desert, it occupies a space like that of a man sitting, becomes white when it dries up, has a yellow produce, is eaten in the fresh and dry state by the camels and sheep or goats, and its flame is intensely red, whence one says, كَانَ لِحَيْتَهُ عُرْقُجٌ or صِرَامُ عُرْقَحِهِ [As though his beard were the blazing, or flaming, of an 'arfajeh or of 'arfaj]. (TA) The fire of the عُرْقُج is called نَارُ الرَّحْمَنِ [The fire of the two walks], because he who kindles it walks to it, and when it burns up he walks from it: (T, TA.) or because it quickly blazes and quickly subsides, so when it blazes they walk from it, and when it subsides they walk to it (O. [See also art. زحف.]) When the greenness of plants appears in it, it is termed عُرْقَحَةٌ حَاصَةٌ. (Abou-'Obeyd El-Bekree, TA) When it has been rained upon, and its stalk has become soft, one says نَقَبَ عَوْدُ الْعُرْقُجِ: when it has become somewhat black, قَبِلَ when a little more so, إِزْقَاطُ: when more so, أَذْنَى and when its أخوص are perfect, أَخْوَصُ. (AA, TA.) — كَمَرِ الْعَبَثِ عَلَى الْعُرْقَحَةِ [Like the benefit conferred by the rain upon the 'arfajeh], meaning its falling upon it when dry, and causing it to become green, is a prov., said, accord. to AZ, to him upon whom thou hast conferred a benefit and who says to thee, Dost thou confer a benefit upon me? (TA.) — لَيْ عُرْقَحَةٌ signifies A certain mode of contus. (O, K)

عُرَاقُ Sands in which is no road. (O, K. [In the latter it is expl. as though it were a proper name.])

عرقط

عُرْقُطُ [A species of mimosa; called by Forskål mimosa vifota; (see his Floia Egypt. Arab., pp. cxxiii. and 177;)] a sort of trees of the [description termed] عِضَاهُ (S, O, K,) which exudes [the gum called] مَغْفُورُ, and of which the fruit (بَرْمَةٌ) is white and round. (S.) it has a gum of disagreeable odour; and when bees eat it, somewhat of its odour is found in their honey. (TA:) AHn says that, accord. to Abou-Ziyád, it is of the عِضَاهُ, and spreads upon the ground, not rising towards the sky, and has a broad leaf, and a sharp, curved thorn; it is of those trees of which the bark is stripped off and made into nell-ropes; (O, TA;) and there comes forth from its fruit (بَرْمٌ) what is termed عُلْعُةُ, [i. e. a pod,] resembling a bean, (O, TA,) which is eaten by the camels and the sheep or goats: (O:) it is said by another, or others, that its fruit (بَرْمَةٌ) is called قُنْدَلَةٌ, and is white, as though fringed with cotton; (O, TA;) like the button of the shirt, or somewhat larger: (O:) Abou-Ziyád [further] says, (TA,) it is compact in its branches; has no wood that is useful like other wood; and has abundance of gum, which sometimes drops upon the ground until there are, beneath the trees, what resemble great mill-stones: Sh says that it is a short tree, the branches of which are near together, having many

thorns; its height is like that of a camel lying down; it has a small, diminutive leaf; grows upon the mountains; and the camels eat it, particularly desiring the upper extremities of its branches. (O, TA) [the word is a coll. gen. n.] the n. un. is with ة. (O, K)

إِبِلُ عُرْقُطِيَّةٍ Camels that eat the [kind of trees called] عُرْقُطُ. (TA.)

عرق

1. عَرَقَ الْعَظْمُ, (S, O, Msh, K,) aor. 2, (S, O, Msh,) inf. n. عَرَقٌ (S, O, Msh, K) and مَعْرَقٌ, (S, O, K, [see an ex. of the last voce عَارَقُ];) and نَعْرَقَهُ; (S, O, K,) He ate off the flesh from the bone, (S, O, Msh, K, TA,) taking it with his fore teeth. (TA.) and one says also تَعْرَقُ اللَّحْمُ [meaning as above]. (Lh, TA in art. نَهَس.) and اعْتَرَقَ الْعَظْمُ is likewise said to signify as above. (TA.) — عَرَقْتُ مَا عَلَى الْعُرَاقِ I pared off what was on the bone, of flesh, with a مَعْرَقٌ, i. e. a large, or broad, knife or blade (TA.) — And عَرَقَهُ السَّنُونُ, aor. as above, i. e. [The years, or droughts, or years of drought,] took from him [his flesh, or rendered him lean], namely, a man. (TA.) تَعْرَقَتُهُ الْخُطُوبُ, also, signifies the like, i. e. [Afflictions, or calamities,] took from him [his flesh, &c]. (TA.)

أَيَّامُ أَعْرَقَ بِي عَامُ الْمَعَاصِرِ

cited by Th, he expl. as meaning In the days when the year of the مَعَاصِرِ took away my flesh. i. e., when the dirt, consequent upon drought, reached my مَعَاصِرِ [or wrists]; المَعَاصِرِ being here used by poetic license for المَعَاصِرِ: but ISd says, "I know not what this explanation is." (L.) And عَرَقٌ, inf. n. عَرَقٌ, signifies He (a man) was, or became, emaciated, or lean. (K.) تَعْرَقُ is also used in relation to other than material objects; as the strength and patience of camels, which are meant by خِلَالَتُهُنَّ ["their properties" or "qualities," خِلَالٌ in this case being pl. of حَلَّةٌ,] in the phrase يَتَعَرَّقُونَ خِلَالَتَهُنَّ [They exhaust, or wear out, their properties, or qualities, of strength and patience,] in a verse cited by IAr, describing camels and a company of riders. (TA.) — [Hence, app.,] طَرِيقٌ يَعْرَقُهُ النَّاسُ (K, TA) A road which men travel [as though they pared it] (TA.) = عَرَقَ فِي الْأَرْضِ (S, O, K,) aor. 2, (S, O, TA,) not 2, as seems to be required by the method of the K, (TA,) inf. n. عُرُوقٌ (S, O, TA) and عَرَقٌ, (TA,) He (a man, S, O, TA) went away into the country, or in the land; syn. ذَهَبَ [which, followed by فِي الْأَرْضِ, often means he went into the open country, or out of doors, to satisfy a want of nature]. (S, O, K, TA) = عَرَقَ الْمَزَادَةَ (K, TA,) and السُّقْرَةَ, aor. 2, inf. n. عُرُقٌ, (TA,) He made to the مَزَادَةُ [or leathern water-bag], (K, TA,) and to the سُقْرَةُ [or round

piece of skin in which food is put and upon which one eats], (TA.) what is termed an عِرَاق [q. v]. (K, TA.) = عَرَقَ (S, O, Msb, K,) aor. ʔ, inf. n. عَرَقٌ, (Msb,) *He sweated.* (S, O, K.) — And [hence, app.,] عَرَقٌ, inf. n. عَرَقٌ, said of a wall, *It became moist* [or it exuded moisture] and in like manner one says of earth, or land, when the dew, or rain, has percolated in it (نَسَخَ فِيهَا) so that it has met the moisture thereof. (TA.) — [It is also said in the TA, in the supplement to this art, that عَرَقَتْ إِلَيْهِ بَحْرٌ means نَدِيْتُ but I think that the phrase is correctly إِلَيْهِ عَرَقَتْ بِخَيْرٍ; and the explanation, نَدِيْتُ. meaning *I did to him good*. see art. دَوَى — And عَرَقٌ, (O, K,) inf. n. عَرَقٌ, (TA,) signifies also *He was, or became, heavy, sluggish, lazy, or indolent.* (O, K.) = عَرَقٌ, inf. n. عَرَاقَةٌ, *It had root and he was of generous origin.* (MA.) [See also 4, latter half.]

2 see 4, third sentence. — عَرَقَ الشَّرَابَ (S, O, K,) inf. n. تَعَرَّقَ (S, O,) *He mixed the wine, [with water,] not doing so immoderately:* (S, O:) or *he put a little water into it;* as also ʔ اَعْرَقَهُ; (K,) or the latter signifies *he put into it some water, not much.* (S) [but] accord. to Lh, اَعْرَقْتُ signifies *I filled the cup of wine:* or, accord. to IAar, اَعْرَقْتُ الكَأْسَ signifies *I put little water to the cup of wine;* and so ʔ اَعْرَقْتُهَا: but the former of these two phrases is also expl. as meaning *I mixed the cup of wine;* whether with little or much water not being specified. (TA.) and اَحْمَرَتْ اَحْمَرَةً signifies *I mixed [with water the wine, or portion of wine].* (Ham p. 561.) — عَرَقَ فِي الدَّلْوِ (S, O, K, TA,) inf. n. as above, (O, K;) and اَعْرَقَ فِيهَا (O, K, TA;) *He put into the bucket less water than what would fill it,* (S, O, K,) on the occasion of draining (S, O) or *he put little water into the bucket;* and so ʔ اَعْرَقَ فِي السَّقَا [into the skin]. (TA) and عَرَقَ فِي الْإِنَاءِ *Put thou less than what would fill it into the vessel.* (S.) — عَرَقَتْ وَعَرَقَتْ *Thou madest a sign with a thing, that had nothing to verify it, [or madest a false display, or a vain promise,] and didst little.* (IAar, TA in this art and in art. بَرَقَ.) = عَرَقَ الْغَرَسَ (O, TA,) inf. n. as above; and ʔ اَعْرَقَهُ; (TA;) *He made the horse [to sweat, or] to run in order that he might sweat, and become lean, and lose his flabbiness of flesh* (O,* TA.) = See also 4, again, in three places.

4. see 1, former half. = اَعْرَقَهُ عَرَقًا *He gave him a bone with flesh upon it, or of which the flesh had been eaten.* (TA.) — And [hence, app.,] مَا اَعْرَقْتَهُ شَيْئًا and ʔ مَا عَرَقْتَهُ *I gave him not anything* (O, TA.) — And اَعْرَقَهُ *He gave him to drink pure, or unmixed, wine; or wine with a little mixture [of water].* (Ham p. 561.) — See also 2, in four places. = اَعْرَقَ الْغَرَسَ: see 2, last sentence but one. = اَعْرَقَ الشَّجَرَ (S, O, K,) and اَلْبَاتُ (S,) *The trees,* (S, O, K,) and the plants, (S,) *extended their roots into the earth;*

(S, O, K,* TA;) in the K, اُسْتَدْتُ is erroneously put for اُسْتَدْتُ, and so [in one place] in the O; (TA,) as also ʔ تَعَرَّقَ, said of trees, (M, O, TA,) and ʔ عَرَقَ, (M, TA,) and in like manner, ʔ اَعْرَقَ, and ʔ اَسْتَعْرَقَ, said of trees, i. e., *struck their roots into the earth,* as in the A (TA) [but accord to Mtr,] in the phrase رَحُلٌ لَهُ سَحَرَةٌ تَعَرَّقَتْ فِي مِلْكٍ غَيْرِهِ, meaning [A man of whom a tree] *whereof the root crept along beneath the ground [into the property of another],* in [one of the books of which each is entitled] “the Wāḳi’at,” عَرَقَتْ should correctly be ʔ عَرَقَتْ. (Mgh.) — [Hence,] one says, اَعْرَقَ فِيهِ اَعْمَامُهُ وَاَحْوَالُهُ [His paternal uncles and his maternal uncles implanted, or engendered, in him, by natural transmission, a quality, or qualities, possessed by them, or what is termed a strain]; (S, O, TA;) [in which the meaning is indicated by the context;] and so ʔ عَرَقَ. (L, TA.) [See also the saying صَرَبْتُ فِيهِ فَلَانَةً بِعَرَقٍ ذِي اَسْبِ in the second quarter of the first paragraph of art. ضَرَبَ.] And اَعْرَقَ (S, O, [agreeably with the context in both, in like manner as it is with explanations of phrases here preceding,]) or اَعْرَقَ (K, [but I know nothing that is in favour of this latter except a questionable explanation of مُعَرَّقٌ which will be mentioned below, voce عَرَقٌ]) said of a man, and likewise of a horse, (S, O,) *He was, or became, rooted (عَرِيقًا),* (S, O, K,) i. e. *one having a radical, or hereditary, share (لَهُ عَرَقٌ),* in generousness or nobleness [of origin, which, accord. to the S and O, and common usage, seems to be implied by the verb when used absolutely], (S, O, K,) and also in meanness or ignobleness [thereof; meaning *he had a strain of, i. e. an inborn disposition to, generousness or nobleness, and also meanness or ignobleness.* (S,* O,* K.) [See an ex. in a verse cited voce طَابَ, in art. طَبِيبَ. And see also the last form of 1 (عَرَقَ) in the present art.] = اَعْرَقَ also signifies *He (a man, S, O) went, or came, (صَارَ, S, or أَتَى, K,) or journeyed, (سَارَ, O,) to El-'Irāk.* (S, O, K) and ʔ اَعْتَرَقُوا *They entered upon, or took their way in or into, the country of El-'Irāk.* (Th, TA.)

5: see 1, former half, in four places: = and 2, former half: = and 4, former half, in two places. = تَعَرَّقَ فِي ظِلِّ نَاقَتِي *Walk thou in the shade of my she-camel, and profit by it, little and little.* (TA.) = صَارَعَهُ فَتَعَرَّقَهُ *He wrestled with him, and took his head beneath his armpit and threw him down.* (K.)

8: see 1, first sentence: = and 4, former half: = and the same, last sentence. = اَعْتَرَقَ النَّاقَةَ *He took the she-camel and tread the cord called خَطَامُ to her* [or halter, or the like]. (TA.)

10. اَسْتَعْرَقَ *He exposed himself to the heat in order that he might sweat.* (IF, O, K.) *he stood in a place on which the sun shone, and covered himself with his clothes [for that purpose].* (Z, TA.) = See also 4, former half. = اَسْتَعْرَقَتْ الْإِبِلُ *The camels pastured near to the sea or a*

great river, i. e., in a place of pasture such as is termed عِرَاق: so says AZ or, as AHn says, the camels came to a piece, or tract, of land, such as is termed عَرَق, i. e., one exuding water and producing salt and giving growth to trees. (TA.)

Q. Q 1. عَرَقَيْتُ الدَّلْوَ, inf. n. عَرَقَا, *I bound, or tied, upon the leathern bucket the two cross-pieces of wood called the عَرَقَتَانِ.* (S.)

عَرَقٌ (S, O, Msb, K) and ʔ عِرَاقٌ (K) [the latter also a pl.] *A bone of which the flesh has been taken* (S, O) or *a bone of which the flesh has been eaten* (Msb, K) or *a bone of which most of the flesh has been taken, some thin and savoury portions of flesh remaining upon it:* (TA) or the former signifies *a bone upon which is flesh:* and one upon which is no flesh or, as some say, *whereof most of that which was upon it has been taken, some little remaining upon it* (Mgh.) or, as some say, *a piece of flesh-meat,* as also ʔ عَرَقَةٌ. (TA) or عَرَقٌ signifies *a bone with its flesh:* and ʔ عِرَاقٌ, *a bone of which the flesh has been eaten.* (K.) thus they are correctly expl. accord. to Ez-Zejjājee; and the like is said by AZ respecting ʔ عِرَاقٌ. (TA.) but accord. to A'Obeid, this signifies *a piece of flesh-meat;* and IAmB says that this is the right explanation, because the Arabs say أَكَلْتُ الْعِرَاقَ, and they do not say أَكَلْتُ الْعَظْمَ (Har p. 26) [or, app., the flesh-meat of a bone. and likewise the portions, of trees, that are cropped by camels (see عَوَامُ:)] the pl (of عَرَقٌ, S, Mgh, O) is ʔ عِرَاقٌ, (S, Mgh, O, K,) which is extr., (IAth, K,) a pl. of a measure of which, as that of a pl, there are few instances, (ISk, S, O,) [see an ex. voce جَسَاعٌ, and عِرَاقٌ, also, (IAar, K,) which is more agreeable with analogy. (IAar, TA.) — Also A road which men travel [as though they pared it] so that it becomes plainly apparent. (K,* TA) an inf. n. used as a subst. [properly so termed]. (TA.) — See also عَرَقٌ, near the end.

عَرَقٌ *A certain appertenance of a tree;* (S, Mgh, O, Msb, K;) *the root thereof; or the part thereof that is beneath the ground;* (MA,) or its branching roots [collectively]: (TA.) pl. [of mult] عَرَوُقٌ (S, O, Msb, K) and عِرَاقٌ and [of pauc] اَعْرَاقٌ. (K) — It is said in a trad., لَيْسَ لِي عَرَقٌ, (S, Mgh, O, Msb,) i. e. *لِي عَرَقٌ* (Mgh, O, Msb,) meaning † [There is no right pertaining] to him who plants, (S, Mgh, O, Msb,) or sons, (S,) in land, (Mgh, Msb,) or in land which another has brought into cultivation (S, O, Msb) after it has been waste, (S, O, Msb,*) *wrongfully, in order that he may have a claim to that land.* (S, Mgh, O, Msb) the epithet being tropically applied to the عَرَقُ, (Mgh, Msb,) as it properly applies to the owner thereof: (Mgh.) but some, in relating this trad., say لِي عَرَقٌ طَالِبٌ, making the former noun to be a prefix to the latter, governing it in the gen. case. (O) — The roots of the اَرَطَى (عَرَوُقُ الْأَرَطَى) are long, red, penetrating into the moist earth, succulent, compact, and dripping with water: and to them, in

a trad., certain camels are likened in respect of their redness and plumpness and the compactness of their flesh and fat. (TA) — **العُرُقُ** also signifies *A certain plant with which one dyes* (S, O.) or **العُرُقُ الصُّغُرُ**, *a certain plant used by the dyers, called in Pers. زَرْدَجُوبَة* [or **زَرْدَجُوب**] (K, TA,) i. e. *yellow wood* (TA) or *q. الهَرْدُ* or **الهَامِيرَانُ** (K,) or **الهَامِيرَانُ الصَّيْبِيُّ** (TA) or **الكَرْكُمُ الصَّعِيرُ** (K) all which are nearly alike (TA. [See also **بَقْلَةُ الْحَطَاطِيفِ**, voce نقل.]) — And **العُرُقُ الحُمْرُ** *Madder*, (**القُوَّةُ**, K, TA,) with which one dyes (TA) — And **العُرُقُ البَيْضُ** *A certain plant that fattens women, also called المِسْتَحْلَةُ*. (K) — **عُرُقٌ** seems sometimes to signify *Straggling plants or stalks, spreading like roots* see **جَسَنَةٌ**. — And it signifies also *Sprouts from the roots of trees* see **عُسْلُوحٌ**. — And **عُرْقٌ** signifies also *The root, origin, or source, of anything*. (K, TA) and the *basis* thereof. (TA) [And particularly *The origin of a man, considered as the root from which he springs* hence **عُرْقُ النَّبِيِّ** is said to be applied by Imra-el-Kays to Adam, as the root, or source, of mankind, or to Ishmael, as, accord. to some, the root, or source, of all the Arabs. (see “Le Diwan d’Amro’l-kais,” p. 33 of the Ar text, and p. 103 of the Notes.) and the pl.] **أَعْرَاقُ** signifies the *ancestors* of a man. (Har p. 634) [And *A quality, or disposition, possessed by a parent or by an ancestor or by a collateral of such person, considered as the source of that quality or disposition in a descendant or in a collateral of a descendant and such a quality, or disposition, when transmitted, a strain; i. e. a radical, a hereditary, an inborn, or a natural, disposition. and a radical, or hereditary, share in some quality or the like: pl. أَعْرَاقُ. One says, **تَدَارَكُهُ أَعْرَاقُ خَيْرٍ** [Good qualities or dispositions possessed by a parent or by an ancestor or by a collateral of such person, or strains of a good kind, extended to him]; and **أَعْرَاقُ شَرٍّ** [evil qualities or dispositions &c, or strains of an evil kind]. (TA.) And **العُرْقُ دَسَاسٌ** [The natural disposition is wont to enter; i. e., to be transmitted to succeeding generations]. (TA in art. دس, q. v) And **عُرْقَتِ فِيهِ عُرْقُ سَوٍّ** [i. e. **عُرْقَتِ**, or, accord. to more common usage, **أَعْرَقَتْ**, meaning *She implanted, or engendered, in them, or among them, an evil strain, or radical or hereditary disposition*]. (TA in art. ضرب.) And **لَهُ عُرْقٌ فِي الْكَرَمِ** [He has a radical, or hereditary, share in generosity or nobleness of origin]. (S, O:) and in like manner one says of a person between whom and Adam is no living ancestor, **لَهُ عُرْقٌ فِي الْمَوْتِ** [He has a radical, or hereditary, share in death]; meaning that he will inevitably die. (O. [See also **عَرِيشٌ**].) — [Hence, app., *A little, or modicum, or small quantity or admixture, of something*]. One says, **فِيهِ عُرْقٌ مِنْ حُمُوصَةٍ**, and **مُلُوحَةٍ**, i. e. *In it is a little, or a modicum, of acidity, and of saltness*. (TA.) And **فِي الشَّرَابِ عُرْقٌ** *In the wine is a small quantity [or admixture] of water*. (S, O, K.) — Also *A cer-**

tain appertenance of the body; (O, Msb, K, TA,) i. e. *the hollow [canal] in which is the blood*, (TA,) [a blood-vessel, a vein, and an artery also any duct, or canal, in an animal body and sometimes, though improperly, a nerve or any one of the appertenances of the body that resemble roots] pl. [of mult] **عُرُوقٌ** (O, Msb, K) and **عَرَاقُ** (K) and [of pauc] **أَعْرَاقُ**. (Msb, K.) [Hence it may be applied to *A spermatie duct* and hence, app.,] it is said in a trad., **عَلَيْكُمْ عُرُقٌ**, meaning + [Keep ye to fasting, for it is] *a cause, or means, of stopping venereal intercourse or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion* (T⁺ and TA in art. حسم.) — **عُرُوقُ الْأَرْضِ** means *The pores through which exudes the moisture of the earth*. (TA) — And (i. e. **عُرُوقُ الْأَرْضِ**) *q. سَحْمَةُ الْأَرْضِ* [the significations of which see in art. تسحمر.] (TA.) — **عِرْقٌ** also signifies *The body*. (K, TA) Thus in the saying, **إِنَّهُ لَحَسِبْتُ الْعِرْقَ** [Truly he is corrupt, or impure, in respect of the body] (TA) — And **مِلْكُ الْعِرْقِ** (K) One says, **نَاقَتُكَ دَائِمَةُ الْعِرْقِ**, meaning *Thy she-camel has a constant flow, or abundance, of milk or has constant milk*. (TA) [See also **عِرْقٌ**, first quarter] — And **نُفُوسُ عِرْقٍ** (IAar, K) or *milk and offspring*; as in the saying, **مَا أَكْثَرَ عِرْقَ إِبِلِكَ وَعَمَلِكَ** [How abundant are the milk and offspring of thy camels and thy sheep or goats]. (TA.) [See, again, **عِرْقٌ**, first quarter.] — Also **عِرْقٌ** *land that gives growth to nothing*. (K.) — And (K) *A piece, or tract, of land exuding water and producing salt*, (AHn, K,) *that gives growth to trees*, (AHn, TA,) or *that gives growth to the [species of tamarisk called] طُرْقَاءُ*. (K) a signification the contr. of that in the next preceding sentence. (TA) — And *A mountain that is travelled, or traversed* (TA) or *a mountain that is rugged, and extending upon the earth*, (K, TA,) *debaring one by reason of its height*, (TA,) and *not to be ascended, because of its difficult nature*, (K, TA,) but *not long*. (TA.) And *A small mountain* (K, TA) *apart from others*. (TA.) Thus it has two contr. significations. (K.) — And *A thin* **حَبْلٌ** [or *elongated and elevated tract* (not **جَبَلٌ** as in the CK)] of sand extending along the ground: (K, TA:) or *an elevated place*: pl. **عُرُوقٌ**. (K.) — See also **عَرَاقُ**, latter half, in two places. — **عُرْقٌ مَصْنَعٌ** and **عَلَقٌ مَصْنَعٌ** (the latter of which is that commonly known, TA) signify *A thing of which one is tenacious*; (O;) *a thing held in high estimation, of which one is tenacious*, (S and K and TA in art. صن) and *for which people vie in desire*: (TA in that art.) but [said to be] used only in a case of negation. one says, **مَا هُوَ عِنْدِي بِعِرْقٍ مَصْنَعٍ**, meaning *It is not, in my estimation, a thing of any value, or worth*. (TA.)

عُرْقٌ *Sweat*; i. e. *the moisture, or fluid, that exudes* (S, O, K, TA) *from the skin of an animal*; (K, TA;) or *the water of the skin, that runs from the roots of the hair*: a gen. n.; having

no pl.; (TA;) or no pl. of it has been heard. (Msb) Lth says, I have not heard a pl. of **العُرْقُ**; but if it be pluralized, it should be, accord. to analogy, **أَعْرَاقُ**. (O, TA.) — It is metaphorically used [in a similar sense] in relation to other things than animals. (K) [Thus] it signifies *The [exuded] moisture of a well*. (K) and in like manner of earth, or land, when the dew, or rain, has percolated in it (**نَسَخَ فِيهَا**) so that it has met the moisture thereof. (TA.) — And **دَسُ** [or *honey*] of dates, (K;) because it flows, or exudes, from them. (TA.) — And **مِلْكُ**, because it flows in the ducts (**عُرُوقُ**) [thereof] until it comes at the last to the udder. (K) or *milk at the time of bringing forth*, as in the saying, **مَا أَكْثَرَ عِرْقَ عَمَلِكَ** *How abundant is the milk of thy sheep, or goats, at the time of their bringing forth!* (AZ, O.) [See also **عِرْقٌ**, latter half] — And (K) **The offspring of camels** (S, O, K) so in the saying, **مَا أَكْثَرَ عِرْقَ إِبِلِهِ** [How numerous are the offspring of his camels]. (S, O.) [See, again, **عِرْقٌ**, latter half.] — And **أَمْنٌ**, *Advantage, profit, utility, or benefit*. (O, K, TA, in [several of] the copies of the second of which, **النَّفْعُ** is erroneously put for **النَّفْعُ** TA.) and *a recompense, or reward* (K, TA, in some copies of the former of which, **الشَّرَاءُ** is erroneously put for **النَّوَاتُ**: TA.) or *a little thereof*, (K, TA;) likened to **عِرْقُ الْخَلَالِ** [as meaning “sweat”]. (TA.) **عِرْقُ الْخَلَالِ** means *A thing that one gives, or yields, for friendship*: (S, O, TA) or *a reward for friendship*. (TA.) A poet says, namely El-Hānith Ibn-Zuheyr, describing a sword named **الشُّون**, (O, TA,) belonging to Mālik Ibn-Zuheyr, which Hāmal Ibn-Bedr took from him on the day when he slew him, and which El-Hānith took from Hāmal when he slew him, (TA.)

* وَيَحْضُرُهُمْ مَكَانَ الشُّونِ مِي *
* وَمَا أُعْطِيَهُ عِرْقُ الْخَلَالِ *

[And he shall tell them the place of En-Noon, from me, and that I was not given it as a reward for friendship]; meaning, that I took this sword by force. (O, TA. [In the S, the former hemistich of this verse is given differently, and, as is said in the TA, erroneously.]) — **لَقِيتُ مِنْ فُلَانٍ عِرْقَ الْقِرْنَةِ** (which is a prov., TA) means [I experienced from such a one] *hardship*, as expl. by As, who says that he knew not the origin thereof, (S, O,) or *difficulty, or distress*, as expl. by IDrd. (O:) and it is said that the **عِرْقُ** [or sweat] is of the man, not of the **قِرْنَةُ** [or water-skin], and the origin of the saying is, that water-skins (**قِرَبٌ**) are [generally] carried only by female slaves that bear burdens, and by him who has no assistant; but sometimes a man of generous origin becomes poor, and in need of carrying them himself, and he sweats by reason of the trouble that comes upon him, and of shame; (S, O;) wherefore one says, **لَقِيتُ مِنْ فُلَانٍ عِرْقَ الْقِرْنَةِ** [likewise expl. in art. جشم], (S,) or **جَشِمْتُ مِنْ فُلَانٍ عِرْقَ الْقِرْنَةِ** [likewise expl. in art. جشم]; accord. to Ks, the meaning is, *I have*

suffered fatigue, and imposed upon myself difficulty, for thee, [or in coming to thee,] so that I have sweated like the sweating of the water-skin: or, accord to A'Obeid, I have imposed upon myself, in coming to thee, what no one has attained, and what will not be; because the قربة does not sweat (O) عَرَقُ الْقَرَبَةِ is a metonymical expression for *hardship*, and *difficulty*, or *distress*; because, when the قربة sweats, its odour becomes foul: or because it has no sweat, therefore it is as though one imposed upon himself an impossible thing or it means *the benefit of the قربة*; (which is *the flowing of its water*, TA.) as though one imposed upon himself such a task that he became in need of the water of the قربة, i. e. of journeying to it; or it means a سَبْعَةٌ [or *planted suspensory*] which the carrier of the قربة puts over his chest [when carrying the قربة on his back] (K) accord. to IAA, it signifies *the suspensory (معلق)* by means of which the قربة is carried, as also عَلَقَهَا; (O, TA;) the ر being substituted for ل: (TA · see art. ر.) but he says also that عَرَقُ الْقَرَبَةِ means *one's sweating with the قربة* by reason of the difficulty, or trouble, of carrying it, and عَلَقَهَا, that by which it is tied, or bound, and then suspended (L, TA.) the former is also said to signify the عَرَقُ [q v.] of the قربة, that is served around it (TA.) or it means that one has imposed upon himself *difficulty*, or *trouble*, or *fatigue*, like that of the carrier of the قربة, who sweats beneath it by reason of its heaviness. (K.) — عَرَقٌ also signifies *A heat*, i. e. a single run, or a run at once, to a goal, or limit. (S, O, K) One says, حَرَى الْعَرَسَ عَرَقًا or عَرَقَيْنِ The horse ran a heat or two heats. (S, O.) — Also *A row of horses*, and *of birds*, (S, O, Msh, K,) and *the like*, (S, Msh;) and *any things disposed in a row*; (S, O, K, TA;) as also عَرَقَةٌ; (TA;) or this latter is the n. un. [app. signifying *one of such as compose a row*]. (S.) pl. أَعْرَاقُ and عَرَقَاتُ. (Mshb) [See an ex. in a verse of Tufeyl cited in art. صدر, conj. 5; also cited in the present art. in the S and O.] — And *Any row of bricks, crude and baked, in a wall* one says, عَرَقَةٌ وَعَرَقَتَيْنِ and بَنَى الْبَابِي عَرَقًا وَعَرَقَيْنِ [The builder built a row of bricks and two rows thereof]: (K, TA:) pl. أَعْرَاقُ. (TA.) — And *Roads in mountains*, as also عَرَقَةٌ, (K, TA,) with fet-h and then sukoon. (TA.) — And *Foot-marks of camels following one another*: (K, TA.) n. un. عَرَقَةٌ. (TA.) [See an ex. of the latter voce طَرَقَ.] A poet says,

وَقَدْ نَسَجْنَ بِالْعَلَا عَرَقًا

[And they had woven in the desert, or waterless desert, foot-marks in their following one another]. (TA.) — And *A plant of palm-leaves* (S, O, Msh, K) &c (S, O) before a زَبِيل [so in the S and O] or زَبِيل [so in the K, both meaning the same, i. e. a basket,] is made therewith: (S, O, K.) or a زَبِيل itself: (K.) or hence (S, O) it signifies also (S, O, Msh) a زَبِيل (S, O) or [what is called] a مَكْتَل (Mgh, Msh) and زَبِيل (Mshb) of large size, woven of palm-leaves, (Mgh,) capable of

containing fifteen times as much as the measure termed صَاع, as some say, (Mgh, Msh,) or thirty times as much as that measure: (Mgh.) also pronounced عَرَقٌ. (K.) — [And *A suspensory* of a زَبِيل: see حَتَّى in art. حتى (A similar meaning has been mentioned above, in this paragraph)] — See also عَرَقَةٌ. — And *Raisins*. (K) [But this is said in the TA to be extr. and I think it to have been probably taken from some copy of a lexicon in which رَسِيب has been erroneously written for زَبِيل.]

لَبَنُ عَرَقٍ Milk of which the flavour is corrupted by the sweat of the camel upon which it is borne; (S, O, K;) the skin containing it being bound upon him without any preservative between it and his side. (S, O)

عَرَقٌ: see عَرَقَةٌ.

عَرَقٌ a pl. of عَرَاق [q v.]. (Lth, AZ, S, &c.) — It is also expl. by IAA as meaning *People of soundness in religion*. (TA)

عَرَقَةٌ: see عَرَقٌ: — and see also عَرَقٌ, last quarter.

عَرَقَةٌ: see عَرَقَةٌ, in four places.

عَرَقَةٌ: see عَرَقٌ, last quarter, in three places — Also *The piece of wood, or timber, that intervenes between the [or any] two rows of bricks of a wall*. (S, O, K, TA. [سَاقِي, in this explanation in the CK, is a mistake for سَاقِي, with ف.]) — And *The border (طَرَف) that is woven in the sides of the [tent called] فُسْطَاط*. (S, O.) See also عَرَقَةٌ, last sentence. — And *The دَرَّة [or whip], with which one beats, or flogs*. (K.) — And *The planted thong with which a captive is bound*. pl. عَرَقَاتُ and [coll. gen. n.] عَرَقٌ. (K) or عَرَقَاتُ signifies [simply] *planted thongs* (سُوع). (S, O)

عَرَقَةٌ (S, O, K,) which is agreeable with general analogy, and عَرَقٌ (K, TA,) which is not so, but which is used by some in the same sense as the former, (TA,) *A man who sweats much*. (S, O, K, TA.)

عَرَقٌ, originally عَرَقُو see عَرَقُو, of which it is a coll. gen. n.

[عَرَقِي, said by Reiske to signify *The inner and thin skin in the egg of an ostrich*, is evidently a mistake for عَرَقِي.]

• عَرَقَا: see عَرَقُو. — and the paragraph here following, in two places: — and see also عَرَاق.

عَرَقَا (O, K) and عَرَقَا and عَرَقَا (K) *A root, race, stock, or source*; syn. أَصْل: (O, K:) or *a source of wealth or property*: or *the main portion of the root of a tree, from which the عُرُوق [or minor roots] branch off*: (K.) or, as some say, عَرَقَا has this last meaning; or, as others say, عَرَقَا. (Lth, O.) They said, اسْتَأْصَلَ اللَّهُ عَرَقَاتِهِمْ and عَرَقَاتِهِمْ; if they pronounced the first letter with fet-h, they so pronounced the last

letter [before the pronoun], and if they pronounced the former with kesr, they thus pronounced the latter, regarding the word as pl. of عَرَقَةٌ. (K) or, accord to Lth, the Arabs are related to have said, اسْتَأْصَلَ اللَّهُ عَرَقَاتِهِمْ, meaning شَأْنُهُمْ [i. e. *May God utterly destroy their race, stock, or family*], pronouncing the ت with nasb because regarding the word as [a sing.] like سَعْلَةٌ; or holding it to be pl. of عَرَقَةٌ, but pronouncing the ت thus like as they do in saying رَأَيْتُ نَائِكَ it is said, however, that this is a mistake; that only he should pronounce it thus who makes the word to be a sing. like سَعْلَةٌ. (O) [The saying is a prov., mentioned by Meyd, who adds another reading, namely, عَرَقَاتِهِمْ, holding this to be from عَرَقَةٌ meaning “the طَرَف that is woven around the فُسْطَاط.” and Freytag, in his Lexicon, adds also عَرَقَاتِهِ, with nasb, as on the authority of Meyd; in whose “Proverbs” I do not find it.]

عَرَقَان [accord to general analogy without tenween and having for its fem. عَرَقِي, or accord to the dial of the Benoo-Asad with tenween and having for its fem. عَرَقَانَة,] *Sweating*. (Mshb.)

عَرَقُو الدَّلْوِ is thus, (S, O, K,) with fet-h to the ع, (S, O,) like تَرَقُّو (K,) and should not be pronounced with dāmm to the first letter; (S, O, K,) and عَرَقَاتُهَا signifies the same, (K, TA; [in the CK, erroneously, عَرَقَاتُهَا; but expressly stated in the TA to be with fet-h and then sukoon;]) i. e. *The piece of wood that is put across the دَلْو [or leathern bucket, from one part of the brim to the opposite part]:* (TA) the عَرَقَاتَانِ being the two pieces of wood that are put athwart the دَلْو [to keep it from collapsing and for the purpose of attaching thereto the well-rope], like a cross. (As, S, O, K.) pl. عَرَاقِي; (S, O, K;) and if you pluralize it by suppressing the ة [of the sing., or rather if you form from it a coll. gen. n.], you say عَرَقِي, originally عَرَقُو (S, O, L,) then عَرَقِي, and then عَرَقِي. (L.) — العَرَقَاتَانِ also signifies *The two pieces of wood that connect the وَاسِط [or fore part] of the [camel's saddle called] رَحْل and the مَوْحَرَة [or hinder part thereof]:* (S, O, K.) or, accord. to Lth, *two pieces of wood which are upon the عَضْدَانِ [q. v.], on the two sides of the [camel's saddle called] قَتَب*. (O.) — ذاتُ الْعَرَاقِي means + *Calamity, or misfortune*: (S, O, K, TA:) for it is [properly] the دَلْو [or leathern bucket]; and الدَّلْو is one of the names for calamity: one says, لَقِيتُ مِنْهُ ذَاتَ الْعَرَاقِي [I experienced from it, or him, calamity]. (TA.) or, as some say, it is from what here follows. (S, O, TA.) — عَرَاقِي signifies *Such [eminences of the kind called] إِكَام [pl. of أَكَمَة or أَكْرَة] as are very rugged, not to be ascended unless with difficulty, or trouble*: (S, O, TA:) or عَرَقُو signifies *any أَكَمَة extending upon the earth, [in form] as though it were the heap over a grave*, (Lth, O, K,) elongated: (Lth,

أَعْرَقَ لَيْلَةً فِي السَّهَةِ, *The night, in the year, most abundant in milk.* (O.) = [أَعْرَقَ] is also a comparative and superlative epithet signifying *More, and most, rooted in a quality or faculty: regularly*

formed from عَرَق, or irregularly from أُعْرِق but perhaps post-classical. (See De Sacy's "Anthol Gram A1abe," p 183, lines 1 and 3, of the Ar. text; and p. 441 of the Notes, in which he has expressed his opinion that it signifies "qui a jeté de plus profondes racines.")]

مَعْرَق an inf. n. of 1 in the sense first expl in this art. (S, O, K) = [And a noun of place, signifying *A place of sweat or of sweating* of an animal, such as the armpit and the groin pl. مَعَارِق — Hence,] مَعَارِقُ الرَّمْلِ q. أَنَاطُهُ [i. e. † The places where the main body of the sand ends, and where it is thin, not deep] likened to the مَعَارِق of the animal. (TA) — And معرق [thus in my original, perhaps مَعْرَق, as denoting "a place of sweat," like المَطَرُ from المَطَرُ, or مَعْرَق, as being likened to a utensil, like مِمَطَّر, and as being in form agreeable with many words denoting articles of dress,] signifies *An innermost garment for imbibing the sweat, lest it should reach to the garments of pride* [i. e. the outer garments] (TA.)

مَعْرَق Wine (سَرَاب) having a little water put into it, (S, K;) and so مَعْرَق, (S, O, K,) applied to طَلَاء [which likewise signifies wine, or thick wine, &c.], (S, O,) and مَعْرُوق, (K,) of which last no verb has been mentioned (TA) or مَعْرُوق signifies wine (حَمْر) pure, or unmixed or having a little mixture [of water]. (Ham p 561) = See also عَرِيق, in three places.

مَعْرَق: see عَرِيق. = [Accord. to Reiske, as mentioned by Freytag, it signifies *Rain that appears to the people of El-Yemen from the region of El-Irák.*] = ثَرَكْتُ الْحَقَّ مَعْرَقًا means *Thou hast left the truth apparent, or manifest, between us.* (TA.)

مَعْرَق An iron implement, or a knife, or broad knife, or broad blade, with which one pares a bone with some flesh upon it, removing the flesh. (TA.) = See also مَعْرَق.

مَعْرَق. see مَعْرُوق, in four places. = and see مَعْرَق.

مَعْرُوق A bone of which the flesh has been [eaten or] thrown from it. (TA.) — And A man having little flesh; (K;) and so مَعْرُوقُ الْعِظَامِ; (S, O, K;) and مَعْرُوق, (S, O, TA, [and probably in correct copies of the K, but in my MS. copy of it and in the CK مَعْرُوق, which does not accord. with any of the explanations of its verb,]) and مَعْرُوقُ الْعِظَامِ; (TA;) and مَعْرُوق, and مَعْرُوقُ الْعِظَامِ. (K.) And A horse having no flesh upon his قَصَب [meaning bones of the legs]; as also مَعْرُوق. (TA.) And مَعْرُوقُ الْخَدَيْنِ, applied to a horse, in which the quality denoted thereby is approved, *Having no flesh in the cheeks*: (TA) and مَعْرُوقُ الْخَدَيْنِ a man having little flesh in the cheeks: (S, O:) and مَعْرُوقُ الْقَدَمَيْنِ, (K and TA in art. نَس) and مَعْرُوقُ الْقَدَمَيْنِ, a man having little flesh upon the feet, and upon the

ankle-bones. (TA in that art.) and مَعْرُوق applied to a horse signifies مَصَر [i. e. rendered lean, or light of flesh, probably by being made to sweat, agreeably with an explanation of the latter epithet, and thus radically differing from مَعْرُوق and مَعْرُوق] (TA.) = See also مَعْرَق = And see عَرِيق.

مَعْرُوق and مَعْرَق see مَعْرُوق; the former in two places.

عرق

Q. 1. عَرَقَ الدَّابَّةَ He hocked, houghed, hamstringed, or cut the hock-tendon of, the beast. (S, A, O, K) — And عَرَقَهُ He raised his hocks, (namely, a camel's, O,) in order that he might stand up (O, K) he assisted him (i. e. a camel) to stand up, by raising [his hocks]. (TA) Thus the verb has two contr. meanings (K.) — And عَرَقَ † He practised artifice, craft, or cunning (O, K) One says, إِذَا أَعْيَاكَ عَرِيْمُكَ فَعَرِّقْ † [When thy debtor nears thee,] practise artifice, &c. (AA, O, TA)

Q. 2. تَعَرَّقَ He mounted a beast from behind. (O, TA.) — And † He took his course along the narrow roads, or ways, of the mountain, which are called عَرَاقِب. (S, O, K.) — And تَعَرَّبَ † He pursued a way hidden from his adversary said when one adopts another and easier course of speech. (TA) — And تَعَرَّبَ † He turned away, or declined, from the affair. (K.) — إِذَا مَطَّلَ تَعَرَّبَ وَإِذَا وَعَدَ † [When he puts off the fulfilment of his promise, he acts like Akrah (a man notorious for putting off the fulfilment of his promises); and when he promises, he acts like 'Orkoob] (A, TA) is a prov. (TA. [See the following paragraph, last sentence but one.])

عُرْقُوب [The tendo Achillis, or heel-tendon;] a certain tense, (T, A, Mgh, Mshb,) or thick, (K,) or thick and tense, (S, O,) tendon, (T, S, A, Mgh, O, Mshb, K,) behind the two ankle-bones, (T, A, Mgh, Mshb,) above the heel; (S, O, K;) the thing that conjoins the shank and the foot; (A, TA,) in a human being: (S, O, K) pl. عَرَاقِب. (TA, &c.) The saying of the Prophet, وَيَلُّ لِلْعَرَاقِبِ وَمِنْ النَّارِ [Woe to the heel-tendons from the fire of Hell] means, to him who neglects the washing of them (Mgh, Mshb) in the [ablution termed] وُضُوء. (Mshb.) — [In a beast, it is in some instances applied to The hock, or hough; i. e.] the عُرْقُوب of a beast is that which, in its hind leg, corresponds to the رُكْبَةُ [or knee] in its fore leg (S, O, K:) [in other instances, it is applied to the tendo of the hock, or hough; i. e., to the hamstring; for, as] A says, in every quadruped, the عُرْقُوبَانِ are in the hind legs, and the رُكْبَتَانِ in the fore legs; (S, O, TA;) and the عُرْقُوب of the horse is the tendon that conjoins the part wherein meet the سَاق [here meaning the metatarsus] and the وَطِيف [here meaning the tibia]: (TA: [he says "of the horse," instead of using a more comprehensive

term, app. because he is describing that animal]) it is, in a quadruped, the tendon that [corresponds to that which in a human being] is behind the two ankle-bones, between the joint of the foot and the shank in a human being it is a little above the heel (TA, from an explanation of a trad. [Thus last explanation evidently employs terms according to their applications in the comparative anatomy of quadrupeds and human beings, and therefore requires the words which I have supplied. That عُرْقُوب, in relation to a beast, signifies the hock-tendon is well known and that it also signifies the hock itself is shown by a usage of the verb عَرَقَ (for it is by raising the hocks that a man assists a camel to stand up), and by an explanation voce رُكْبَةً] شَرَّ مَا أَحَاكَ إِلَى مُحَّةِ عُرْقُوبٍ [It is an evil thing that has compelled thee to have recourse to the marrow of a hock] (K, TA) is a prov. (TA) applied to him who seeks to obtain a thing from a mean, or sordid, person, (K, TA,) for the عُرْقُوب has no marrow. (TA) And one says, فَلَانٌ يَصْرِبُ الْعَرَاقِبَ وَيَقْرَعُ الظَّالِمِينَ [Such a one smites the hock-tendons of camels to slaughter them, and strikes the shins of camels to make them lie down that he may mount them in haste]; meaning that he entertains guests and gives aid, or succour. (A.) — عُرْقُوبُ الْأَسَدِ is a name of The Thirteenth Mansion of the Moon. (Kzw: see الْعَوَاء, in art. عو) — طَيْرُ عُرْقُوبٍ is an appellation given to Any bird from which one augurs evil to camels, because it wounds them in the hocks or hock-tendons (يُعَرِّقُهُمَا). (Meyd, TA) The Arabs say that when the bird called أَحْبِل [q v] lights upon a camel, its hocks, or hock-tendons, will assuredly be laid bare and accord. to the [O and] K, طَيْرُ الْعَرَاقِبِ is an appellation of The [bird called] شِقْرَاق [which is said in the S &c. to be the same as the أَحْبِل]; and [Sgh and SM add that] they regard it as of evil omen. (TA) — عُرْقُوبُ الْقَطَا means The سَاق [or shank] of the قطا [or sand-grouse]. (S, O, K.) To this a thing is hyperbolically likened to denote its shortness. one says يَوْمٌ أَقْصَرُ مِنْ عُرْقُوبِ الْقَطَا [A day shorter than the shank of the katà] (L, TA) and a poet says, (S, &c.) namely, El-Find Ez-Zimmanee, (O, L, TA,) or, accord to Seer, Imra-el-Kays Ibn-'Abis, (IB, L, TA,)

* وَتَلَى وَفَقَاهَا كَعَرَاقِبٍ قَطَا طَحُلَ *

[And my arrows, with their notches, like the shanks of ash-coloured sand-grouse]. (S, O, L, TA) — عُرْقُوبُ also signifies † A turning, or bending, part of a valley (K:) or a part of a valley in which is a great turning or bending. (S, O) And A road in a mountain: (K:) or a narrow road in a mountain: or a road in a deep valley, in which only one can walk. (TA.) And [the pl.] عَرَاقِبُ, † The prominences, or projecting parts, of mountains: (O, K, TA:) and the most distant, or far-extending, roads, or ways, thereof: (Abou-Kheyreh, O, TA:) for [in travelling mountains,] you follow the most easy way, wherever it be: (Abou-Kheyreh, TA:) or the narrow roads or ways, in the hard and elevated parts, of moun-

tains. (S, O, K.) And [hence, app.,] عَرَاقِبُ الْأُمُورِ, *Great and difficult affairs* (S, O, K.) as also عَرَاقِبُهَا. (S, O) — And *A mountain always crowned with clouds, not rained upon* (TA.) — Also † *Artifice, craft, or cunning, or a stratagem, or trick.* (O, K. [See Q. 1, last signification]) — And † *Knowledge* (عَرَاقِبُ) of an argument, a plea, an allegation, or a proof (O, K.) — Also the name of a certain man of the Amalekites, (S, O, K, TA,) or, (so says Ibn-El-Kelbee, O,) of the Benoo-Abd-Shems-Ibn-Saad, (Jm, O, TA,) but this is said to be of no authority, (O,) or of El-Ows, (Jm, TA,) the greatest liar of his time, (K,) proverbial for breach of promises (S, O) El-Ashja'ee (whose name was Jubeylid, O, K) says,

* وَعَدْتَ وَكَانَ الْحَلْفُ مِنْكَ سَجَبَةً *
* مَوَاعِدُ عَرُوقٍ أَحَاهُ يَنْتَرِبُ *

(S, O, K, TA.) 1. e. † *Thou promisedst, but breach of promise was an inherent quality of thee, like the promises of 'Orkoob to his brother in Yateb, which is in El-Yemameh, or, as some relate it, يَنْتَرِبُ, 1. e. El-Medeench, or, as some say, the land of the Benoo-Saad, but the former is the more correct.* (TA. [See also Har p 160.]) And one says, † *He is more mendacious than 'Orkoob of Yateb.* (A, TA.)

عرك

عَرَكْتُ (S, O, K.) aor. 2, (S,) inf. n. عَرَكٌ, (S, O,) *He rubbed it, or rubbed and pressed it, or did so well, syn. دَلَّكَ; namely, a thing; (S, O,) such as a skin or hide, or a tanned skin or hide, and the like.* (TA.) — And [He wore it away by scraping, &c.;] he scraped, rubbed, chafed, or fretted, it, until he erased, or effaced, it. (K.) — Hence, عَرَكٌ بِجَنَبِهِ مَا كَانَ مِنْ, *as though he scraped, &c., [with his side,] what had proceeded from his companion, until he erased, or effaced, it.* (TA.) [like as a camel allays an itching by rubbing with his side the trunk of a tree: 1. e. he bore, or endured, what proceeded from his companion: for] يَغْرُكُ الْأَذَى بِجَنَبِهِ means يَحْتَمِلُهُ [1. e. † *He bears, or endures, annoyance, or molestation, or forgives it, and feigns himself neglectful of it.* (O and K in explanation of عَرَكَةٌ.) — And عَرَكْتُ الْقَوْمَ فِي الْحَرْبِ, inf. n. as above, † *[I fretted, or ground, or crushed, the party in the war, or battle.]* (S, O.) And عَرَكْتُهُمُ الْحَرْبُ 1. q. دَارَتْ عَلَيْهِمُ 1. e., lit., *The war, or battle, revolved upon them like the mill or mill-stone; meaning fretted, or ground, or crushed, them.* (TA.) Zuheyr says,

* فَتَعْرُكُهُمُ عَرَكُ الرَّحَى يَنْعَالِبَا *
* وَتَلْقَحُ كِسَاثًا ثُمَّ تَنْتَحُ قَشِيرًا *

(O) meaning † *And it, 1. e. war, will fret [or grind or crush] you, as the mill with its skin put beneath it, upon which the flour falls, frets [or grinds] the grain; and it, 1. e. war, will conceive two*

years, one after the other, then bring forth, and give birth to twins he makes war's destruction of them to be like the mill's grinding of the grain, and the various evils that are engendered from war to be like children. (EM pp. 123-4.) — عَرَكْتُ أَدْنَهُ (MA,) inf. n. عَرَكٌ (MA, KL,) *He rubbed, or rubbed and pressed, [or generally, as now used, he wrung, or twisted,] his ear* (MA, KL) — عَرَكْتُ ظَهْرَهَا, aor. and inf. n. as above, *He felt her back, namely, that of a she-camel, &c., doing so much or often, to know her state of fatness* (TA) and عَرَكْتُ السَّامَ *He felt the hump, to know if there were in it fatness or not.* (S, O, TA.) — عَرَكْتُ الْبَعِيرَ جَسَدًا, (S, K, 1) inf. n. as above, (TA,) *The camel made an incision, or a cut, in his side with his elbow, (K, TA,) and rubbed it, or rubbed and pressed it, (TA,) so as to reach to the flesh, (K, TA,) cutting through the skin* (TA) in which case the epithets عَرَاكٌ and عَرَكْرُكٌ are applied to the camel (K) [See also عَرَكٌ below, which indicates another meaning.] — عَرَكْتُهُ (Lh, K, TA,) aor. and inf. n. as above, (Lh, TA,) also signifies † *He put upon him evil* (Lh, K, TA) and *misfortune* (K, TA) [the CK has حَمَلَ عَلَيْهِ الشَّرَّ وَالْهَوَى, meaning *evil and misfortune assailed him, instead of الشَّرَّ وَالْهَوَى*, as in other copies of the K and in the TA.] and, as some say, عَرَكْتُهُ يَنْتَرِبُ signifies *he did evil to him, or brought evil upon him, repeatedly.* (TA) — عَرَكْتُ الدَّهْرَ فَلَانًا † *Time, or fortune, rendered such a one experienced; or trained, or disciplined, and reformed, or improved, him.* (K, TA.) — عَرَكْتُ الْإِبِلَ فِي الْحَمَضِ *He left the camels amid the plants termed حَمَضٌ, to obtain thereof what they wanted.* (Lh, K.) — عَرَكْتُ الْهَاتِيَةَ النَّبَاتَ *The cattle ate the plants, or herbage* (K) — عَرَكْتُ said of a woman, (S, O, K,) or of a girl, or young woman, (Lh, TA,) aor. 2, (S, O,) inf. n. عَرُوكٌ (S, O, K) and عَرَاكٌ (O, K) and عَرَكٌ (K,) *She menstruated; (S, O, K,) as also اعركت. (K) = عَرَكٌ (K,) [aor. 2,] inf. n. عَرَكٌ (TA,) He was, or became, such as is termed عَرَكٌ [q. v.]; strong, or vehement, in striving, contending, or conflicting, (K, TA,) and in might, courage, valour, or prowess, (TA,) in war, or battle, (K, TA,) and in altercation. (TA.)*

3. عَارَكُهُ (TA,) inf. n. مُعَارَكَةٌ (S, O, K, TA) and عَرَاكٌ (TA,) *He fought him; contended with him in fight, or battle: (S, O, K, TA.) مُعَارَكَةٌ signifies the act of fighting; and thrusting at and wounding, one another, in fight, or battle.* (KL) — And عَرَاكٌ signifies also, in relation to camels, *The pressing, or crowding, one another, at, or to get to, the water.* (TA.) [See also this word below. And see 8.]

4: see 1, last sentence but one.

6: see the next paragraph.

8. اعتركوا (S, O,) or المعركة (S, O, K, TA,) [and تعاركا, mentioned by Freytag,

and agreeable with analogy, but I do not find any authority for it,] *They pressed, straitened, or crowded, one another, (S, O, TA,) and rubbed, or rubbed and pressed, one another, (TA,) or strove together, and fought one another, (K, TA,) in the place of fight, or battle, (S, O, K, TA;) and فِي الْخُصُومَةِ [in altercation].* (TA.) — And اعتركت الإبل في الورد *The camels pressed, or crowded, one another, in the coming to water* (K.) [See also 3.] — اعتركت مِعْرَكَةً (Ibn-'Abbád, O,) or بِمِعْرَكَةٍ (K,) said of a woman [menstruating] *She stuffed her vulva with a piece of rag.* (Ibn-'Abbád, O, K)

عَرَكٌ, [originally an inf. n.,] accord. to El-Adebbes El-Kimánee, 1. q. حَارٌّ, 1. e. *An incision, or a cut, made by the elbow [of a camel], in the arm, [probably a mistake for in the side, (see 1, near the middle of the paragraph,)] so as to reach to the flesh, cutting through the skin, by the side of the callous protuberance upon the breast.* (O.) [See also حَارٌّ, in art. حَز.] — [Hence, app.,] دُو عَرَكَيْنِ, as used by a poet, [the dual, it seems, being put for the sing. for the sake of the rhyme, as it ends a verse,] is a metaphorical term for *The vulva of a woman, the عَرَك in its primary sense being in the camel* (TA.) — Also *The dung of beasts or birds of prey.* (O, K.) — And *Herbage trodden and eaten.* (TA.)

عَرَكٌ *Fishermen; (AA, S, MA, O, K;) as also عَرَكَةٌ; (MA; [but this I do not find elsewhere,]) and عَرُوكٌ: (O, K) one of whom is called عَرَكِيٌّ (AA, S, MA, O, K,) meaning a fisherman who holds in his hand an iron implement having five prongs (MA) عَرَكٌ and عَرَكِيٌّ being like عَرَبٌ and عَرَبِيٌّ: (AA, S, O) [1. e. عَرَكِيٌّ is the n. un.] accord. to the K, عَرَكٌ and عَرُوكٌ are pls. of عَرَكِيٌّ; but I Ath says that عَرُوكٌ is pl. of عَرَكٌ. (TA) hence عَرَكٌ is used as meaning *sailors, or mariners, (AA, S, O, K,) because they fish, not as being [properly] a name for them: (AA, S, O.)* Zuheyr says,*

* تَعَسَى الْخُدَاهُ يَهْرُ حَرَّ الْكَتِيبِ كَمَا *
* يَعْشَى السَّعَائِنُ مَوْحَ اللَّحَّةِ الْعَرَكِ *

[The camel-drivers cover with them the middle of the elevated expanse of sand like as the seamen cause the waves of the deep to cover the ship.] but AO related this verse otherwise, saying مَوْح in the nom. case, and making الْعَرَكُ to be an epithet applied to the مَوْح as signifying الْمُتَلَاطِمُ [as though the meaning were, like as the colliding waves of the deep cover the ships with their surf]. (S, O.) — Also 1. q. صَوْتُ [A sound, noise, voice, &c.]; and so عَرَكٌ. (S, O, K.) — It is also the subst. denoted by the phrase عَرَكٌ فِي الْإِبِلِ فِي الْحَمَضِ *The act of leaving camels amid the pasturage termed حَمَضٌ, to obtain thereof what they want; a meaning given in the O as an explanation of عَرَكْرُكٌ, which is perhaps in this instance a mistranscription.* (K.)

عَرِكَ A man who throws down, or prostrates, his antagonists much, or often; syn **صَرِيحٌ**; (S, O,) in the K and in some of the copies of the S **صَرِيحٌ**, like **أَمِيرٌ**, [which is app a mis-transcription,] (TA,) strong, or vehement, (S, * O, ' K, TA,) in striving, contending, or conflicting, (K, TA,) and in might, courage, valour, or prowess, (TA,) in war, or battle, (K, TA,) and in altercation, (TA;) as also **مُعَارِكٌ**. (K, TA) pl. of the former **عَرِكُونَ** (S, O, K, TA in the CK **عَرِكُوا**) = **رَمَلٌ عَرِكٌ** and **مُعَرَّوْكٌ** Sand, or sands, intermingling, (IDid, O, K,) as also **عَرِيكٌ**, (L, TA,) which last epithet is erroneously applied in the K to the word **رَجُلٌ** instead of **رَمَلٌ**, as is also in one instance **مُعَرَّوْكٌ** [in the CK in this latter instance written **مُعَرَّوْكٌ**] (TA) = See also **عَرِكٌ**.

عَرِكَةٌ as meaning *A war, or battle*, is post-classical. (TA.) — **لَقِيْتُهُ عَرِكَةً**, (S, O, K,) and **عَرِكَاتٍ**, (TA,) and **عَرِكَيْنِ**, (S, O, K,) mean *I met him once*, (S, O, K,) and *time after time*, and *twice*, (TA,) and *several times*. (S, O, K) the noun not being used otherwise than adverbially. (TA.)

عَرِكَةٌ see **عَرِكٌ**.

عَرِكَةٌ (O, K,) and **عَرِكَةٌ لِلدَّاءِ بِحَبِيهِ**, a phrase used by **أُشَيْه** in describing her father, (O,) † *One who bears, or endures, annoyance, or molestation; or who forgives it, and feigns himself neglectful of it.* (O, K. [See 1, third sentence.])

عَرِكِيَّةٌ see **عَرِكٌ**, in two places = **عَرِكِيَّةٌ** A virtuous, or an immoral, or unrighteous, woman; or an adulteress, or a fornicatress. (O, K.) — And **عَرِكِيَّةٌ**, thick, gross, coarse, or rude, woman; as also **عَرِكِيَّةٌ**. (K, TA. [The latter thus expl. in the O, and, as is said in the TA, on the authority of Ibn-Abbād. in my MS. copy of the K written **عَرِكِيَّةٌ**; and in the CK, **عَرِكِيَّةٌ**])

عَرِكِيَّةٌ see the next preceding paragraph.

عَرَاكٌ an inf n of 3 [q. v.]. (TA.) [Hence,] one says, **أَوْرَدَ إِلَيْهِ الْعَرَاكُ**, (S, O, K,) or, as in the "Book" of Sb, **أَرْسَلَهَا الْعَرَاكُ**, (TA,) *He made his camels to come, or go, to the water together*; (S, O, K;) the last word being in the accus. case after the manner of inf ns., (S, O;) originally **عَرَاكًا**; then they prefixed **ال**, which does not change it from its proper state of an inf. n.: (S, O, K;) it is like the phrases **مَرَرْتُ بِبَيْتِ الْجَمَاءِ** and **الْحَمْدُ لِلَّهِ** and **الْغَيْمُ** and **الْجَمَاءُ الْغَفِيرُ** are in the accus. case as denotatives of state; and **الْحَمْدُ لِلَّهِ** as the inf. n.: but Sb says that they prefix **ال** to the inf. n. that is in the place of the denotative of state. (TA.) [See also a similar phrase voce **حَقَّى**: and see a verse cited voce **رَفَهُ**.]

عَرَوُكٌ, applied to a she-camel, (S, O, K,) i. q.

سَتَكُوكٌ; (S, O, TA,) i. e. (TA) *Whose fatness is not known unless by feeling her hump or of whose hump one doubts whether there be in it fat or not* pl. **عَرَكٌ**. (K.)

عَرِيكٌ see **عَرِكٌ**.

عَرَاكَةٌ What is drawn from the udder before the first **بَيْعَةٍ** [or milk that collects in the udder between two milkings], (K,) and before the second **بَيْعَةٍ** collects: also termed **عَلَاكَةٌ** [perhaps a mis-transcription for **عَلَاةٌ**] and **دَلَاكَةٌ**. (TA.)

عَرِيكَةٌ A camel's hump or the remainder thereof (K) or **عَرِيكَةُ السَّامِ** signifies what remains of the hump (ISK, S, O) so called because the purchaser feels that part (**يَعْرِكُهُ**) to know the fatness and strength [of the animal] (TA) pl. **عَرَاكٌ**, which is said by some to signify the humps with the backs. (O.) — [Hence, in phrases here following,] † *Nature; natural, native, or innate, disposition or temper or the like*, (S, O, K,) and *soul, spirit, or mind*. (K) One says, **فَلَانٌ لَيْنٌ الْعَرِيكَةِ** † *Such a one is easy, or gentle*, (S, O, K, TA,) in natural disposition, (K, TA,) submissive, tractable; (S, O, TA,) one whose pride, or haughtiness, has been broken, or subdued, (K, TA;) having little contrariness and aversion: and **سَدِيدُ الْعَرِيكَةِ** strong in spirit, incontinent, or resisting (TA) and **لَا تَتْ عَرِيكَتُهُ** *His pride, or haughtiness, became broken, or subdued* (S, O) originally relating to the camel; for they used to betake themselves to the camel when he had the disposition of refusing to be ridden or mounted, and in compliance, and cut [a part] in his hump, it being high, difficult to ride upon; and when this was done, he became quiet, and was rendered inclinable, and the part of him that was the place of riding became easy to sit upon; so one said, **قَدْ لَانَ عَرِيكَتُهُ**. (Har pp 566-7) One says also **رَجُلٌ مَيِّمُونُ الْعَرِيكَةِ**, meaning [A man fortunate, happy, or blest, in natural disposition, or] in mind. (TA.)

عَرَكْرَكٌ see 1, latter half. — Also **عَرَكْرَكٌ**, strong camel. (S, O, K.) See also **مُعَرَّكٌ**. — And the fem, with **ة**, **عَرَاكٌ**, a fat she-camel. pl. **عَرَكْرَكَاتٌ**. (TA.) — And † **عَرَكْرَكَةٌ**, a bulky, corpulent woman (S, O) or a woman ugly, or unseemly, (S, O,) fleshy, (K, TA,) bulky, or corpulent, (TA,) and foul; (K, TA;) as being likened to the camel. (TA.) — And the masc., applied to a **رَكْبٌ** [or pubes] (T, O, K) of a woman, (T, TA,) *Large, or big*. (T, O, K.) = See also **عَرَكٌ**, last sentence.

عَارِكٌ see 1, latter half. — Also (without **ة**) **عَارِكٌ** A woman menstruating; (S, O, K;) and so **مُعَرَّكٌ** (K:) pl. of the former **عَوَارِكٌ**. (O.)

مُعَرَّكٌ and **مُعَرَّكَةٌ** and **مُعَرَّكَةٌ** and **مُعَرَّكٌ** A place [or scene] of battle, or fight: (S, O, K:) pl. [of the first and second and third] **مُعَارِكٌ**. (TA.) It is said in a trad., **دَمَرُ السُّوقِ فَإِنَّهَا مَعَرَّكَةٌ** **الشَّيْطَانِ وَبِهَا تَنْصَبُ رَأْيَتُهُ** [Discommend

thou the market; for it is the battle-ground of the Devil, and in it is set up his banner] meaning that it is the dwelling of the Devil, and his place of alighting to which he repairs and which he frequents, because of the unlawful doings and the lying and the usury and the violence that occur therein. (IAth, TA) And it is said in another trad., **مُعَرَّكٌ** **الْمَايَا مَا بَيْنَ السَّتَيْنِ إِلَى السَّعِينِ** † [The space of the conflict of the decades of death is that between the ages of sixty and seventy]. (O, TA +)

مُعَرَّكٌ see **عَارِكٌ**.

مُعَرَّكَةٌ and **مُعَرَّكَةٌ** see **مُعَرَّكٌ**, in three places.

مُعَرَّكَةٌ A piece of rag with which a woman stuffs her vulva (O, K) when menstruating (O)

مُعَرَّكٌ [Much rubbed, or much rubbed and pressed. &c. see 1].

أَصْبَرُ مِنْ ذِي صَاعِطٍ مُعَرَّكٍ

[More patient than a camel, such as has a **صَاعِطٌ** much rubbed, or much rubbed and pressed] or, as some relate it, **عَرَكْرَكٌ**, meaning a camel strong and thick the **صَاعِطُ** is a tumour in the armpit of a camel, like a bag, straitening him: the saying is a proverb. (Meyd. [See also Freytag's Arab. Prov. i. 737—9.])

مَاءٌ مَعَرَّوْكٌ Water to which there is a pressing or crowding together [of camels]. (S, O, K) — **أَرْضٌ مَعَرَّوْكَةٌ** Land which the cattle (S, O, K) pasturing at their pleasure (S, O) have rubbed and pressed [with their feet] (**عَرَكْنَهَا**) so that it has become barren. (S, O, K.) — And **رَجُلٌ مَعَرَّوْكٌ** † A man pressed with petitions. (TA.)

مُعَرَّوْكٌ: } see **عَرِكٌ**; the former in two places.
مُعَارِكٌ: }

مُعْتَرَكٌ: see **مُعَرَّكٌ**, in two places.

عزم

1. **عَرَمَ**, aor. **عَرَمَ** and **عَرَمَ**, (S, Mgb, K,) inf. n. **عَرَامَةٌ** (S, K) and **عَرَامٌ** (S, + Mgb, K) and **عَرَمٌ**; (CK;) and **عَرَمَ**, aor. **عَرَمَ**, (Mgb, K,) inf. n. **عَرَمٌ**; (Mgb,) and **عَرَمَ**; (K;) [in which the inf ns. mentioned above follow this last form of the verb;] and so in a copy of the S in the place of **عَرَمَ**, with **يَعْرَمُ** only for the aor.; *He was, or became, evil in disposition, or ill-natured, and very perverse or cross or repugnant*; (S, Mgb, K, +) and *sharp*: (Mgb:) or *vehement, or strong*: (K:) said of a boy, or child. (S.) or of a man: and, said of a boy, or child, (or so [particularly] **عَرَمَ**, inf. n. **عَرَامَةٌ** and **عَرَامٌ**, TA,) *he behaved insolently and unthankfully, or ungratefully*; syn. **أَشْرَ**, or **مَرَحَ**, or **بَطَرَ**; [all of which signify the same;] or *he was, or became, bad, corrupt, or wicked*; **عَلَيْنَا** [to us]. (K, TA.) And accord. to IAg, **عَرَمَ**, aor. **عَرَمَ**, signifies *He was, or became, ignorant*; as also **عَرَمَ**, and **عَرِمَ**. (TA.) [See also **عَرَامٌ**, below.] — **عَرِمَ** said of a bone, [app. when burnt,] aor. **عَرِمَ**, (K, TA,)

inf. n. عَرَمٌ, accord. to the copies of the K, q, فَرَمٌ, but correctly فَرَمٌ [i. e. It exhaled its scent, smell, or odour]. (TA) — عَرَمٌ فَلَانًا (K, TA,) inf. n. عَرَامَةٌ (TA,) He treated such a one with illnature, and exceeding perverseness or crossness or repugnance (K, TA) — عَرَمَ الْعَطْمَ (S, K,) aor. 2 and 3, inf. n. عَرَمَ (S,) and 4 عَرَمَهُ (S, K;) are like عَرَقَهُ and تَعَرَّمَهُ (S;) [i. e.] both signify He stripped off the flesh from the bone [with his fore teeth, eating it]. (K.) — And in like manner, (S,) عَرَمَتِ الْإِبِلَ الشَّحَرَ The camels [cropped the trees, or] obtained [pasture] from the trees (S, K.) — And عَرَمَ أُمَّهُ (K, TA,) inf. n. عَرَمَ (TA,) He (a child) sucked the breast of his mother; (K, TA,) and so نَدَى أُمِّهِ 4 اعنرم (TA.)

2. نَعَرِمَ The act of mixing (K) One says, عَرَمَهُ He mixed it with it. (TK)

3. مُعَارَمَةٌ The contending in an altercation, disputing, or litigating, and occasioning فِتْنَةً (i. e. conflict, or discord, or the like,) with another; syn. مُحَاصِمَةٌ, and مُعَاتَمَةٌ. (TA)

4. اعرمه He brought upon him, meaning he induced him to do, a deed [of an evil nature] that he had not committed. (Ham p 707.)

5. تَعَرَّمِ الْعَطْمَ see 1, latter half

8. اِعْرَامُ الْفَنِ The being, or becoming, hard to be borne, severe, or distressing, said of فِتْنٍ [i. e. trials, or conflicts and factions, &c.] (TA) — اِعْتَرَمَتْ, said of a mare, She went at random, heedlessly, or in a headlong manner, not obeying guidance, and deviated from the right course. (Ham p. 277.) — And, said of a mother, She sought one who would suck her breast: or she sucked the milk from her own breasts and spirted it forth from her: a poet says,

لَا تَلْغِبَنَّ كَأَمِّ الْعَلَا

مِرْإًا تَحْدُ عَارِمًا 4 تَعَرِّمَ

[in my original تلغين; for which I have substituted what I think to be the right reading: i. e. Do not thou become reared like the mother of the boy if she find not a sucker of her breast, seeking for such: or] he means, if she finds not one who will suck her, she contrives, and milks her own breasts, and sometimes she sucks it [i. e. the milk] and spirts it forth from her mouth. accord. to IAAr, this is said to him who imposes upon himself the task of doing that which is no part of his business. or, accord. to Az, the meaning is, be not thou like him who censures, or satirizes, himself, when he finds not whom he may censure, or satirize. (TA.) — See also 1, last sentence.

عَرَمٌ Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat. (K.) And The remains of the cooking-pot: (K, TA:) or the dirt of the cooking-pot; as also عَرَامٌ. (TA.)

عَرَمٌ The quality, in anything, of being of two colours: a leopard has this quality: (Th, TA:)

or, as also 4 عَرْمَةٌ, blackness mixed with whiteness, in anything. or the quality of being speckled with blackness and whiteness, without largeness of every speckle. and a whiteness in the lip of the sheep or goat (K) or thus the latter word. (S, TA.) and likewise the quality of being speckled with black, in the ear thereof (TA) Also (i. e. عَرَمٌ) The quality, in a collection of small cattle, of consisting of sheep and goats. (S) — See also عَرْمَةٌ.

عَرَمٌ see عَارِمٌ, in two places. — Also A dam; syn. مَسَاةٌ (S, TA) [or rather dams, agreeably with what here follows] a pl. [or coll. gen. n.] (K) having no sing. [or n. un.] (S, K) or its sing. [or n. un.] is 4 عَرْمَةٌ (S, Msh, K,) which signifies, (Kr, K, TA,) as also 4 عَرْمَةٌ (Kr, TA,) a dam (مَسَاةٌ, Kr, or سَدٌ, K) that is raised across a valley, or torrent-bed (K) or عَرِمٌ signifies [dams such as are termed] أَحْسَاسٌ [pl. of حَسٌّ] constructed in valleys, or torrent-beds, (AHn, K, TA,) in the middle parts of these (AHn, TA) in each of which senses it is said to be used in the Kur xiv 15 (TA) or it there signifies a torrent of which the rush is not to be withstood (Msh) and a violent rain, (K, TA,) that is not to be endured thus, accord. to some, in the Kur. (TA.) and the male of the [species of rat called] حَرْدٌ (K, TA,) which is the حُلْدٌ, so, Az says, is there meant accord. to some: (TA) and, (K, TA,) as some say, in that instance, (TA,) it is the name of a certain valley (K, TA) in El-Yemen: so says Az. (TA.)

عَرْمَةٌ see عَرَمٌ — and see also عَرْمَةٌ — Also A helmet of iron. (TA)

عَرْمَةٌ A quantity of reaped corn or grain, collected together, (S, Msh, K,) trodden out, (S, K,) to be unnoned, (S,) not yet winnowed, (K,) or that is trodden out, then winnowed (Msh) said by some to be called only عَرْمَةٌ; but correctly عَرْمَةٌ, as is shown by its having for its pl. [or rather coll. gen. n.] 4 عَرَمٌ, as in an ex. cited by J [in the S]; حَلَقَةٌ and حَلَقٌ being anomalous (IB, TA.) and 4 عَرْمَةٌ, of which the pl. is عَرَمٌ, signifies the same; (Msh;) or عَرْمَةٌ signifies heaps of reaped wheat and of barley. (TA) — And A place in which sand is collected (S, K) pl. عَرِمَاتٌ (IB, TA.) — And it is said to signify عَرِمَةٌ [app. meaning A heap of dung such as is termed دِمَالٌ, q. v.] (TA.) — See also عَرِمٌ — Also Flesh-meat. (Fr, K, TA. omitted in the CK.) One says, إِنَّ جُرُورَكُمْ لَطَيَّبُ الْعَرِمَةِ Verily your slaughtered camel is savoury in respect of the meat. (Fr, TA.) — And The odour of cooked flesh-meat. (K.) — Also a pl. of عَارِمٌ [q. v.] (TA.)

عَرْمَةٌ see عَرِمٌ — [It is also said, by Golus, on the authority of Meyd, to signify A vineyard.]

عَرْمِي 4 عَرْمِي is a dial. var. of وَاللَّهِ (IAAr, K, TA,) as also عَرْمِي وَاللَّهِ, and عَرْمِي وَاللَّهِ: one says, عَرْمِي وَاللَّهِ لَأَفْعَلَنَّ كَذَا [Verily, or now surely, by God, I will indeed do such a thing]. (IAAr, TA.)

عَرَامٌ, [mentioned in the first sentence of this art. as an inf. n.,] (S, Mgh, Msh, K,) when used as [a simple subst.] denoting a quality of a boy, or child, (S, Mgh,) or of a man, (K,) signifies Evilness of disposition, or illnature, and exceeding perverseness or crossness or repugnance; (S, Msh, K,) and vehemence, and strength, (Mgh, TA,) and sharpness; (Msh;) and annoyance, or molestation (K) [and] the quality of quitting the right course, and exorbitance (Ham p 277) — Hence, in a trad. of 'Omar, metaphorically used as meaning Sharpness and strength of [the beverage termed] نَبِيد made of raisins (Mgh) — And Numerousness of an army, (S, K,) and sharpness, and vehemence, thereof (K) — Also Ignorance (Fi, TA) — And The عَرَقُ [app. meaning flesh-meat] of a bone and likewise [i. e. app. portions that are cropped by camels] of trees (S, K. [See عَرَقٌ, voce عَرَقٌ]) One says مِنْ 4 أَعْرَمٍ 4 كَلْبٍ عَلَى عَرَامٍ [More evil in disposition than a dog over a piece of flesh-meat of a bone]. (TA) Or, accord. to Az, العَرَامُ signifies, (TA,) or it signifies also, (K,) What falls off the bark of the [thorn-tree called] عَوْسَجٌ (K, TA) but others explain it in a general manner, saying that عَرَامٌ signifies the bark of the tree (TA) — See also عَرَمٌ.

عَرِمٌ A calamity, or misfortune. (K, TA) because of its hardness, or pressure. (TA.) — See also 4 أَعْرَمٌ, last two sentences.

عَرَامِي is [app. a rel. n. signifying Of, or relating to, ignorance; being] said by Fr to be from عَرَامٌ signifying "ignorance." (TA)

عَارِمٌ and 4 عَرِمٌ (S, Msh, K,) applied to a boy, or child, (S,) or to a man, (K,) Evil in disposition, or illnatured, and very perverse or cross or repugnant, (S, Msh, K,) and sharp. (Msh) or vehement, or strong (K) and, applied to a boy, or child, insolent and unthankful, or ungrateful. or bad, corrupt, or wicked. the former epithet, applied to a man, signifies also abominable, or evil: (TA:) and so its fem. pl. عَارِمَاتٌ (S, TA,) applied by a rā'iz as an epithet to creeping [ticks, or similar insects, such as are termed] أَنْبَارٌ [pl. of نَبْرٌ] (S:) and 4 عَرِمٌ is said (Msh, TA) by IAAr (TA) to signify ignorant (Msh, TA.) عَرْمَةٌ is pl. of عَارِمٌ, and is applied as an epithet to boys, like عَقَقَةٌ [pl. of عَاقٌ]. (TA) — [Hence,] لِسَانٌ عَارِمٌ A vehement tongue (TA. [See an ex. voce نَبِيٌّ]) — And بَوْمٌ عَارِمٌ A day vehemently cold. (TA.) or a day cold in the utmost degree. (K, TA) and in like manner لَيْلٌ عَارِمٌ [a night vehemently cold: &c.]: and [the pl. in this sense is عَرَمٌ.] اللَّيَالِي الْعَرْمُ signifies the vehemently-cold nights. (TA.) — Also [Sucking the breast; or] a sucker of the breast: so in a verse cited above: see 8. (TA.) — مَا 4 عَارِمٌ see expl. voce عَارِمٌ.

عَرِمٌ Hard, strong, or vehement; (K, TA;) applied to anything. (TA.) — And Numerous; applied to an army; (S, K, TA;) or, as some

say, to anything. (TA.) — And, applied to a man, *Having a strong degree of عَجَمَة* [i. e. impotence, or difficulty, in speech, or utterance; or barbarousness, or viciousness, therein; or in speaking Arabic]

أَعْرَمَ [More, and most, evil in disposition, or ill-natured, &c.] see an ex voce عَرَامٌ = Also [Having the quality termed عَرْمٌ and عَرْمَةٌ fem عَرْمَاءُ. and pl. عَرْمٌ: i. e.] having in it blackness and whiteness [&c.] (S, K, TA) the eggs of the sand-grouse are عَرْمٌ, (S, K, TA); they are meant by this word in a verse of Abou-Wejzeh Es-Saadee (TA) and عَرْمَاءُ is applied to a serpent; (S,) and means a serpent speckled with black and white, (K, TA,) pl. عَرْمٌ. (TA) And q. أَنْرَضَ (K, TA) and, some say, أَنْرَضَ. [the former meaning Speckled: and the latter, and sometimes the former also, leprous.] fem. عَرْمَاءُ. (TA.) Applied to a sheep or goat, *Having a whiteness in the lip.* fem as above. (K) [but] it occurs in a trad., applied to a ram, as meaning *white, with black specks.* (TA.) And Coloured (K, TA) with two colours. (TA) Hence عَرْمٌ + دَهْرٌ [Time, or fortune, of two sorts]. (TA) — [Hence also,] applied to a collection of small cattle, *Consisting of sheep and goats.* (S, K) — And *Uncircumcised* pl. عَرْمَانٌ, and pl. عَرَامِيْنٌ (K, TA,) which is mentioned by AA as an epithet applied to men, syn. with قُلْعَانٌ [a pl. of أَقْلَفٌ] (TA) — Also a sing. of عَرْمَانٌ signifying *Tillers, or cultivators, of land*, syn. أَكْرَةٌ, [in the CK أَكْرَةٌ (which is a sing.),] (Az, K, TA,) and so is عَرْمِيْرٌ, in the copies of the K, erroneously written عَرْمٌ [in some of them عَرْمٌ and in others عَرْمٌ] (TA.) — And أَعْرَمٌ and عَرْمِيْرٌ, the latter more agreeably with analogy, are likewise pls. of عَرْمَانٌ signifying *Places of seed-produce* (TA.)

عرمض

Q. 1. عَرْمَضٌ, inf. n. عَرْمَضَةٌ and عَرْمَاضٌ (Lh, O, K,) *It (water) became overspread with عَرْمَضٌ* [q. v.]; (Lh, O,) z. q. طَحَلَبَ. (K.)

عَرْمَضٌ (Lh, S, O, K) and عَرْمَاضٌ (IDrd, K, TA, written in the O عَرْمَاضٌ i. q. طَحَلَبَ; (S, O, K;) i. e. *The green substance that comes forth from the bottom of water, so as to overspread it;* (S, O, L;) also called تَوْرُ الْمَاءِ [O; in the L, and in one copy of the S, تَوْرُ الْمَاءِ, which is a mistake;] accord. to AZ; (S, O,) the green substance like خَطْبِيْتٌ [or marsh-mallow], which is upon water; (Lh,) a soft green substance, like loosened and separated wool, upon stale water; so says Lh, and he adds his opinion that it is vegetative: (TA:) n. un. with ة. (K.) — Also the former, (O, K,) and عَرْمَضٌ (El-Hejeree, K,) *A sort of trees, of those called عَصَاهُ* (Lh, O, K,) *having thorns like the beaks of birds; the hardest thereof in the wood:* (Lh, O:) or the former, (O, K,) as some assert, (AHn, O,) the small of the أَرَاكُ (AHn, O, K) and of the سِدْرُ

and of all trees that never become great. (K.) or small trees of those called سِدْرٌ, that do not become large nor tall, of which the thorns are like the beaks of birds; the hardest thereof in the wood, and the best for bows (IAar, O) or certain small trees or the small of the عَصَاهُ. or the small of all trees. n. un. with ة. (O)

عَرْمَضٌ. see the next preceding paragraph.

عَرْمَاضٌ inf. n. of 1 — and q. عَرْمَضٌ, q. v.

مَاءٌ مَعْرَمَضٌ [so in the TA, agreeably with the verb; but in my two copies of the S, مَعْرَمَضٌ,] *Water overspread, or becoming overspread, with عَرْمَضٌ.* (S, TA.)

عرن

1. عَرَنَ الْبَعِيرَ, aor. - (S, K) and -, (K,) inf. n. عَرْنٌ, (S, TA,) *He put the wooden thing called عَرْنٌ [q. v.] into the nose of the camel.* (S, K.) — And عَرْنٌ, like عَنِي, *He (a camel, TA) had a complaint of his nose arising from the عَرْنُ* [above mentioned]. (K.) — عَرَنَ الشَّيْءَ, (K,) [aor. 2,] inf. n. عَرْنٌ, (TA,) *He bound, or wound, a sinew upon the socket of the head of the arrow.* (K.) — And عَرْنٌ, (K,) aor. 2, (TK,) inf. n. مَرُونٌ, (TA,) is syn. with مَرَنٌ, (K,) inf. n. مَرُونٌ, (TA,) i. e. *He became accustomed, or habituated, as in the phrase عَرْنُ عَلَى الشَّيْءِ [he became accustomed, or habituated, to the thing] (TK) — عَرْنَتِ الدَّارُ, (so in copies of the K,) or عَرْنَتِ, (so accord to the TK,) inf. n. عَرْنٌ, *The house, or dwelling, or abode, was, or became, distant, or remote, (K, TA,) and in a quarter, or direction, that he who loved it did not desire.* (TA.) — عَرْنَتِ, (S, K,) aor. 2, inf. n. عَرْنٌ, (TA,) said of the hind leg of a horse, or similar beast, (S,) or said of such a beast itself, (TK, [and this is plainly indicated in the K,]) *It had the disease termed عَرْنٌ (S, K) and عَرْنَةٌ and عَرْنٌ.* (K.) — And عَرْنٌ, aor. -, inf. n. عَرْنٌ, is said of a camel as meaning *He had the disease termed عَرْنٌ* expl. below on the authority of ISk. (S.)*

[2. عَرَنَ الرُّمْحَ is app. said, as meaning *He nailed its head to the shaft of the spear:* see the pass. part. n., مَعْرَنٌ, below]

4. اَعْرَنَ *He (a man) continually ate what is termed عَرْنٌ, meaning cooked flesh-meat.* (IAar, K, TA.) — And *He had the shanks of his young weaned camels much cracked or chapped.* (K.) — And *He had the حَكَّةُ, [i. e. mange, or scab, or dry mange or scab], (K, TA,) or, as ISk says, purulent pustules (قَرَحٌ) that arise in the neck and occasion a scratching or scraping, (TA, [see عَرْنٌ,]) among his camels.* (K, TA.)

عَرْنٌ: see the next paragraph, latter half: — and see also عَرْنَةٌ, last sentence but one.

عَرْنٌ *A callousness in the hind leg of a horse or similar beast, above the pastern, in the hinder*

part thereof; and it is what is called شَقَاقٌ [q. v.]: and, as ISk says, *purulent pustules (قَرَحٌ) that arise in the neck of a camel, in consequence of which he scratches, or scrapes, himself, and sometimes he lies down against the stem of a tree and scratches, or scrapes, himself thereon, and its cure, he says, is the burning of fat upon him.* (S) and an eruption like pustules, or purulent pustules, in the necks of young weaned camels, in consequence of which they scratch, or scrape, themselves (IB, TA) or, as also عَرْنَةٌ and عَرْنٌ, a certain disease in the hinder part of the hind leg of a horse or similar beast, (K, TA,) like an abrasion in the skin, (TA,) causing the hair to fall off or a cracking, or chapping, (K, TA,) incident to horses, (TA,) in their fore legs and their hind legs or a callousness that arises in the pastern of a horse (K, TA) or similar beast, and in the place of its fetlock, in the hinder part, and a شَقَاقٌ [q. v.] that betides it from the lucking against a mountain or stone (TA.) — Also The foul smell, or foulness [of the hands] with the smell, of flesh-meat and its grease; syn. عَمَرٌ: (K.) so in the saying, أَحَدُ رَائِحَةِ عَرْنٍ يَدَيْكَ [I perceive the odour of the foulness of thy hands with the smell of flesh-meat and its grease]: (IAar, TA) or عَرْنٌ signifies the odour of flesh-meat that has عَرْمٌ [i. e. grease, or gravy]: and also z. q. عَرْمٌ [itself, q. v.]. (TA) And The odour of cooked flesh-meat; (Kr, K,) as also عَرْنٌ. (K) And A mark, or relic, [or soil,] of broth upon the hand of the eater. (El-Hejeree, TA.) And Cooked flesh-meat. (IAar, K) or, as some say, *flesh, or flesh-meat, in an absolute sense.* (TA.) — And Smoke. (K.) — Also A species of tree, with which one tans. (K.) Dioscorides asserts the عَرْنُ to be A plant having leaves resembling those of the small lentil, except that they are longer than they, and having a stem about a span tall, and a red flower, and a small root; growing in neglected, or uncultivated, places: a poultice of its leaves with olive-oil is sudorific; its bruised leaves applied as a poultice act as a discutient to wounds and inflamed pustules; and taken in a beverage, or sirup, they cure the dribbling of the urine. (Avicenna, i. e. Ibn-Seenà, book ii. p. 235.)

عَرْنٌ the masc. epithet applied to a horse, or similar beast, signifying *Having the disease termed عَرْنٌ* [q. v.]: (TA:) the fem. epithet having this meaning is عَرْنَةٌ; with which عَرُونٌ is syn. (K, TA) — Also One who keeps close to the يَاسِرٌ [or slaughterer, or superintendent of the slaughtering and of the division, of the camel for the game called المَيْسِرُ], in order that he may eat of the slaughtered camel. (K.)

عَرْنَةٌ: see عَرْنٌ, former half. — عَرْنَتَانِ signifies Two specks, or spots, above the eye of a dog. so in a trad. in which men are commanded to kill every dog that is entirely black having عَرْنَتَانِ. (TA.)

عَرْنَةٌ One who prostrates, or throws down, his antagonists much, or often; with whom one cannot cope: (S, K, TA: [in the CK, الصَّرِيحُ is

erroneously put for **الصَّرِيحُ** accord. to IB, as signifying **صَرِيحٌ**, it is used in commendation. Fr says that when a man is *one who prostrates, or throws down, his antagonists much, or often, abominable, wicked, or crafty, [with whom one cannot cope,]* it is said that he is **عَرْنَةٌ لَا يَطَاقُ** (TA.) — Also A man *coarse, rough, or rude, and niggardly.* (TA.) — And One who serves house, or tents. (TA.) = Also The roots of the **عَرْنَس**, (AA, S, TA, in the K, erroneously, of the **عَرْنَس**, TA.) which is a plant used for tanning. (S in art. **عَرْنَس**.) — And The wood of the **طَمَخ**, (S, K,) a species of tree, (S, TA,) having the form of the **ذَنْبٌ** [or plane-tree], (TA,) with which skins for water or milk are tanned, (S, K,) and from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried accord. to ISk, [but the same is also said of the **عَرْنَس**] it is a species of tree resembling the **عَوْسَح** [or box-thorn], except that it is bigger than it, full and luxuriant in the branch, and not having tall stems. (TA.) or it is called **عَرْنٌ**, [which is a coll. gen. n.,] and **عَرْنَةٌ** is the n. un. (AA, T in art. **طَمَخ**.) And [it is also expl. as signifying] The piece of wood of the beaters and washers and whiteners of clothes upon which the beating is performed with that which is called the **مِجْنَةُ**. (IKh, TA.)

عَرْنَيْنِ The first part or portion of anything. (S, Msh, K.) — And hence, (Msh,) [particularly,] the first [or upper] part [i. e. the bridge] of the nose, beneath the place where the eyebrows come together; the place of what is termed **الشَّمْرُ**: (S, Msh, TA.) or the head of the nose. (TA.) or the hard part of the bone of the nose (K.) or it signifies, (K,) or is sometimes applied to, (Msh,) the nose, (Msh, K,) altogether. (K.) pl. **عَرْنَيْنِ**. (TA.) One says, **هُمُ شَمْرُ الْعَرْنَيْنِ** [They are high in respect of the noses, or of the bridges thereof; often meaning † they are haughty, or disdainful]. (S, Msh.) And one of the learned has used it metaphorically, saying,

وَأَصْبَحَ الدَّهْرُ ذُو الْعَرْنَيْنِ قَدْ جُدِعَا

[lit. And nosed fortune became mutilated in the nose; by nosed being app. meant † haughty, or disdainful; and by mutilated in the nose, † marred, or abased] (TA.) Hence also, **عَرْنَيْنِ السَّحَابِ** The first of the rains of the clouds. (TA.) — And † A noble chief: (K, TA.) **عَرْنَيْنِ** signifies † the chiefs, (S, TA,) and nobles, (TA,) of a people, or party, (S,) or of the people, or of men. (TA.)

عَرْنٌ A piece of wood, or stick, which is inserted in the partition between the nostrils of a camel (S, K) of the species called **بُخْتِي**. (S. [See also **خَشَاشٌ**].) — And (hence, as being likened thereto, TA) The wooden thing [app. meaning the pin, or axis,] of the sheave of a pulley, (S, K, TA,) by which the **خُطَاف** [or iron thing in which is the pin whereon the sheave turns]

is made firm. (S, TA.) pl. **أَعْرِنَةٌ**. (TA.) — And A nail, (S, K, TA,) accord to El-Hejerce, that conjoins the spear-head and the shaft. (TA.) And A horn. (K.) = Also Trees occupying an extended, or oblong, tract. (TA.) — And Roads in this sense a pl. having no singular. (TA.) = See also **عَرِينٌ**. = And see **عَرْنٌ**, former half = Also Distance, or remoteness, (S, K,) of a house, or dwelling, or abode. (S.) — And [hence,] **دَارُ عَرْنٍ** (TA) and **دَارُ عَارِنَةٍ** (S) A distant, or remote, house or dwelling or abode, (S, TA,) and **دِيَارُ عَرْنٍ** and **دِيَارُ عَارِنَةٍ** distant, or remote, houses &c, (K, TA,) **عَرْنٌ** being an inf. n. used as an epithet [and therefore applicable to a pl. and to a fem. as well as a masc. sing.] ISd says, it is not in my opinion a pl., as the lexicologists hold it to be. (TA.) = Also Fight, or conflict. (K.)

عَرُونٌ: see **عَرْنٌ**.

عَرِينٌ A collection of trees, (S, Msh, K, TA,) tangled, or luxuriant, or abundant and dense, a thicket, wood, or forest (TA.) this is the primary signification; (S, Msh, TA,) whether there be in it a lion or not. (TA.) And [particularly] A collection of thorn-trees, (K, TA,) and of such as are called **عَصَاهُ**; whether there be a lion therein or not. (TA.) — And [hence,] as also **عَرِينَةٌ**, The covert, or place of resort, of the lion, (S, Msh, K,) and of the hyena, as also **عَرَانٌ**, and of the wolf, and of the serpent. and the former signifies also the burrow of the [lizard called] **صَبَبٌ** pl. **عَرُونٌ**. (K, TA.) — And (hence, TA) **عَرِينٌ** signifies also † An open, or a wide, space, in front, or extending from the sides, of a house, [in this case meaning a yard,] and of a town, as, for instance, in this latter case, of Mekkeh, occurring in this sense in a trad., likened to the place of resort of the lion, because of its resistibility. (TA.) — And (hence also, TA) † Eminence, or nobility; and might, strength, or resistibility. (K, TA.) = Also Such as is dry and broken of the [trees called] **عَصَاهُ**. (K.) = And **فَلَسْ**: (S, K.) so it is said to signify. (S.) — And The prey of the lion, or the like. (K.) = And The cry of the [dove called] **فَاجِتَةٌ**: (K, TA.) so in the T in art. **عَرْهَل**. (TA.)

عَرِينَةٌ: see the next preceding paragraph.

عَرَانِيَّةٌ The crests, or upper parts, of waves, rising high; as in the phrase, **مَاءٌ ذُو عَرَانِيَّةٍ**, (S, TA,) meaning water having many and high waves or billows or surges; (TA;) used by Adeel Ibn-Zeyd in describing the flood of Noah: (S.) or the middle, and main body, or deepest part, of the sea. and the flow, or extending, of a torrent. (K.)

عَرَانٌ A seller of the wood called **عَرْنَةٌ**. (TA.)

عَارِنٌ: see its fem., with ة, voce **عَرَانٌ** last sentence but one, in two places = **العَارِنُ** The lion: (K.) [app. a possessive epithet, meaning ذُو] **العَرِينِ**: but he is said to be thus called] because of his abominable nature, and his strength. (TA.)

مَعْرَنٌ A spear having its head nailed [to the shaft] with the nail called **عَرَانٌ**. (S, K.) = See also the following paragraph.

مَعْرُونٌ A camel having the wooden thing called **عَرَانٌ** [q. v.] put into his nose. (TA.) = Also, applied to a **سِقَاءٌ** [or skin for water or milk], Tanned with the wood called **عَرْنَةٌ**, (S, K, TA;) and so **مَعْرُونٌ**. (TA.) And, so applied, Tanned with the tree called **عَرْنٌ**. (TA.)

عرو

1. **عَرَاهُ**, (S, Mgh, Msh, K,) aor **يَعْرُوهُ**, (S, Msh, K,) inf. n. **عَرَوُ**, (S, Msh;) and **اعْرَاهُ**; (Msh, K,) He came to him, (S, Mgh, K,) syn. **أَتَاهُ**, (S, Mgh,) and **أَتَرِيهِ**, (S,) or **عَسِيَهُ**, (K,) or he repaired to him, syn. **قَصَدَهُ**, (Msh,) seeking (S, Mgh, K) his beneficence, or bounty, (Mgh, K,) or for the purpose of seeking his gift, or aid. (Msh) or both signify [simply] he, or it, came to him, syn. **حَاضَهُ** (Ham pp. 24 and 109) or **عَرَوْتُهُ**, also, signifies [simply] I came to him; syn. **عَسِيَهُ**; and so **عَرْتُهُ**: (K in art. **عَرَى**) and one says, **عَرَوْتُ سَدِيدَةً** and **عَرَى الرَّجُلَ عَرِيَةً سَدِيدَةً** [app. He came to the man, or upon him, with a vehement coming; for it seems that **الرَّجُلُ** is meant, and that **عَرِيَةً** and **عَرَوْتُ** are inf. ns. of un.] (TA, immediately after what here next precedes) and **عَرَا**, aor **يَعْرُوهُ**, also signifies [simply] he sought [&c]: and hence the saying of Lebeed in a verse cited in art. **تَار** [q. v., conj 8]. (S, TA.) the pass. part. n. is **مَعْرُوءٌ**. (S, Msh.) One says also, **فَلَانٌ تَعْرُوهُ الْأَصْيَافُ** and **نَعْرِيهِ** i. e. Such a one, guests come to him; syn. **تَعَسَاهُ**. (S, TA.) And **اعْرَابِي** and **عَرَانِي** This affair, or event, came upon me; syn. **عَسِيَنِي**. (S.) And **عَرَاهُ الْأَمْرُ**, (Msh, TA,) aor **يَعْرُوهُ**, The affair, or event, came upon him (**عَسِيَهُ**), (TA,) and befell him, (Msh, TA;) as also **اعْتَرَاهُ**. (Msh.) And **اعْتَرَاهُ** and **اعْتَرَاهُ** The hard, or difficult, affair, or event, befell him. (Mgh.) And **عَرَاهُ** signifies the same. (Ksh in xlviii. 25.) [And in like manner **اعْتَرَاهُ** said of a malady, and of diabolical possession, &c., It befell, or betided, him; attached him; or occurred, or was incident or incidental, to him] And **عَرَاهُ الْبُرْدُ** The cold smote him. (TA.) = See also 2. = **عَرَى** He (a man, S) was, or became, affected with what is termed the **عَرَوَاءُ** [q. v.] of fever. (S, K, TA.) and El-Farabee has mentioned, in the “Deewán el-Adab,” among verbs of the class of **فَعَّلَ**, aor. **يَفْعَلُ** from **العَرَوَاءُ**. (Har p. 406:) ISd says that the verb mostly used is the former, and its part. n. is **مَعْرُوءٌ**: but some say that the verb [i. e. **عَرِيَتُ**, imperfectly written in my copy of the TA, but cleared from doubt by its being there added that the part. n. is **مَعْرُوءٌ**] is said of a fever, as meaning it came with a shivering,

or trembling (TA.) — Also, *He* (a man) *was*, or *became*, *affected with the tremour of fear*. (TA.) — One says also, *عَرِيَ إِلَى الشَّيْءِ*, meaning † *He felt a want of the thing* (إِسْتَوْحَشَ إِلَيْهِ) *after having sold it*. (K, TA.) And *عَرِيَتْ إِلَى* † *My soul followed* [most vehemently, or *I felt a most vehement yearning towards*,] *property that belonged to me after having sold it*. (TA.) And *عَرِيَ هَوَاهُ إِلَى* † *He yearned towards, or longed for, such a thing*. (TA.)

2. *عَرِيَ الْقَبِيصَ* *He put button-loops* (عَرَّى [pl. of عُرُوَّة] *to the shirt*; as also *أَعْرَاهُ*. (TA.) — And *عَرِيَ الْبَرَادَةَ*, thus, with teshdeed, in copies of the K, agreeably with the Tekmilch, or *عَرِيَ* [or *عَرَا*], without teshdeed, as in the M, (TA.) *He put a loop-shaped handle* (عُرُوَّة) *to the مزادة* [or *leathern water-bag*]. (K, TA.)

4. *أَعْرَاهُ نَحْلَةً* (S, K) *He assigned to him* (i. e. a man in need, S) *a palm-tree as an عَرِيَّة* [q. v., accord. to some, belonging to art. *عَرِيَ*, (S, Mshb.) *for him to eat its fruit* (Mshb.) [i. e.] *he gave to him the fruit of a palm-tree during a year*. (S, and K in art. *عَرِيَ*.) — *أَعْرَاهُ صَدِيقَهُ* *His friend went, or removed, far away from him, and did not aid him* (S) *And أَغْرَوْا صَاحِبَهُمْ* *They left their companion* (K, TA) *in his place; and went away from him*. (TA.) [But these two significations seem rather to belong to art. *عَرِيَ*] — See also 2. — *أَعْرَى*, intrins, *He* (a man) *was*, or *became*, *fevered, or affected with fever*. (TA. [From عُرُوَّة.]) — *And أَغْرَيْنَا* *We were, or became, affected by a cold night* [such as is termed *عَرِيَّة*]: or *we came to experience the cold of evening* (TA.) One says, *أَهْلَكَ فَقَدْ أَغْرَيْتَ* i. e. [Betake thyself to thy family, for thou hast reached the time when] *the sun has set and the evening has become cold*. (S.)

8 *أَعْرَاهُ* see 1, in six places — Also i. q. *قَصَدَ عَرَاهُ* i. e. *نَاحِيَتَهُ* [app. as meaning *He repaired to his region, or quarter, or his vicinage*]. (TA.) — And i. q. *خَلَعَهُ* [He, or it, rendered him possessed, or insane; or unsound in his intellect, or in a limb or member]. (TA.)

10 *اسْتَعْرَى النَّاسُ* *The people ate the fresh ripe dates* (S, K, the latter in art. *عَرِيَ*) *فِي كُلِّ وَجْهِ* [in every direction]. from *الْعَرِيَّة*. (S.)

عَرَا (T, S, K, TA,) mentioned in the K in art. *عَرِيَ*, but accord. to Az, thus written with l, as belonging to the present art., (TA,) i. q. *نَاحِيَّة* [as meaning *A region, or quarter; or a vicinage*]; (K in art. *عَرِيَ*;) and so *عُرُوَّة* (K in art. *عَرِيَ*;) of which the pl. is *أَعْرَاءُ*; (TA;) and *جَنَابٌ* [which likewise signifies *a vicinage*; and *a place of alighting or abode*; &c.; and also has the two meanings here following]; as also *عَرَاة*; (K in art. *عَرِيَ*;) this last and *عَرَا* both signify *a yard*, syn. *فِنَاءٌ*; (S;) and *a court*, syn.

سَاحَةٌ, (T, S,) as also *عُرُوَّة*. (T, TA.) One says, *نَزَلَ فِي عَرَاهُ* [or *بِعَرَاهُ* and *بِحَرَاهُ* (S in art. [حَرَى]) meaning *نَاحِيَتِهِ* [i. e. *He alighted, or descended and abode, in his region, or quarter, or his vicinage*]. (TA.) or *نَزَلَ بِعَرَاهُ* and *عُرُوَّتِهِ* i. e. [he alighted, &c.,] *in his court*. (Az, TA.)

عُرُوَّة see *عُرُوَّة*.

عُرُوَّة see *عَرَا* — and see also *عُرُوَّة*. — Also One who is not disquieted, or rendered anxious, or grieved, by an affair (K) [or *أَنَا عُرُوَّةٌ مِنْهُ* (جَلُو) means *I am free, or free in mind*, (S) but it is held by ISd to belong to art. *عَرِيَ* (TA) the pl. is *أَعْرَاءُ*; (K, TA,) which is said in the Tekmilch to signify persons who are not disquieted, or rendered anxious, or grieved, by that which disquiets, &c., their companions (TA.) — And *A company of men* [pl. as above] one says, *بِهَا أَعْرَاءُ مِنَ النَّاسِ* [In it are companies of men]. (TA.)

عَرَاة see *عَرَا* — Also *Vehemence, or intemperance, of cold* (S, K, mentioned in the latter in art. *عَرِيَ*) originally *عُرُوَّة*. (TA.)

عُرُوَّة see *عَرَا*, in two places.

عُرُوَّة primarily signifies *A thing by means of which another thing is rendered fast, or firm, and upon which reliance is placed* (TA:) or it is metaphorically applied in this sense, from the same word as signifying an appertenance of a shirt, and of a mug, and of a leathern bucket. (Mgh, Mshb.) — The *عُرُوَّة* of a shirt, (S, M, Mshb,) or of a garment, (K,) is well known; (S, Mshb;) i. e. [A button-loop, or loop into which a button is inserted and by means of which it is rendered fast;] the thing into which the *رَزٌّ* [or button] thereof enters, (M, TA,) the sister of the *رَزٌّ* thereof; (K,) as also *عَرِيَ*, accord. to the copies of the K, or *عَرِيٌّ*, accord. to some of them; and with kesr; but correctly with damm and with the r, quiescent [i. e. *عُرُوَّة*] as in the Tekmilch; and also with kesr [i. e. *عُرُوَّة*]; as though these two were pls. [or rather coll. gen. ns.] of *عُرُوَّة* [i. e. *عُرُوَّة* and *عُرُوَّة*] (TA.) the pl. is *عَرِيٌّ*: (Mshb) *عَرَاوِي* [i. e. *عَرَاوِي*] as pl. of *عُرُوَّة* is vulgar (TA.) — [The pl.] *عَرِيٌّ* also signifies [in like manner] *Certain* [well-known] *appertenances* [i. e. loops] of loads, or burdens, and of the camels that bear saddles or burdens: whence the trad. *لَا تُسَدِّ الْعَرِيَّ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ* [The loops of loads shall not be made fast for the purpose of journeying save to three mosques; that of Mekkeh, that of El-Medeeneh, and that of El-Akṣà at Jerusalem. see also similar trads. in art. *عَمِلَ* (first paragraph, sec. col.) and in art. *عَمِلَ* (conj. 4)]. (TA.) — The *عُرُوَّة* of the leathern bucket is likewise well known, (TA,) and so is that of the mug: (S, TA:) each is *The* [loop-shaped] *handle*: (K, TA) [so too is that of the leathern water-bag: (see 2:)] that of the mug is [also called] its *أُذُن*. (Mshb.) — The *عُرُوَّة* of the

فَرْج [or vulva of a woman] is *The flesh of its exterior*, (K, TA,) or *an external flesh*, (so in some copies of the K,) *which is, or becomes, thin, and turns to the right and left, with* [or *at*] *the lower part of the بَطْنُ* [here meaning the clitoris], (K, TA,) each of what are termed *عُرُوتَانِ* [i. e. the nymphæ]. (TA.) — And *عُرُوَّة* signifies also *A collection of* [the trees called] *عَصَاهُ* and of [those called] *حَمِصٌ* that are depastured in the case of drought (K) or especially a collection of *عَصَاهُ* upon which men pasture [their beasts or cattle] when they experience drought or such as remain of *عَصَاهُ* and of *حَمِصٌ* and are depastured in the case of drought, and it is not applied to any trees but these, unless to any trees that have remained in the *صَيْفُ* [here app. meaning spring, having survived the winter] (TA) also *tangled, or luxuriant, or abundant and dense, trees, among which the camels pass the winter, and whereof they eat* (K) and (as some say, TA) *trees of which the leaves fall not in the winter*, (K, TA,) such as the *أَرَاكُ* and the *سِدْرُ* (TA) or trees that remain incessantly in the earth, not going (S) or such as suffice the camels, or cattle, throughout the year. (TA.) or shrubs of which the lower portions remain in the earth, such as the *عَرْجُج* and the *نَصِيٌّ* and the several kinds of *حُلَّة* and *حَمِصٌ*; so that when men experience drought, the cattle gain the means of subsistence, thus accord. to Az or pasture that remains after the [other] herbage has dried up, because the cattle cling thereto, or eat thereof in the winter, (تَتَعَلَّقُ بِهَا,) and are preserved thereby; wherefore they are also called *عَلَقَةٌ* (Mgh: [but for *عَلَقَةٌ* in my copy of that work, I have substituted *عَلَقَةٌ* being evidently the right word]) [see also *عُقْدَةٌ*, in the last quarter of the paragraph, in two places:] the pl. is *عَرِيٌّ*. (S, TA.) — Also The environs of a town [where people pasture their cattle]. (K, TA.) One says, *رَعَيْنَا عُرُوَّةَ مَكَّةَ* i. e. [We pastured our cattle] *in the environs of Mekkeh*. (TA.) — And the pl., *عَرِيٌّ*, signifies † *A company, or party, of men by whom one benefits, or profits; as being likened to the trees* [so called] that remain [throughout the winter]. (TA:) or a company, or party, of men is likened to the trees thus called. (S) — And the sing., † *Such as is held in high estimation, or in much request, of camels, or cattle, or other property; as an excellent horse*; (K, TA;) and the like. (TA.) — *عُرُوَّةُ الصَّعَالِيكِ* means † *The stay, or support, of the صَعَالِيكِ* [i. e. poor, or needy] and [hence] is the name [or a surname] of a well-known man. (TA. [See *صُعْلُوكُ*]) — *العُرُوَّةُ الْوُثْقَى* signifies *The firmest thing upon which one lays hold*. (Bd in xxxi 21: [see also ii. 257, where the same phrase occurs]) and is [said to be] the saying “There is no deity but God.” from *العُرُوَّةُ* [in the first of the senses assigned to it above, as is indicated in the Mshb in relation to a similar phrase here following; or] as signifying “the trees that have a lower portion remaining in the earth, as the *نَصِيٌّ* and the *عَرْجُج* &c.” as expl.

above. (TA.) And أَوْتَقَى عُرَى [The firmest of things upon which one lays hold], occurring in a saying of the Prophet, is expl. as being [religious] belief, or faith. (Msb.) — And العُرْوَةُ is a name of The lion. (S, Mgh, K.)

عُرْوَةٌ A tremour, or shivering: (Mz, 40th نوع) or the access of a fever, on the occasion of the first tremour, or shivering, thereof. (S, K.) — [And accord to Freytag, it occurs in the Decwân of the Hudhalees as meaning The coming of a hero, and the tremour thence arising in others — And A feeling of yearning, or longing] see 1, last sentence but one. — And The low voice (syn. جَسَّ) of the lion. (K.) — And The interval from the sun's becoming yellow to the night, when cold wind springs up, (M, K, TA,) i. e., the north, or northerly, wind. (TA.)

عُرَى an epithet applied to a palm-tree such as is termed عُرِيَّة [q. v.] one says عُرَى عُرِيَّة (S, Msb,) the latter word without ة, like as one says امْرَأَةٌ قَتِيلٌ. (Msb.) — And رِيحٌ عُرِيَّة (S, K) and عُرَى (K) A cold wind. (S, K. mentioned in the K in this art. and also in art. عَرَى) And one says also, إِنَّ عَشِيَّتَنَا هَذِهِ لَعُرِيَّةٌ [Verily this our evening is cold]. (El-Kilâbee, S.) And عُرِيَّةٌ لَّيْلَةٌ A cold night. (TA.)

عُرِيَّة [as a subst.] A palm-tree which its owner assigns to another, (S, Mgh, Msb, K,*) who is in need, (S, Mgh,) for him to eat its fruit (S, Mgh, Msb, K*) during a year (S, Mgh, K:) and of which what was upon it has been eaten. (K) so some say • or that does not retain its fruit, thus becoming scattered from it • (TA) and one that has been excluded from the bargaining on the occasion of the selling of palm-trees • (K.) so some say: (TA.) the pl. is عُرَايَا (S, Mgh, Msb) it is said that on the occasion of the prohibition of المُرَابَاة, which is the selling of the fruit upon the heads of palm-trees for dried dates, license was conceded in respect of the عُرَايَا, because a needy man, attaining to the season of fresh ripe dates, and having no money with which to buy them for his household, nor any palm-trees to feed them therefrom, but having some dried dates remaining of his food, would come to the owner of palm-trees, and say to him, "Sell to me the fruit of a palm-tree," or "of two palm-trees," and would give him those remaining dried dates for that fruit: therefore license was conceded in respect of that fruit when less than five أَوْسُقُ [pl. of pauc. of وَسْقٌ, q. v.] (Nh, TA) [and the like is said, but much less fully, in the Mgh; and somewhat thereof in the S:] the word is of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ, because the person to whom it is assigned repairs to it (S, Nh, Mgh, Msb, TA) to gather its fruit: (Mgh:) or the tree is so called because it is freed from prohibition, (Nh, Mgh, TA,) from عُرَى, aor. يَعْرَى, (Nh, TA,) in which case the word is of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ; or because it is as though it were divested of its fruit: (Mgh:)

the ة is affixed because the word is reckoned among substs., like نَظِيحَةٌ and أَكِيْلَةٌ. (S, Msb.) [It is mentioned in the K in art. عَرَى. See also عَرَى, above.] — Also مَكْتَلٌ [or kind of basket, made of palm-leaves, in which dates &c. are carried]. (K and TA in art. عَرَى. [In the CK, المَكْتَلُ is erroneously put for المَكْتَلُ.])

[عُرَاوَةٌ, expl. by Freytag as signifying "oleis species" &c., is a manifest mistake for عُرَارَةٌ, n. un. of عُرَارٌ, q. v.]

عَارِ act part n. of عَرَاهُ in the first [and in others also] of the senses assigned to it above. (Msb.) En-Nâbighah says,

أَتَيْتُكَ عَارِيًّا حَلَقًا تِيَابِي

عَلَى حَوْفٍ يَظُنُّ بِي الطُّونُ

meaning I came to thee, or have come to thee, as a guest [or seeking thy beneficence, with my clothes old and worn out, in fear, various thoughts being thought of me] (S, one of my copies of which has يَظُنُّ instead of يَظُنُّ.)

أَعْرُوَانُ (so in copies of the K and accord. to the TA, in the CK) A certain plant: (K, TA) or one of which the leaves fall not in the winter. (CK.)

مُعَرَّى An epithet applied to a فَرَجٌ as meaning Having what is termed عُرْوَةٌ [q. v.] (K, TA) or what are termed عُرَوَاتَانِ. (TA.)

مَعْرُؤٌ pass part. n. of عَرَا, q. v. (S, Msb.) — And part. n. of عُرَى, q. v. (ISd, TA.)

عري

1. مِنْ تِيَابِي (S, MA, Mgh, Msb, K) عَرَى (S, MA, Mgh, Msb,) aor. يَعْرَى, (S, Msb,) inf n. عُرَى (Mgh, Msb, K, and so in some copies of the S, accord. to other copies of which it is عُرَى, and also with kesr to the ع, as stated in the TA, [العُرَى commencing the art. in the CK is a mistake for العُرَى,]) and عُرِيَّة (Msb, K,) He (a man, Msb, TA) was, or became, naked, nude, bare, or without clothing; (K, TA;) or bare of his clothes: (MA.) and يَعْرَى signifies the same: (MA, K.) [or rather] the latter is quasi-pass. of عَرَاهُ [and therefore is more correctly rendered he was made naked, &c.; or made bare of his clothes, or denuded thereof, or divested; or he made himself naked, &c.; or denuded himself of his clothes]. (S.) [And sometimes it means He was, or became, bare of clothing, or of his clothes, except one, or more, of his inner garments • and in like manner, يَعْرَى, he was made, or he made himself, bare of clothing, or of his clothes, except one, or more, of his inner garments.] — And [hence] one says also, عَرَى الْبَدَنُ مِنَ اللَّحْمِ [The body was, or became, bare of flesh, or lean]. (TA.) — And عَرَى مِنَ الْعَيْبِ, aor. as above, + He, or it, was, or became, free from fault,

defect, or blemish: part. n. عَرٍ [if not a mis-transcription for عَار]. (Msb.) And عَرَى مِنْ + He was, or became, free from the affair + الأمر + He was not, or does not become, free from this affair and hence, لَا عَرَى مِنْ هَذَا الْأَمْرِ + He is not, or does not become, free from this affair and hence, لَا عَرَى مِنَ الْمَوْتِ أَحَدٌ + [No one will be exempt from death]. (TA.) — عَرَيْتُهُ I came to him; syn. عَرَيْتُهُ, like عُرْوَتُهُ [q. v.]. (K)

2 see 4 — [Hence,] one says also, عَرَاهُ مِنْ + He freed him from the affair. (TA) — And عَرَيْتُهُ + I left it; or let it alone, i. e., anything. (TA.)

3. نَحْنُ نَعَارِي We ride the horses not saddled (K, TA) [See also 12.]

4. مِنْ تِيَابِي (S, MA, Msb, K) عَرَاهُ (S, MA, Msb, K) or مِنَ التِّيَابِ (MA,) or مِنَ التَّوْبِ and التَّوْبِ; (K,) and عَرَاهُ (S, MA, Msb, K,) inf. n. تَعْرِيَّةٌ; (S, K,) He denuded him, made him bare, or divested him, (S, MA, Msb, K,) of his clothes, (Msb,) or of the clothes, (MA,) or of the garment. (K.) — And عَرَاهُ signifies also He plucked out the hair of his (a horse's) tail; like أَعَارَهُ. mentioned by IKtt and others (TA in art. عَرَى) — See also three other significations (two of which seem to belong to this art.) in art. عَرَى. — عَرَى as intrans. He (a man, TA) journeyed in [a bare and wide tract, or] what is termed عَرَاءٌ [q. v.]. and he remained, stayed, dwelt, or abode, therein. (K, TA) And He remained, stayed, dwelt, or abode, in the lateral, or adjacent, part or tract (بِالسَّاحَةِ). (TA.) And أَعْرَيْتُ signifies also أَجَسَّ [app as meaning I was, or became, distant, remote, far off, or aloof; or I went, or removed, or retired, or withdrew myself, to a distance, or far away; though I do not know أَجَسَّ used otherwise than as trans.], as also أَعْرَيْتُ, and أَعْرَيْتُ: mentioned by Sgh. (TA.)

5: see the first paragraph, in two places.

8: see 4, last sentence

10: see 4, last sentence. — and see 10 in art. عَرَى.

12. اَعْرَوَى الْفَرَسَ (S, K,) or الدَّابَّةَ (Mgh, Msb,) He rode the horse, or the beast, without a saddle, (S, Mgh, Msb, K, and Ham p. 42,) and having nothing beneath him: (Ham.) the verb being of the measure اَفْعُوْعَلْ (S, TA,) a measure of which there is no other trans. v. except اَحْلَوْتُ. (TA.) — Hence the usage of the verb in the saying of Taabbata-Sharîh,

يَظُلُّ بِمَوْمَاءٍ وَيَمْسِي بِغَيْرِهَا

جَحِيشًا وَيَعْرَوِي ظُهُورَ الْمَهَالِكِ

+ He passes the day in a waterless desert, and enters upon the evening in another than it, alone, and he ventures upon [the surfaces of] the places of perdition without anything to protect him from them. (Ham ubi suprâ.) [See also an ex. of the

act. part. n. in a verse cited in the second paragraph of art. دوم. — And **اعرورى السراب الآكام** means **ركبها** [i. e. + *The mirage surmounted the hills, or mounds*]. (TA.) — And **اعرورى أمرا** **فبيحا** + *He ventured upon, or did, an evil, or a foul, thing*; (S, K; +) syn. **ركبه**, (S,) or **أتاه**, (K,) or both. (TA.) — And **اعرورى** signifies also + *He journeyed by himself, alone, in the earth, or land*. (K.)

عري *A hard and elevated, or an elevated and plain, part, or tract, of the earth, that is apparent, or open* pl. **أعراة**. (TA.) [**عراة**, also, (q. v.), has a similar meaning, and the same pl.] — And **حائط** [A wall, or a wall of enclosure; or one that surrounds a garden or a garden, in general, or a garden of palm-trees, surrounded by a wall]. (TA.) — See also **عرا** in art. عرو: and in the same paragraph see its syn. **عراة**.

عري see 1, last quarter.

عري *A horse not having a saddle upon him*; (S, Msh, K,) and so **معروى** and **معروى**. (TA:) or not having upon him a saddle nor a saddle-cloth, or housing; as also **معروى**; but **معروى** signifies *riding without a saddle and without a saddle-cloth, or housing* (Mgh) or **عري** [as also **معروى**] signifies *not having upon him a saddle nor any furniture*. (TA.) **عريان** is not applied as an epithet to a horse, nor is **عري** to a man: (Mgh, Msh, TA.) the latter is an inf. n. used as an epithet, and then made a subst, having a pl., (Msh, TA,) which is **أعراة**. (S, Mgh, Msh, TA.)

المعري, **العري**, and **حارية حسنة العري**, and **المعراة**, (K, TA,) or, as in the M, **المعري**, and **المعراة**, and in like manner in the A, **المعري** and **العري** being [there] said to be like **المعرد** and **الجردة** in measure and in meaning, (TA,) signify **حسنة المعرد**, (K, TA,) i. e. [A girl, or young woman, beautiful in respect of what is unclad of her person; or] *beautiful when she is unclad*: (TA. [see also **جردة**: the CK, for **المعرد** and **المعري** and **المعراة** أي **المعرد** and **المعري** (of which the sing. is **معري**, TA) signifies *the hands or arms, and the feet or legs, and the face*, (S, K, TA,) as being *the parts that are seen*, (K, TA,) of a woman. (S, TA:) so in the saying, **هذه معاري هذه المرأة** [*How beautiful are the hands or arms, &c., of this woman!*]: (S, TA:) or, as some say, *the parts where the bones appear [as distinct] from the flesh*: or, some say, *what are necessarily made to appear*, of a woman: and, some say, *the عورة* [or *puenda* of a woman]: and the **فرج** [or *vulva*]. (TA.)

العري: see the next preceding paragraph.

عريان and **عار** *Naked, nude, bare, or without clothing*; (S, MA, Mgh, Msh, K, TA;) ap-

plied to a man. (Msh, TA) fem. **عريانة** (S, MA, Mgh, &c.) and **عارية** (MA, Mgh, Msh, &c.) applied to a woman. (S, Msh) the pl. of **عريان** is **عريانون**; (K,) and the pl. of **عار** is **عاريات** (Msh, K,) and that of **عارية** is **عراة**. (Msh.) [Also, sometimes, *Bare of clothing, or of his clothes, except one, or more, of his inner garments*] See also **عري** — **عريان** applied to sand, + *An extended and gibbous tract* (نقا), or such as is accumulated and congested (عقد), in the CK (عقد), of sand, having no trees upon it. (ISd, K, TA.) — Applied to a plant, or to herbage, + *Such as has become apparent* (TA.) — **عريان السحي** is an appellation applied to + *A wife* but in the A it is implied that it is used as denoting anyone who will not conceal a secret (TA.) — **عريان** applied to a horse signifies + *Light, or active, and quick, tall, and long in the legs* (K, TA. [Expl. in the K and TA by the words **مقلص طويل**; to which is added in the TA **القوائم**. the first of these words I find written, in copies of the K, only **مقلص**; but it is correctly **مقلص**].)

عراة [is app. a subst. signifying *Nakedness, or bareness, or the like*. for **العظام من اللحم** = Also] *A wide, or spacious, place or tract of land*, (S, M, Msh, K,) *in which is nothing that hides, or conceals*, (S, Msh,) or *in which nothing will be hidden*, (M, TA,) or *in which one will not be hidden by anything*, (K,) occurring in the Kur xxxvii 145 [and lxviii. 49]. (S.) or the vacant surface of the earth or land, or of a wide space of land: (TA in this art.:) or a tract such as is termed **أعراة** [q. v.]: (TA in art. جهر.) pl. **أعراة**. (K.) [In the TA in art. جهر the pl. is said to be **أعريّة**. See also **عري**.]

عار; and its fem., with ة: see **عريان**, in three places. — [Hence,] **عارى الأساجع**: see **أشجع**. **عارى التندوتين** means *Having no flesh on the two paps*. (TA.) — And [hence] one says, **الحق عار** + *The truth is [naked, i. e.] manifest*. (TA in art. عجز.)

طريق اعرورى [thus I find the latter word, like the verb (12), and without any syll. signs, perhaps a mistranscription, and, if so, it may be correctly **عرورى**, of the measure **فعول**, like **شحوجى** &c.,] *A rugged road*. (TA.)

العري; and its pl, **المعاري**: see **العري**. — [The pl.] **معاري** [with the article **المعاري**] signifies also + *Places that do not give growth to plants, or herbage*. (K.) — And + *Beds, or the like*; syn. **فرش**, (K, TA,) pl. of **فرش**. (TA.) And in this sense, (TA,) **معاري** occurs for **معاري**, by poetic license. (S, TA.)

المعراة: see **العري**.

المعري and **المعراة**: see **العري**, in three places.

— The former signifies also *That [camel or beast] which is left to pasture by itself, and upon which no burden is put*. (TA.)

معروى see **عري**, in three places

معروى see **عري**, in two places.

عز

1 **عز**, aor. =, inf. n. **عز** (AZ, S, A, O, Msh, K) and **عزة**, (AZ, S, K,) or the latter is a simple subst., (Msh,) and **عزازه**, (S, K,) *He was, or became, mighty, potent, powerful, or strong*, (TA, in explanation of **عز**,) and so **تعزز**; or the latter signifies *he made himself so, he strengthened himself*, syn. **نقوى**. (Msh) and the former, *he became so after being low, or mean, in condition*; (AZ, S, A, K,) as also **عز**, sec. pers. **عزرت**, aor. =. (Msh) *he was, or became, high, or elevated, in rank, or condition, or state, noble, honourable, glorious, or illustrious*; (S, A, K, TK; and TA in explanation of **عز**,) as also **تعزز**. (S, K, TK) [**عز وجل**], referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, *To Him, or to Whom, belong might and majesty, or glory and greatness*.] — You also say, **عزرت عليه**, (S, O, K,) aor. =, (O, K,) meaning, **كرمت عليه**, (S, O, K, +) i. e., *I exceeded him in nobleness, or generosity*. (TK.) — And **عز**, [aor. =, inf. n. **عز** and **عزة** and app. **عزازه** also,] *He magnified, or exalted, himself*. (TA:) *he was disdainful, scornful, or indignant, in a blamable manner*. (TA, in explanation of **عزة**, q. v. infra.) [See also 5.] — *He resisted, or withstood*: (TA, in explanation of **عز**,) *he was indomitable, invincible; not to be overcome*. (B and TA, in explanation of **عزة**, q. v. infra.) And **عز الشئ**, aor. =, *The thing was, or became, [difficult, or hard; as also **اعتز**, (occurring in the TA, coupled with **تعزز**, in an explanation of **منع**, in art. منع,) and **تعزز**: and] impossible, insuperable, or unattainable*: or so, as Es-Sarakustee says, **تعزز**. (Msh.) — And **عز**, (S, O, K,) aor. =, inf. n. **عز** and **عزة** and **عزازه**, (S, O,) *It (a thing, S, O, K, meaning anything, TA) was, or became, rare, scarce, hardly to be found*. (S, O, K.) — [And hence, *He, or it, was, or became, dear, highly esteemed, or greatly valued*.] — **عز على أن تفعل** — **كذا**, (S, Mgh, O, Msh, K,) aor. = (Mgh, O, Msh, K) and = (Fr, Mgh, O, K,) [the second pers. of the pret. being **عزرت** and **عزرت**,] the latter aor. the more chaste, (O,) means *Thy doing so distressed, or hath distressed, or afflicted, me*; or, emphatically, *distresses, or afflicts, me*; syn. **استند**, (S, Mgh, O, Msh, K, TA,) and **حق**, (S, O, K, TA,) and **نق**: (TA:) a phrase [often, but not always,] alluding to a loathing of the action, or indignation thereat. (Msh.) In like manner also you say, **عز على كذا** *Such a thing*

distressed, or afflicted, me. (§.) And **عَرَّ عَلَىَّ أَنْ** *It distressed, or afflicted, me to displease thee* (A) And **عَرَّ مَا أَنْكَ ذَاهِبٌ**, like **عَرَّ مَا أَنْكَ ذَاهِبٌ** [or **عَرَّ مَا أَنْكَ ذَاهِبٌ**, meaning *It is distressing that thou art going away*]. (TA) And one says to a man, Dost thou love me? and he replies, **لَعَزَّ مَا**, i. e., **لَسَدَّ مَا**, (A, O, K,) and **لَحَقَّ مَا** (A, TA,) meaning *It distresses me, what thou sayest; or it has distressed me*. (TK.) You say also, **أُعْرِزْتُ بِمَا أَصَانِكَ** *I was, or am, distressed by what befell, or hath befallen, thee*. (S, O, K.) And **أُعْرِزُ عَلَىَّ بِمَا أُصِيتَ بِهِ** *That by which thou hast been afflicted distresses me* (S, O) [or *how doth it distress me*?] so in a trad. of 'Alee, when he beheld Talhah slain, he said, **أُعْرِزُ عَلَىَّ** [*It distresses me, or how doth it distress me? O Aboo-Mohammad, that I see thee prostrated upon the ground beneath the stars of heaven*] (TA.) [A similar ex. is given in the A, without ب prefixed to أَنْ.] **عَرَّ** also signifies *He was, or became, weak* - thus having two contr. meanings. (Msb.) **عَرَّ**, aor. ², (S, A, O, K,) inf. n. **عَرَّ**, (S, O, TA,) *He overcame him, or conquered him* (S, A, O) *he overcame him in argumentative contest*, (K, TA,) as also **عَرَّعَهُ**, (K,) inf. n. **عَرَّعَهُ** (TA,) and so **عَرَّ فِي الْحِطَابِ** (Jel in xxxviii. 22, and TA) or this last signifies *he became stronger than he therein*; (TA,) or *he strove with him to overcome therein*, as also **عَارَهُ فِيهِ**, (S, K,) inf. n. **مُعَارَهُ**: (O, TA) in the K **xxxviii. 22**, some read **عَرَّبِي**; and others, **عَارَّبِي** and you say, **عَارَّبِي** **فَعَزَّزْتُهُ**, meaning, *he strove with me to overcome, and I overcame him* - and **مُعَارَهُ** signifies *the contending together in argument* (TA) you say also of a horse, **عَارَّ فَارِسَهُ** [*he overcame his rider, or gained the mastery over him*]. (S and K in art. **حَمَح**.) It is said in a prov., (S,) **مَنْ عَرَّرَ** *He who overcomes takes the spoil*. (S, A, O, K.) And in another prov., (S,) **إِذَا عَرَّ أَخُوكَ فَبُنْ** (Th, S, O, K) *When thy brother overcomes thee, and thou art not equal to him be thou gentle to him*: (Az, O, K, TA) or *when thy brother magnifies and exalts himself against thee, abase thyself*. (Th, TA:) or, accord. to Abou-Is-hāk, what Th says is a mistake; the right reading being **فَبُنْ**, with kesr, and the meaning, *when thy brother is hard, or severe, to thee, treat thou him with gentleness, or blandishment*; not **فَبُنْ**, with damm, which is from **الْبَوَانُ**: but ISD approves and justifies the reading given by Th. (TA.) [See also 10.] **عَرَّ**, aor. ², inf. n. **عَرَّ**, also signifies *the same as* **عَرَّعَهُ** (Msb, TA) and **أَعَرَهُ** (TA,) in a sense pointed out below: see 2, in two places. (Msb, TA.) — [And hence,] with the same aor. and inf. n., *He aided, or helped, him*. (IKtt, TA.) **عَرَّ الْمَاءَ**, (O, K,) aor. ², (O,) *The water flowed*. (O, K.) — And **عَرَّتِ الْقَرْحَةُ**, (O, K,) aor. ², (O,) *The قَرْحَة [i. e. wound, or pustule,] discharged*

Bk. I.

what was in it. (O, K) = عَرَّتْ, aor. 2, inf n. عَرُورٌ and عَرَارٌ; (S, O, K,) and, (K,) accord to IAAI, (O,) عَرُورَتْ, (O, K,) inf n عَرُورٌ; (O, TA,) *She* (a camel, IAar, S, O, K, and a ewe or goat, IAar, O) *was narrow in the orifices of the teat*; (S, O, K,) as also اَعْرَتْ, (S, O, K,) and اَعْرَتْ (S, K) or عَرَّتْ, [which is of a very uncommon form, (see دَمَرٌ, last sentence,)] *she* (a ewe, or goat,) *became scant in her milk*. (IKh, TA in art. لَب)

2. عَزَّرَهُ, (inf n تَعَزَّيْرٌ, TA,) *He rendered him mighty, potent, powerful, or strong; he strengthened him,* (S, Msh, TA,) بِأَحَرٍ by, or by means of, another, (Msh,) as also عَزَّاهُ, (S, Msh, TA,) aor. 2, inf n عَزَّاهُ; (Msh,) and اَعَزَّاهُ: (O, TA) the agent is God, (S, TA,) and a man (Msh, TA) *He* (God, S, TA) *rendered him mighty, potent, powerful, or strong, after he had been lon, or mean, in condition,* (K, TA,) as also اَعَزَّاهُ [which is the more common in this sense, and as signifying *He rendered him high, or elevated, in rank or condition or state, or noble, honourable, glorious, or illustrious*] (S, K, TA) In the Kur [xxxvi 13], some read, فَعَزَّزْنَا بِبَالٍ, (S, TA,) and others, فَعَزَّزْنَا بِبَالٍ, meaning *And then we strengthened [them] by a third.* (S, O, TA) [See also an explanation of a verse cited voce عَزَّاهُ in art. عَزَّى] — عَزَّزَ الْمَطَرُ الْأَرْضَ, (S, O, K,) and عَزَّزَ مِنْهَا, (O, K,) inf n. تَعَزَّيْرٌ, (K,) *The rain made the earth compact, or coherent,* (S, O, K, TA,) and *hard, so that the feet did not sink into it.* (TA) — عَزَّزَهُمْ, (inf. n. as above, TA,) *He treated them with hardness, severity, or rigour; not with indulgence.* (A, TA)

3. عَارَةٌ, inf. n. مُعَارَةٌ. see عَرَهُ, in three places.

4. **اعْرَضَ**: see 2, in two places. — Also *He loved him*: (AZ, O, K) but Sh reckons this weak. (O.) = **أَعَزَّتْ**: and the verb of wonder **أَعَزَّ**. see **عَزَّ**, in three places. = **اعْرَتْ** said of camel and of a ewe see 1, last sentence. — Also *She (a cow) had difficult gestation*, (S, O, K,) or, accord. to IKt, *bad gestation*. (TA.) — And *She (a goat, and a ewe,) manifested her pregnancy, and became large in her udder*: (AZ, O, K) or, as some say, *q. أَصْرَعَتْ* [q. v]. (O.) = And *He became*, (S, O, K,) and *journeyed*, (TA,) *in ground such as is termed عَوَارَ* [q. v.]. (S, O, K, TA.)

5. تَعَرَّرَ. see 1, first quarter, in four places—
[It is sometimes changed to تَعَرَّى.] It is said in
a trad. مَنْ لَمْ يَتَعَرَّزْ بِاللَّهِ فَلَيْسَ مِنَّا [Such as does
not strengthen himself by the strength of God, he is
not of us]; expl. by Th as meaning he who does
not refer his affair to God is not of us. (TA.
[See another reading voce تَعَزَّى, in art. عَزَى.])
You say also, تَعَرَّيْتُ عَنْهُ, meaning *I constrained
myself to endure the loss, or want, of him, or it,
with patience*; originally تَعَزَّرْتُ, meaning, *I
exerted my strength or energy [to divert myself
from him, or it]*; like تَطَشْتُ for تَطَشَّيْتُ. (TA.)

[But see art. **عزى**.] — *He magnified and hardened himself, he behaved in a proud and hard manner, towards others.* (TA) — *He gloried, or prided himself, in, or by reason of, him* [or it]; (TA,) as also **عزّ به**, (O, TA;) [and **استعزّ به**] *The flesh of the she-camel became hard, or tough* (S, A, O, L, K*) — **تعزّزت** said of a camel and of a ewe: see 1, last sentence.

8 **اعمره** *He reckoned himself strong, or mighty,*
 &c, (**عَزِيز**), *by means of him*; (S,⁺ K,) [as also
استعزَّه] — See also 5. = And see 1, in two
 places.

10. see 8, and 5 — اسْتَعَزَّ فَلَانٌ بِحَقِّي Such a one overcame me. (S, TA) And اسْتَعَزَّ بِهِ الْمَرَضُ (A, O,) or اسْتَعَزَّ عَلَيْهِ (O, K,) The disease became violent, or severe, to him, and overcame him. (O, K.) And اسْتَعَزَّ بِهِ He was overcome by disease or any other thing: (S, O) or, accord. to AA, he (a sick man) became in a state of violent, or severe, pain, and his reason was overcome (S) You say also اسْتَعَزَّ اللَّهُ بِهِ God caused him to die. (O, K) And اسْتَعَزَّ بِهِ He died (O, TA.) — اسْتَعَزَّ said of sand, (S, A, O, K,) and of other things, (S,) also signifies It held together, or cohered, (S, A, O, K,) and did not pour down. (S, O, K)

R. Q. 1. ^{٥٠}عَرَعَرَه see 1, latter half.

جِيءَ بِهِ عَرَا بِرَا = عَزِيرٌ see عَرَّ. He was brought without any means of avoiding it; (A, O, K,) willingly or against his will (TA) [as though originally signifying by being overcome and spoiled]

عَرَّ *Might, potency, power, or strength*; (TA,) as also ۞ عَرَّةٌ: (S, O, TA.) and especially *after lowness, or meanness, of condition*; as also ۞ the latter word: (AZ, S, A, * Mḡb, and K, in explanation of عَرَّ:) *high, or elevated, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness*, syn رفعةٌ; (TA;) *contr. of ذُلٌّ*; (S, A, O;) [as also ۞ the latter word. see عَرَّ.] بِعَرِّي لَقَدْ كَانَ كَذَا وَكَذَا, [By my might, &c., and by thy might, &c, such and such things have happened,] like لَعَمْرُكَ and لَعَمْرِي, are bad phrases of the people of Esh-Shuḥr. (TA) — [Self-magnification; self-exaltation. see عَزَّ] and ۞ عَرَّةٌ [or عَرَّةُ النَّفْسِ] signifies the same: and also, ۞ † *disdainfulness; scornfulness; indignation*; (O, TA;) *of a blameable kind*, as in the Kṣur ii. 202. (TA.) — The *quality, or power, of resisting, or withstanding, resistibility*: (TA.) and ۞ عَزَّةٌ [signifies the same: and] the *quality, in a man, of being invincible, or not to be overcome* (B, TA:) and both signify [difficulty, or hardness: and] *impossibility, insuperableness, or unattainableness, of a thing*. (Mḡb.) — [Rareness; scarceness; as also ۞ عَرَّةٌ: see عَزَّ.] — The *act of overcoming; conquest; superior power or force*;

(TA;) as also ^صعَزَّة (S, O, TA) and the latter has this signification especially in relation to an argumentative contest. (K.) = ^ممَطَرٌ ^ععَرٌّ Vehement rain (S, K) or copious rain: (IAar, AHn, O, TA) or mighty, great, rain, that causes the plain and the mountain to flow. (TA) And ^سسَيْلٌ ^ععَرٌّ An overpowering torrent. (A, TA.)

^ععَرَّة The female young one of a gazelle. (S, O, K.)

^ععَرَّة see ^ععَرٌّ, throughout.

^ععَرٌّ see ^ععَرَارٌ. = Also The state of being narrow in the orifices of the teats; and so ^ععَرَارٌ. (TA [See 1, last sentence])

^ععَرَارٌ Hard ground (S, O, K.) or hard, rugged ground, but only in the borders of a tract of land. (TA) or a hard place, that quickly flows [with rain], (Kzz, TA,) as also ^ععَرَزٌ (TA) or, accord. to ISh, rugged ground, upon which the rain quickly flows, in plains, and [particularly] such as are bare or barren, and the acclivities of mountains and [hills or eminences such as are termed] ^أأَكَامٌ, and the elevated parts (^ططُور) of [the high grounds termed] ^ققِيعَاف. (TA.) = See also ^ععَرَزٌ.

^ععَرُورٌ Narrow in the orifices of the teats; (S, A, O, K,) applied to a she-camel, (S, O, K,) and to a ewe, (O,) and to a she-goat. (TA.) One says of a niggardly man possessing much property, ^ععَرُورٌ لَهَا دَرَجَمٌ [Such a one is like a she-goat narrow in the orifices of the teats, that has much milk]. (TA.)

^ععَزِيزٌ Mighty, potent, powerful, or strong, [in an absolute sense; as also ^ععَزٌّ, accord. to the Msh; and especially,] after lowness, or meanness, of condition: (S, A, Msh) [high, or elevated, in rank or condition or state; noble, honourable, glorious, or illustrious: see ^ععَزٌّ] rough in manners or behaviour (TA: [see ^ذذِيلٌ, which signifies, sometimes, the contr. of this.]) [proud, disdainful, scornful; indignant: see ^ععَزٌّ] resisting; withstanding; indomitable; invincible; not to be overcome; applied to a man: (TA.) [difficult, or hard and impossible, insuperable, or unattainable: see ^ععَزٌّ:] rare; scarce; hardly to be found. (S, K) [and hence, dear, highly esteemed, or greatly valued hence, also, applied to a word or phrase, rare, or extraordinary, in respect of usage or analogy or both] and ^ععَزٌّ also signifies the same as ^ععَزِيزٌ [mostly in the first of the senses expl. above, or in a similar sense]: (S, O, K:) and ^ععَزِي the same as ^ععَزِيزَةٌ [app. as meaning noble, or the like], (O, K, TA,) applied to a woman: (TA:) the pl. of ^ععَزِيزٌ is ^ععَزَزِي (S, O, K) and ^ععَزَّاء (S, Msh, K) and ^ععَزَّاء; (S, K;) but one does not say ^ععَزَزَاء, on account of the reduplication, which is disliked. (TA.) — ^ععَزَزٌ signifies the same as ^ععَزِيزٌ [A mighty, potent, powerful,

or strong, King; or a glorious King]. (TA.) And El-Farezdaq says,

إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا
نَيْتًا دَعَائِمُهُ أَعْرَافًا وَأَطْوَلَ

[Verily He who raised the heaven built for us a tent of which the props are strong and tall] meaning, ^ععَزِيزَةٌ طَوِيلَةٌ like the phrase in the Kur [xxx. 26], وَهُوَ أَهْوَنُ عَلَيْهِ [meaning هَيِّنٌ]

not implying excess, accord. to ISd, because ^أأَل and ^ممِنْ supply each other's places [and one or the other of these, or a noun in the gen. case expressed or understood after the epithet, is necessary to denote excess: see ^أأَكْثَرُ]. (TA)

— ^ععَزِيزٌ, as a name of God, signifies The Mighty, (TA,) who overcomes (O, TA) everything (TA:) or He who resists, or withstands, so that nothing overcomes Him (Zj, TA:) or The Incomparable, or Unparalleled. (TA) — It also signifies The King; because he has the mastery over the people of his dominions. (O, K) and especially the ruler of Misy together with Alexandria; (K, TA,) a surname; like ^ععَزِيزُ applied to the King of the Abyssinians, and ^ققَيْصَرُ to the King of the Romans. (TA.) —

^ععَزِيزٌ [said of the Kur, in that book, ch. 41, means And verily it is a mighty book meaning, immitable: or] defended, or protected, (Bd, Jel,) from being rendered void and from being corrupted: (Bd) or of great utility, unequalled (Bd) [الْكِتَابُ الْعَزِيزُ, The mighty book, is an appellation often given to the Kur-án.] — ^ععَزِيزٌ signifies Great might, or the like: or might, or the like, that is a cause of the same to a person. (TA.) — It is said in the Kur [v. 59], فَسَوْفَ بَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةَ عَلَى

الْمُؤْمِنِينَ أَعِزَّةَ عَلَى الْكَافِرِينَ, meaning, [God will bring a people whom He will love and who will love Him,] gentle to the believers, rough in manners, or behaviour, to the unbelievers: (TA:) or submissive to the believers, though they be [themselves] mighty, or noble, proud to the unbelievers, though they be [themselves] inferior to them in highness of rank and in grounds of pretension to respect. (Az, TA.) — [And one says, ^ههُوَ الْعَزِيزُ expl. voce ^أأَل (p. 75). And ^ععَزِيزٌ أَمْرًا عَزِيزَةً عِنْدَ نَفْسِهَا. ^صصَلَتْ: see ^ععَزِيزٌ. And ^ععَزِيزٌ also signifies Severe, difficult, distressing, or grievous; (see an ex. voce ^ععَمَتْ;) and so ^ععَزَّاء, fem. ^ععَزَاء. you say, ^سسَةِ عَزَاءٍ A severe year: (S, O, K) and ^ععَزَّاءُ مِنْ حَسَنٍ مِنْهُ الْعَزَاءُ [He whose patient endurance of a loss is of a good description, what is difficult, or distressing, becomes easy to him]. (A.) = ^ععَزَبٌ [The small tubercles that compose the root of the cyperus esculentus, which have a sweet and pleasant taste, and which women eat with the view of acquiring fatness thereby and also that plant itself: both are thus called in the present day]. (TA voce ^ععَزَبٌ, &c.)

^ععَزَاءٌ A small water-course of a valley, shorter than a ^ممَدَنٌ [q. v.]. (AA, TA.) — See also ^ععَزْرَةٌ.

^ععَزِيرَةٌ [fem. of ^ععَزِيرٌ, q. v. — Also] An eagle: so in a verse of Abou-Kebeer El-Hudhalee but as some relate that verse, it is ^ععَزِيرَةٌ, (K, TA,) i. e. “that has gone far from the seeker.” (TA) or ^ععَزِيرَةٌ, (TA, and thus in the CK,) expl. by Skr as meaning “black” (^سسَوْدَاءُ) [as though for ^ععَزِيرَةٌ, fem. of ^ععَزِيرٌ but the word ^سسَوْدَاءُ immediately follows it in that verse] (TA.)

^ععَزِيرَةٌ and ^ععَزِيرَةٌ The extremity of the hip, or haunch, of a horse (S, O, K, TA) or the part between the root of the tail and the ^ججَاعِرَةٌ [q. v.]: (TA as from the K [in which I do not find it]): or the former, a sinew inserted in the rectum, extending to the hip, or haunch (Abou-Malik, TA) dual of the former ^ععَزِيرَتَانِ, and of the latter ^ععَزِيرَتَاوَانِ. (S, O, TA.)

^ععَزِيرٌ see ^ععَزَّاء, in four places: and ^ععَزِيرٌ.

^ععَزَاءٌ [fem. of ^ععَزَّاء, q. v., last sentence. — and] ^ععَزْرَةٌ, q. v. (TA)

^ععَزٌّ [More, and most, mighty, potent, powerful, or strong &c. see ^ععَزِيزٌ, of which it is the comparative and superlative form: and see an ex. voce ^أأَل (p. 75) — and another in a verse cited in art. ^صصَب, conj. 6] It is related in a trad. of Abou-Bekr, that he said to 'Aisheh, إِنَّ أَحَبَّ النَّاسِ إِلَيَّ عِيسَى أُنْتِ وَأَعْرَهُمْ فَقَرَأَ أُنْتِ, meaning, Verily the one of mankind whose richness is most pleasing to me art thou; and the one of them whose poverty is most distressing to me art thou.

(Mgh.) The fem. of ^ععَزٌّ [as a noun of excess] is ^ععَزِي: (S, ISd, O, K;) like as ^ففَضْلِي is of ^ففَضْلٌ. (ISd) [But see what follows.] — ^ععَزِي was the name of A certain idol, (S, O, K,) belonging to Kureysh and Benoo-Kinaneh: (S, O, TA) or a certain gum-acacia-tree, (^سسَمَرَةٌ) which the tribe of Ghatafan (S, O, K) the son of Saad the son of Keys' Eridan (TA) used to worship, (S, O, K,) the first who took it as an object of worship was Dhahm the son of As'ad; above Dhahm-irak, nine miles towards El-Bustan, (O, K, TA,) at [the valley called] En-Nakhleh Esh-Shameeyeh, (O, TA,) near Mekkeh; or, as some say, at Et-Tarf: (TA.) he, (K,) Dhahm, (O,) or they, (S,) built over it a house, (S, O, K,) and named it ^ببَيْتُ (O, K,) accord. to Ibn-El-Kelbee; or, accord. to others, ^ببَيْتَاء; (TA;) and they appointed to it ministers, (S, TA,) like those of the Kaabeh; (TA;) and they used to hear in it a voice: (O, K, TA) but Mohammad sent to it Khald Ibn-El-Weleed, (S, O, K,) in the year of the conquest [of Mekkeh], (O, TA,) and he demolished the house, (S, K,) and slew the [chief] minister, (TA,) and burned the gum-acacia-tree: (S, O, K:) or, as is related on the authority of I'Ab, a certain she-devil, who used to come to three gum-acacia-trees (^سسَمَرَات) in Batn-Nakhleh, against whom Mohammad, when he conquered Mekkeh,

sent Khálid Ibn-El-Welced, and he cut down the trees, and slew her and her minister. (TA.) A poet says,

* أَمَا وَدِمَاءُ مَاثِرَاتٍ تَحَالِبَهَا

* عَلَى قَبَّةِ الْعَرَى وَبِالسَّرِّ عَدَمًا

[Verily, or now surely, by bloods flowing, and running hither and thither, which thou wouldst think to be dragon's-blood, upon the mountain-top of El-'Ozàd, and by En-Nesr]. (S.) 18d says, I hold عَرَى to be fem. of الأعر, and if so, the ال in the former is not redundant, but is like the ال in الحارث and العباس. but properly it should be redundant, because we have not heard العرى as an epithet [of excess] like as we have heard الشورى and الكورى. (L, TA.) — عَرَى is [however] used in the sense of عَزِيرَةٌ (K, TA.) and عَرَاءُ [fem. عَرَاءُ] is also syn. with عَزِيرٌ, which see in four places. (S, K.)

المُعَزُّ, as a name of God, He who giveth عز [or might, &c.] to whomsoever He will, of his servants (TA.)

مَعْرَةٌ [accord to analogy signifies A cause, or means, of عز i. e. might, &c.] see طَعَارٍ.

إِنْكَمَرُ مَعَزَرٌ يَنْكَمَرُ Verily ye are treated with hardness, severity, or rigour; not with indulgence (S, O, TA.) From a trad. of Ibn-'Omar. (O, TA.)

فَلَانٌ مَعْرَازُ الْمَرَضِ Such a one is in a severe state of disease. (S, O, K.)

مَعْرُورَةٌ, applied to land, or ground, (S, O, K.) Hard, or firm; syn. شَدِيدَةٌ. (S, O, K.) — And, so applied, Rained upon (O, K, TA.) by rain such as is termed عَرٍ, and rendered compact, or coherent, and hard, as also عَزَارَةٌ and عَرَاءُ. (TA.)

مُعْتَزٌّ is syn. with مُسْتَعَزٌّ (TA.) You say, أَنَا مُعْتَزٌّ and مُسْتَعَزٌّ بِهِمُ [I reckon myself strong by means of the sons of such a one]. (A.) — قَوْسٌ مُعْتَزَّةٌ A mare having thick and strong flesh. (TA.)

مُسْتَعَزٌّ: see the next preceding paragraph.

عزب

1. عَزَبَ, aor. ٢ (S, O, Msb) and ٣, (S, O,) inf. n. عَزُوبٌ, (S, Msb,) He, (a man, S, O,) or it, (a thing, Msb,) was, or became, distant, or remote; (S, O, Msb,) and absent; عَزَبْتُ from me: (S, O:) or عَزَبَ has the former meaning: (K.) and عَزَبَ, aor. ٢ and ٣, (Msb, K,) inf. n. as above, (K,) signifies he, or it, was, or became, absent, (Msb, K,) and concealed: (Msb:) and went away, or departed. (K, TA.) You say, عَزَبَ بِهَا, referring to sheep or goats, He went to a distance, or far off, with them: so in a trad.: or, as some relate it, عَزَبَ بِهَا, meaning he went with them to a remote pasturage: and he pastured

them (namely, camels,) at a distance from the place of abode of the tribe, not repairing, or returning, to them [in the evening] and تَعَزَّبَ, and thus the verb is written in copies of the K in a place where some copies have تَعَزَّبَ, occurs in the phrase تَعَزَّبَ عَنْ أَهْلِهِ وَمَالِهِ [He went away to a distance from his family and his cattle, or camels &c]. (TA.) And عَزَبَتِ الْإِبِلُ The camels went away to a distance in the pasturage, not returning in the evening (S, O) and in like manner one says of sheep or goats. (O.) And عَزَبَ يَعَزُبُ عَنْ عِلْمِهِ سَيِّءٌ (God's) knowledge. (TA. [See Kur x. 62 and xxxiv 3]) And عَزَبَ طَهْرُ الْمَرْأَةِ [The woman's state of pureness from the menstrual discharge was a remote thing] means † the woman's husband was absent from her. (K) or [rather] is said of the woman when her husband is absent from her. (S, O) And عَزَبَ عَنْ فُلَانٍ حِلْمُهُ [Such a one's forbearance quitted him]; (S, O,) as also عَزَبَ. (O) — Also, aor. ٢, (Msb, K,) inf. n. عَزَبَ and عَزُوبَةٌ, (Msb, MF, TA,) or these are simple substs, (S, K,) + He was without a wife, or in a state of celibacy. (Msb, K) [And app. عَزَبَتْ is said in like manner of a woman, meaning † She was without a husband. See also 5] — And عَزَبَتِ الْأَرْضُ + The land, whether fruitful or unfruitful, was, or became, destitute of inhabitants; had in it no one. (S, O, K.)

2. عَزَبَ بِهِ see 1, second sentence عَزَبَ بِهِ is said of a herd of pasturing camels [meaning It was taken to pasture at a distance from the place of abode] (S, O, K.) — It is said in a trad (S, O) of the Prophet, (O,) مَنْ قَرَأَ الْقُرْآنَ فِي أَرْبَعِينَ لَيْلَةً فَقَدْ عَزَبَ [He who reads, or recites, the Kur-án in forty nights] goes to a remote period of time from his commencement; (S, O, TA,) or makes the time of the commencement thereof to be remote; (A;) and is tardy in doing so. (TA.) — عَزَبَ إِلَيْهِ: see 4. — لَيْسَ لِفُلَانٍ أَمْرَةٌ تَعَزَّبُ, meaning † There is not for such a one a woman to put an end to his celibacy by marriage, is like the saying هِيَ تَمْرَصُهُ [she takes care of him in his sickness]. (O, TA.) — And one says, فُلَانٌ يَعَزُبُ فُلَانًا وَيَرْصُهُ, † [Such a one undertakes, or manages, the affairs of such a one, and his expenses], i. e., acts for him like a treasurer. (TA, from the Nawádir el-Aqráb. [In art. رَضٍ in the TA, عَزَبَ is said to signify, agreeably with the explanation above, قَامَ عَلَيْهِ.]])

4. عَزَبَ He made to be distant, or remote; or to go far away. (K, TA.) You say, اللَّهُ عَزَبَهُ God made him, or may God make him, to go away, or far away. (S, TA.) — عَزَبَ الْإِبِلُ He drove the camels to a distance in the pasturage, not to return in the evening. (TA.) And عَزَبَ عَزَبًا and عَزَبًا He made his camels to pass the night in the pasturage, not bringing them back in the evening. (TA.) And عَزَبَ جَمَلَهُ is like أَصَلَهُ [He made his camel to go astray]. (A.) —

[Hence,] عَزَبَ اللَّهُ عَنْهُ حِلْمَهُ + God made his forbearance to become remote from him (O) — And عَزَبَتْ أَعْرَبًا, (O,) or عَزَبَتْ أَعْرَبًا alone, (S,) He lighted upon remote herbage. (S, O) — As intrans: see 1, first sentence and the same in the latter half. — [Hence,] عَزَبَ الْقَوْمُ The people's camels went away to a distance in the pasturage, not to return in the evening. (S, O, K, TA.)

5. تَعَزَّبَ see 1, second sentence — Also He passed the night with his camels in the pasturage, not returning in the evening (TA.) — And † He abstained from marriage (K, TA) and in like manner تَعَزَّبَتْ is said of a woman. (TA) One says, تَعَزَّبَ زَمَانًا ثُمَّ تَأَهَّلَ (S, O) + He was without a wife [a long time, or he abstained from marriage a long time, then he took a wife]. (O) [See also 1, near the end]

عَزَبَ [correctly thus, but in the sense here following written in the TA without any syll signs, and in the O written عَزَبَ] A man who goes away to a distance into the country, or in the land. (O, TA.) [And One who goes far away with his camels to pasture pl. أَعْرَابٌ (See also هِرَاوَةٌ and مِعْرَابَةٌ and مَعْرَبٌ and عَارِبٌ and عَرَبٌ) means The staff of those who go far away with their camels to pasture, and a horse is likened thereto, (S, O, TA,) on account of its compactness and smoothness; so in a marginal note in the L (TA) [Sgh, however, says,] thus in some of the lexicons, but in my opinion, (O,) it was the name of a mare which was not to be outstripped, and which was thus called because her owner gave her gratuitously for the use of those of his people who had no wives, who made predatory attacks upon her, and when one of them acquired for himself property and a wife, he resigned her to another of his people. (O, K.)] whence the prov

* أَعَزُّ مِنْ هِرَاوَةِ الْأَعْرَابِ

[More highly esteemed than Hirāwet-el-Aazāb]. (O) See an ex. in a verse cited voce عَدِيدٌ. — عَزَبٌ Also Whatever is alone, solitary, or apart from others. (TA.) — And † A man having no wife; (Ks, S, Mgh, O, Msb, K;) as also عَزَبٌ, (Msb, TA,) which is the original, (Msb;) and عَزِيبٌ, and مِعْرَابَةٌ [which see below]; (K,) but not عَزَبٌ, (Mgh, O, Msb, K,) thus being disallowed by AHāt, (O, Msb,) and others; (TA;) or it is rare; (K;) but it occurs in a trad.; (Mgh, O;) and some allow it: (O, Msb.) the pl. of the first is أَعْرَابٌ, (O, K,) or عَرَابٌ, (S, Msb,) which is thus because the original form of the sing. is considered as being عَارِبٌ, this pl. being like كُفَّارٌ as pl. of كَافِرٌ, (Msb,) or عَزَبٌ has both of these pls., (O,) or عَزَابٌ is pl. of عَزَابٌ, (TA,) and is applied to men and to † women as meaning having no spouses: (S, TA:) عَزَبَةٌ is applied to † a woman [as meaning having no husband], (Ks, S, O, Msb, K,) and (O, Msb, K) so عَزَبٌ; (Zj, Kz, Mgh, 254 *)

O, Msb, K,) and if **عَرَبْتُ** be applied to a man, **عَرَبْتُ** may by rule be applied to a woman; and the pl. of **عَرَبْتُ** is **عَرَبَاتٌ**. (Msb.) or, accord. to Zj, **عَرَبَةُ** is a mistake of Abu-l-'Abbās [i. e. Th], and **عَرَبٌ** is used as an epithet of a man and of a woman, like as is **خَصْمٌ**, and does not assume a dual form nor a pl. nor a fem. form, because it is originally an inf. n.; MF, however, denies that we have any authority for calling **عَرَبٌ** an inf. n. he considers it to be a simple epithet, like **حَسَنٌ** &c., and if used in the fem. sense without the termination **ة** otherwise than by poetic license, to be an anomalous epithet, like **عَاسٌ**, which is applied alike to a man and to a woman the phrase **رَحْلَانِ عَرَبَانِ** is also mentioned and the saying **إِنَّهُ لَعَرَبٌ لَرَبٌّ** [in which the latter epithet is merely an imitative sequent corrobative of the former], and **عَرَبٌ** is said to be [also] a quasi-pl. n. [of **عَرَبٌ**], like as **خَدَمٌ** is of **خَادِمٌ**. (TA.)

عَرَبَةٌ and **عَرَبُونَةٌ** The state of having no wife or husband, celibacy. (S, K) [Each said in the S and K to be a simple subst.: but see 1, near the end.]

عَرَبٌ A man who has gone away to a distance (**تَعَرَّبَ**, as in some copies of the K), or who goes away to a distance (**تَعَرَّبَ**, as in other copies of the K), from his family and his cattle, or camel, &c. (K, TA.) — And Cattle, or camels &c., at a distance from the tribe heard by Az in this sense from the Arabs. (TA.) or a herd of camels, and the like of sheep or goats, that go away to a distance from their owners in the pasturage. (K, TA.) and **إِبِلٌ عَرَبٌ** camels that do not return in the evening to the tribe: **عَرَبٌ** thus used is pl. (or a quasi-pl. n., TA) of **عَرَبٌ**, like as **عَرَبِيٌّ** is of **عَرَبِيٌّ**. (S, K, TA.) — See also **عَرَبٌ**. — And see **عَرَبٌ**, near the middle.

عَرَبُونَةٌ A land in which one has to go far for pasturage; (O, K,) in which the pasturage is little. (TA.) the **ة** is to render the signification intensive. (O.)

عَرَبُونَةٌ. see **عَرَبُونَةٌ**.

عَرَبٌ Distant, or remote. (Msb, TA.) applied in this sense to herbage: (S, K.) or, applied to herbage, such as has not been depastured at all, nor trodden. — and, accord. to the A, only such as is in a desert in which is no seed-produce: (TA.) and it is likewise applied to meadows (**رَوْصٌ**) [app. as meaning distant, or remote]; as also **عَرَبِيٌّ**. (A, TA.) In the following saying,

* وَصَدْرُ أَرَاخِ اللَّيْلِ عَرَبٌ هَبِيه *
* تَضَاعَفَ فِيهِ الْحَزْنُ مِنْ كُلِّ جَانِبٍ *

† [In many a bosom whose remote (or long-past) anxiety might has brought back, grief has multiplied from every quarter], it is used metaphorically. (A.) And [in like manner,] in a trad. of Atikeh,

قَبْلَ هَوَاةٍ وَالْحُلُومِ عَوَارِبُ

* means † And they are devoid of reason, the intellects [being] far away. **عَوَارِبُ** here being pl. of **عَارِبٌ**. (L, TA.) And [in a similar manner,] **عَوَارِبُ** [in which **عَوَارِبُ** is pl. of **عَارِبَةٌ**] is applied as an epithet to women whose husbands are absent. (S and O and TA, from a verse of En-Nābighah Edh-Dhubyānee [for the lit meaning, see 1, latter half]) — [for] **عَارِبٌ** signifies also Absent, and concealed. (Msb.) — It is also applied to sheep or goats, (**سَاءٌ**, O, TA, and **عَمَرٌ**, O,) and to camels, (**إِبِلٌ**, O,) meaning Remote in the pasturage, (O, TA,) that do not return in the evening, (O,) or that do not repair to the place of alighting and abode [of their owners] in the night (TA.) and [in like manner] **عَرَبٌ** is applied to cattle, or camels &c., (**مَالٌ**, A, O, TA,) meaning that go away to a distance from their owners. (O.) See also **عَرَبِيٌّ** [which, thus applied, is a quasi-pl. n. of **عَرَبٌ**]. And **عَارِبَةٌ** is likewise applied to camels (O, K) as meaning That go far away to pasture: (O, K.) so in the prov. **إِنَّمَا اسْتَرَيْتُ الْعَمَرَ حَذَارَ الْعَارِبَةِ** [I only bought the sheep, or goats, in fear of losing those that go far away to pasture]: said by a man who had camels, and sold them, and bought sheep, or goats, lest they [the camels] should go far away to pasture, and his sheep, or goats, did so. (O, K.) it is applied to the case of him who acts with gentleness [or precaution] in the easiest of affairs, and has unexpected difficulty, or trouble, inseparable from him. (O.) — See also **عَرَبٌ**, in three places. — And see **مَعْرِبَةٌ**.

عَوَزٌ An old woman (O, K) so called because of the long period that has elapsed since her marriage. (TA.)

عَرَبٌ; and the fem. **عَرَبَةٌ**: see **عَرَبٌ**.

مَعْرِبٌ One who goes away from his family with his camels. (Az, TA.) [See also **عَرَبٌ** and **عَرَبِيٌّ** &c.] — And Seeking distant herbage, such as is termed **عَارِبٌ**. (TA.) — And One whose camels go away to a distance in the pasturage, not to return in the evening. (S, TA.)

مَعْرِبَةٌ A female slave (O, K) or, accord. to Th, applied only to a woman that has not a husband: (TA.) pl. **مَعَارِبٌ**, for which **مَعَارِبٌ** occurs in a verse of Abou-Khrāsh El-Hudhalee. (O.) — See also **مَعْرِبَةٌ**.

مَعَرَبٌ A herd of pasturing camels taken to pasture at a distance (**عَرَبٌ** **بِهِ**) from the place of abode. (S, O, K.)

عَارِبَةٌ (A, O, K) and **مَعْرِبَةٌ** and **عَارِبَةٌ** (K) † A man's wife, (A, O, K,) to whom he resorts, and who undertakes the preparing of his food and the taking care of his implements, utensils, accoutrements, or furniture. (O.)

مَعَرَبٌ: see what follows, in two places.

مَعْرِبَةٌ A man who goes away to a distance with

his cattle, or camels &c., (S, A, O, K,) from others, in the pasturage; (S, O,) as also **مَعَرَبٌ**: (A, O, K) accord. to Az, the former is the only epithet of the measure **مِعْقَالَةٌ**, except **مَحْدَامَةٌ**, which is sometimes used, [but in the TA, **مَطْرَابَةٌ** and **مَطْوَاعَةٌ** and **مَقْدَامَةٌ** also are mentioned,] the **ة** in **مَعَرَبَةٌ**, he says, is added to give intensiveness to the signification, and to imply praise; the meaning being, in his opinion, a man who frequently betakes himself, with his cattle, or camels &c., pasturing at a distance from others, to the places where rain has fallen, and to the uncropped herbage produced thereby, and he adds that the **ة** is affixed to a masc. epithet to imply praise or blame when intensiveness is meant (TA.) The two epithets above are also expl. as applied to a man who pastures his camels at a distance from the abode of the tribe, not repairing to them to rest (TA.) [See also **عَرَبٌ** &c.] — Also, (S, O, K, TA,) or **مَعَرَبٌ**, (A, TA,) † A man who has been long without a wife, (S, A, O, K, TA,) so that he has no need of one. (TA.) — See also **عَرَبٌ**.

عزرب

1 **عَزَرَهُ**, aor. **عَزَرْتُ**, inf. n. **عَزْرٌ**, He prevented, hindered, withheld, or forbade, him; (Mgh, O, K, TA,) and turned him away, or back, (Mgh, O, TA,) **عَنِ الشَّيْءِ** from the thing this is the primary signification, from which others, mentioned in the next paragraph, are derived. (TA.) See 2, in eight places. — And **عَزَرْتُ الْبَعِيرَ**, inf. n. **عَزْرٌ**, I tied a cord upon the **حَيَاشِيمِ** [app. meaning the upper parts of the nostrils] of the camel, and then put medicine into his mouth. (O, TA.) — And **عَزَرَ الْمَرْأَةَ**, (TA,) inf. n. as above, (K,) He compressed the woman. (K, TA.)

2. **عَزَرَهُ**, (O, TA,) inf. n. **تَعَزَّرَ**, (S, O, K, TA,) He disciplined, chastised, corrected, or punished, him, (S, O, TA,) meaning he did to him that which should turn him away, or back, from evil, or foul, conduct. (Ibrāheem Es-Sere, O, TA.) — And hence, (S,) He inflicted upon him a beating, or flogging, less than that prescribed by the law, (S, M, Mgh, O, Msb, K,) as also **عَزَرَهُ**, inf. n. **عَزْرٌ**. (TA. but only the inf. n. of the latter verb in this sense is there mentioned.) because it prevents the criminal from returning to disobedience but whether this meaning belong only to the conventional language of the law or be implied in the proper signification, is disputed: (TA:) or he beat, or flogged, him with the utmost vehemence. (M, K.) or **تَعَزَّرَ** signifies [simply] the act of beating. (A.) And one says, **تَعَزَّرَ**, meaning He beat him moderately; not exceeding the ordinary bounds. (TA in art. **حَلَّ**.) — Also He constrained him against his will, **عَلَى** **الْأَمْرِ** to do the thing, (O, K,) and taught him by forbidding him to return to the doing of that which was at variance therewith; and so **عَزَرَهُ**: (IAar, O) and he taught him the **فَرَائِضَ** and **أَحْكَامَ** [or obligatory statutes or ordinances of God]; (O;)

or **التَّعْزِيرُ** (Az, L,) or **العَزْرُ** (K,) signifies the teaching [one] (Az, L, K) religion, (Az, L,) or **نَابُ الدِّينِ** [i. e. the declaration of belief in the unity of God and in the mission of Mohamamad] and the **قَرَائِصُ** and **أَحْكَامُ**. (L, K) — And *He* blamed, censured, or reproved, him, as also **عَزَّرَهُ**, aor. ʔ, inf. n. **عَزَّرَ**. (K.) — And *He* aided, or assisted, him, as also **عَزَّرَهُ**, inf. n. as above: (K, TA) and *he* strengthened him; (K, TA,) and so **عَزَّرَهُ**, inf. n. as above (TA.) *He* aided him against his enemy, or enemies, by repelling the latter; (O, TA,) as also **عَزَّرَهُ**, aor. ʔ and ʔ, but the former is the more chaste, inf. n. as above (O) or *he* did so time after time or with the sword. (O, TA.) — And *He* treated him with reverence, veneration, respect, or honour, (S, A, O, Msh, K,) and so **عَزَّرَهُ**, aor. ʔ and ʔ, inf. n. as above. (O) — Also *He* abased him; rendered him abject, vile, despicable, or ignominious thus it has two contr. significations (B, TA.) — And *He* loaded him, namely, an ass (S)

عَزْرَائِيلُ, as some write it, or, as others, **عَزْرَائِيلُ**, [The Angel of Death,] a certain angel, well known. (MF.)

أَنْوَ **عِزَارٍ** A species of trees. (S, O, L, K) — **الْعِزَارُ** the surname of A certain long-necked bird, which one always sees in shallow water, (S, O, K,) called the **سَبَّيْطَرُ**: (S, O) or it is the **كُرْكِي** [or Numidian crane]. (K)

عزف

1. **عَزَفَ** عَنِ الشَّيْءِ, aor. ʔ and ʔ, inf. n. **عَزَفَ** and **عَزَيْفَ** [or **عَزُوفَ**], *He* turned away, or back, from the thing: (Msh) [or] **عَزَفَتْ نَفْسِي** [or] **عَزُوفَ**, aor. ʔ (S, O, K) and ʔ, (S, O,) inf. n. **عَزُوفَ** (S, O, K) and **عَزَفَ**, and **عَزَفَ**, which is a contraction of **عَزُوفَ**, (TA, the last from a verse of Umeiyeh Ibn-Abee-'Aidh,) *My* soul abstained from it, relinquished it, or forsook it, (S, O, K, TA,) after having been pleased with it; (TA;) and turned away, or back, from it; (S, O, K, TA;) namely, a thing: (S, O) or became averse from it. (IDrd, O, K, TA) — And **عَزَفَ نَفْسَهُ** *He* withheld, or restrained, himself from such a thing. (TA) — **عَزَفَ**, (S, O, Msh,) aor. ʔ, (Msh,) inf. n. **عَزَفَ** (S, O, Msh) and **عَزَيْفَ**, (Msh,) *He* played with, or upon, the musical instruments called **مَعَارِفَ**: (S, O, Msh:) and *he* sang: (S, O:) and **عَزَفَ** signifies [particularly] the beating of tambourines; whence the saying in a trad., of 'Omar, **مَرَّ بِعَزْفٍ دَقٍّ** [He passed by the beating of a tambourine], whereupon he said, "What is this?" and they said "A circumcision," and he was silent: and it signifies also any playing. (TA.) — And **عَزَفَتِ الْجَنُّ**, (S,) aor. ʔ, (S, O, K,) inf. n. **عَزَيْفَ** (S) and **عَزُوفَ**, (TA,) *The* jinn, or geni, uttered, or made, the sound termed **عَزَيْفَ**, expl. below. (S, O, K.) — And **عَزَفَتِ الْقَوْسُ**, inf. n. **عَزُوفَ** and **عَزَيْفَ**, *The*

bow [twanged, or] made a sound. (AHn, TA) — **عَزَفَ**, aor. ʔ, (IAar, O, K,) inf. n. **عَزَفَ**, (TA,) *He* (a man, IAar, O) continued occupied in eating and drinking. (IAar, O, K.) — **عَزَفَ** said of a camel, *The* head of his windpipe heaved (**نَزَتْ حَسْرَتُهُ**) on the occasion of death (Ibn-Abbād, O, K.) app. a dial. var. of **عَسَفَ** [q. v.]. (TA)

4. **اعَزَفَ** *He* heard the **عَزَيْفَ** of the sands, (IAar, O, K, TA,) and of the winds, expl. below, voce **عَزَيْفَ**. (TA)

6 **تَعَزَّوْا** *They* recited, one to another, poems of the metre termed **رَحْرَحَ**, [which are usually chanted,] and satirized one another or they vied, competed, or contended for superiority, one with another, in glorying, or boasting, or in glory, or excellence (TA.)

12. **اعْرُوزَ لَلشَّرِّ** *He* prepared himself for evil, or mischief. (Lh, TA.) [Perhaps a mistranscription; for **اعْرُوزَ**, q. v.]

عَزُوفَ see **عَزَيْفَ**, in two places. — See also **مَعَارِفَ** = [Freytag explains it as meaning also A person from whom we are averse, whom we do not love from the Deewān of the Hudhalees]

عَزُوفَ The pigeons called **طُورَابَةٌ**, (O, K,) i. e. wild pigeons, (S and TA in art **طُورَ**), which have a cooing cry. (TA in the present art.)

عَزُوفَ *Abstaining* from an affair, (O, K,) relinquishing it, or forsaking it, and turning away, or back, from it or averse from it (K.) [i. e.] **عَزُوفَ** is syn. with **عَارِفَ**, as also **عَزُوفَةٌ** [but in an intensive sense because of the affix ʔ], and **عَزَيْفَ**; all as epithets applied to a man. (Ham p. 675.) You say **رَحَلَ عَزُوفَ عَنِ اللَّهْوِ** A man not desirous of play, or sport. (TA) And **عَزُوفَ عَنِ النِّسَاءِ** Not desirous of women. (TA.) And **عَزُوفَ**, alone, signifies One hardly, or not at all, constant in true friendship. (TA.)

عَزَيْفَ [mentioned above as an inf. n.] A sounding, or an emission of sound. (Msh:) [and particularly] the low, or faint, or humming sound of the jinn, or geni, that is heard by night in the deserts; as also **عَزُوفَ** [which is likewise mentioned above as an inf. n.]: (O, K) or a sound heard in the night, like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn. (TA.) **عَزُوفَ الرِّيَّاحِ** means *The* sounds of the winds; (S, O, K;) and **عَزَيْفَ الرِّيَّاحِ** means [the same; or both mean] the confused and continued sound [or the rustling or murmuring] of the winds. (TA.) And one says also **عَزَيْفَ الرَّعْدِ** (S, O, K) *The* confused and continued sound [or the rumbling] of the thunder. (S.) And **عَزَيْفَ الرِّمَالِ** (IAar, O, K) *The* sound of the sands; a certain sound therein; but what it is [or what is its cause] is not known: it is said to be [the sound of] the falling of portions thereof, one upon another. (TA.) — See also **عَزُوفَ**.

عَزُوفَةٌ: see **عَزُوفَ**.

عَرَّافٌ Clouds (**سَحَابٌ**) in which is heard the **عَزَيْفَ** (i. e. confused and continued sound [or rumbling], S) of thunder. (S, O, K.) And *Ram* sounding, or sounding vehemently; syn. **مُحَلِّجٌ**. (TA) And *Sand* causing a sound [such as is termed **عَزَيْفَ** (q. v.)] to be heard; as also **عَارِفٌ**. (TA.)

عَارِفٌ: see **عَزُوفَ**. — Also *Playing* with, or upon, the musical instruments called **مَعَارِفَ** and singing. (S, O, K) — [And, applied to a jinn, uttering, or making, the sound termed **عَزَيْفَ** pl., masc and fem., **عَوَارِفَ**.] A poet says, in relation to the sound of the jinn,

وَإِنِّي لَأَجْنَابُ الْعَلَاةِ وَنَيْبَهَا

عَوَارِفَ جَنَّاتٍ وَهَامَ صَوَاحِدُ

[And verily I cross the waterless desert when amid it are nightly hummers of the jinn, and hooting owls]. (TA.) — See also **عَرَّافٌ**.

مَعْرِفَ and **مَعْرِفَةٌ**. see what follows.

مَعَارِفَ Musical instruments; (S, O, K,) pulsatile instruments of music; (Mgh, Msh,*) accord to some of the lexicologists, (O,) such as the lute and [mandoline called] **طَنْبُورٌ** (O, K, TA) and the like of these (O) and the tambourine &c. (TA) sing. **عَزُوفَ**, (Lth, Az, Mgh, O, Msh, K,) as is transmitted from the Arabs, (Lth, Az, Mgh, O, Msh,) the pl. being irreg., (Msh, TA,) like **مَسَابِيحَ** and **مَسَابِيحُ**, pls of **نُحْجَةٌ** and **نُحْجَةٌ**; (TA;) or the sing. is **مَعْرِفَ** and **مَعْرِفَةٌ**, (K,) which are applied to a sort of musical instrument having many strings; (Lth, O;) or the former of these signifies a sort of **طَنْبُورٌ** made by the people of El-Yemen, (Mgh, Msh, TA,) now called **قَبُوسٌ**, (TA;) or the lute. (Msh, TA.)

عزق

1. **عَزَقَ** الْأَرْضَ, aor. ʔ, (S, O, Msh, K,) inf. n. **عَزَقَ**, (S, O, Msh,) *He* claved, or furrowed, the earth, or land, with the implement called **مَعَزَقَةٌ** (S, O, Msh, K) and **مِعْزَقٌ**. (S, O, K) — And *He* dug the earth until the water came forth from it. (TA.) — The verb is [said to be] used only in relation to the earth, or land. (S, O, Msh, K.) [But] **لَا تَعَزَّقُوا** occurs in a trad. as meaning Cut not ye (لَا تَقْطَعُوا). (TA.) — **الْعَزَقُ** metonymically used as meaning *The* act of eating is post-classical. (TA.)

2. **عَزَقْتُ الْقَوْمَ**, inf. n. **تَعَزَّقُ**, I routed, or defeated, and slew, the people, or party. (TA.)

4. **اعَزَقَ** *He* worked with the **مِعْزَقَةَ** [q. v.]. (TA.)

عَزَقٌ: see the next paragraph.

عَزَقٌ Wnnowers of wheat (**مُذْرِبُوا حِنْطَةً**) [origi-

nally مُدْرَبُوا, in the CK مُدْرَبُوا). (O, K, TA.) [See also what here follows.] = And Men evil in dispositions. (O, K, TA.) sing [app. in the former sense as well as in this] عَزَلَ: (TA.) or this latter signifies, (K,) or signifies also, (TA,) like مُعَزِّقٌ, difficult in disposition (K, TA.) or hard, and niggardly, and difficult in disposition. (Lth, TA.)

مَعَزَقٌ see the next paragraph. — Accord. to IAAr, The مَرَّة, i. e. handle, of the [implement called] مِحْرَات [q. v.] (L, voce سَحِيحٌ.)

مَعْرَقَةٌ The implement with which the earth, or land, is cloven, or furrowed; (S, O, Msb, K,) [a kind of hoe,] resembling the قُدُوم, or larger than this; as also مَعْرَقٌ (S, O, K) accord. to ID1d, the implement with which the earth, or land, is cloven, or furrowed; whether it be a فُاسٌ [meaning hoe], or a مِسْحَاة [i. e. spade], or a سَكَّة [i. e. ploughshare] and he says, it is a بَيْلَةٌ [from the Pers بَيْلَه meaning a kind of mattock or hoe] which is curved [in its blade] and some say that it is [particularly] a فُاسٌ [i. e. hoe] with two extremities to its [iron] head (TA.) [it is applied in the present day to a kind of hoe with a broad blade] pl مَعَارِقُ. (O, TA.) — And, (K,) accord. to IAAr, (O,) The forked, or pronged, implement with which wheat is mown. (O, K; and L and TA voce حِفْرَاءُ.)

أَرْضٌ مَعْرُوقَةٌ Land cloven, or furrowed, (S, TA,) with the مِعْرَقَة, (S,) for sowing, or cultivating. (TA.)

مَعْرَقٌ. see عَزَلَ.

IF says that there is no word with ع and ز and ق that is of well-founded authority. (O.)

عزل

1. عَزَلَهُ, (S, O, Msb, K,) aor. َ, (Msb, K,) inf. n. عَزَلَ, (Msb, TA.) He put it, or set it, apart, away, or aside, removed it; or separated it; (S, O, Msb, K;) i. e. a thing; عَنْ غَيْرِهِ [from another thing, or from other things]. (Msb.) — And hence, He removed, deposed, or displaced, him, namely, an agent, or a deputy, from his office, or exercise of authority (Msb.) Or عَزَلَهُ He removed, deposed, or displaced, him [from the agency, or administration, or government]. (S, O, TA.) And عَزَلَهُ, (K, TA,) inf. n. عَزَلَ, (TA,) signifies the same as عَزَلَهُ. (K, TA.) [In like manner also اعزل is said by Freytag to signify Semovit, followed by عن, as on the authority of the K; in which I do not find it.] And عَزَلَ He was, or became, removed, deposed, or displaced, [from his office, &c.,] (S, O, Msb,) used as quasi-pass. of عَزَلَهُ; in which sense اعزل is [said to be] not used, because in it [i. e. عَزَلَهُ] no labour, or exertion, is implied. (Msb.) — عَزَلَ said of the مُجَامِع means Pauld ante emissionem,

[penem suum] extraxit, et extra vulvam semen emisit (Az, Msb, TA.) You say, عَزَلَ عَنْهَا, (S, O, K,) the pronoun referring to the man's female slave, (S, O,) inf. n. عَزَلَ, (Az, Mgh, O, TA,) [vaguely expl. as] meaning He did not desire her [having] offspring, as also اعزَّلَهَا (K) the motive being that the woman might not conceive (Az, TA.) = عَزَلَ, aor. َ, (TA,) inf. n. عَزَلَ, (Mgh, TA,) He (a horse) had his tail inclining to one side, (Mgh, TA,) by habit, not naturally (TA) when it inclines to the right side, the Arabs deem it unlucky. (Z, TA.) [See also عَزَلَ below.]

2 see the preceding paragraph.

5 see 8, in four places.

6 تعارلوا They went apart, away, or aside, removed; or separated themselves, each from other, or one party from another. (K, TA.)

7 see 1 and see also the paragraph here following, in two places.

8 اعزله and تعزله both signify the same, (S, O, TA,) i. e. He went apart, away, or aside, removed, or separated himself, from him, or it (O, TA) and so تعزله and اعزله (TA) or اعزلت الناس and تعزلتني I went apart, away, or aside; removed; or separated myself; from men, or the people, [withdrew from association, or communion, with them; seceded from them,] and left, forsook, or quitted, them and both verbs are sometimes used intransitively. (Msb) [i. e.] اعزل and تعزل [used alone sometimes] signify he went apart, away, or aside; &c; as also اعزل: (K, TA.) [the last omitted in this place in the CK; but mentioned afterwards, voce تعازلوا.] and they said, اعزل عن الناس meaning he went apart, or aside, from men, or the people (Msb) and one says, of a pastor, يعزله بِمَاسِيَتِهِ وَيَرْعَاهَا بِعِزْلٍ مِنْ النَّاسِ [He goes apart, or aside, with his cattle, and pastures them in a place remote, or separate, from men, or the people]. (S, O.) وَإِنْ لَمْ تُؤْمَرُوا لِي فَاعْتَرِلُونِ in the Kur [xlv. 20], means, accord. to Ibn-'Arafah, [And if ye believe me not,] leave me on equal terms, not being against me nor for me. (O.) [And you say, اعزله إِلَى غَيْرِهِ He withdrew himself from him to another. see Har p. 245.] And اعزَّلَهَا, expl. above, as syn. with عَزَلَ عَنْهَا: see 1. And يعزله الْحَرْبَ [He withholds himself, or keeps aloof, from war, or battle]: said of him who has no weapon. (TA.)

عَزَلَ What is brought to the treasury of the state in advance, not weighed, nor picked so as to have the bad put forth from it, to the time of the falling-due of the instalment: (O, K, TA.) [for the second of the last three words of the explanation, which are correctly إِلَى مَحَلِّ السَّجَرِ, the O has مَحَل; the CK, مَحَل; and my MS. copy of the K, محل, without any vowel-sign and without the sheddeh:] from Ibn-'Abbād; (O;) and thus in the L. (TA.)

عَزَلَ: see the next paragraph.

عَزَلَ inf. n. of عَزَلَ [q. v.]. (TA.) — Also The state, or condition, of not having with one any weapon; and so عَزَلَ (K, TA.) [the latter, by reason of an ambiguity in the K, misunderstood by Freytag as syn. with عَزَلَ in the sense in which this is expl. in the CK.] they are two dial. vairs., like شَعَلَ and سَعَلَ, and بَحَلَ and بَحَلَ (TA) — And A deficiency in one of the حَرْقَتَانِ [app. meaning, in the crest of one of the two hip-bones]. (IAAr, O, K) — And The hinder part of an ass so in the saying, اقْرَعِ عَزَلَ حِمَارِكَ [Strike thou the hinder part of thy ass]. (O, K) said to the driver of the ass. (O.)

عَزَلَ see اعزَلَ, in three places.

عَزَلَةٌ a subst (S, Msb) signifying A going apart, away, or aside, removal, or separation of oneself; (S, L, Msb, K;) [a withdrawing of oneself from association or communion; or secession and it seems to be sometimes used in a sense similar to that of اعْتَكَافٌ, for] one says, العَزَلَةُ عَادَةٌ [app. meaning Retirement, or self-seclusion, is a mode of religious service]. (S, L, TA.)

العَزَلَةُ The حَرْقَةُ [app. meaning the crest of the hip-bone]. (K.)

عَزَلَاءُ [originally fem. of اعزَلَ; a subst signifying] The lower mouth [or spout or outlet] of the [leathern water-bag called] مَرَادَةٌ; (S, Mgh, O, Msb,) the part where the water pours forth from the رَأْوِيَّة [a word here, as in many other instances, used as syn. with مَزَادَةٌ,] and the like of this, (K, TA,) such [for instance] as the قَرْبَةِ, in the bottom thereof, where the water contained in it is drawn forth: Kh says that to every مَزَادَةٌ there are عَزَلَاءُ [dual of عَزَلَاءُ,] in the bottom thereof: but it is said in the M that the عَزَلَاءُ is thus called because it is in one of the خُصْمَانِ [meaning the two lower corners] of the مَزَادَةٌ; not in its middle; nor is it like its mouth, in which it receives the water: (TA) [the mouth, by means of which this kind of water-bag is filled, is in the middle of the upper edge; and the عَزَلَاءُ, in every instance that I remember to have seen, is in the hinder of the two lower corners, and is tied round with a thong: (see مَزَادَةٌ in art. زيد:)] the pl. is عَزَالٍ (S, Mgh, O, Msb, K, written with the article العَزَالِي, and in the K [improperly] عَزَالِي without the article,) and عَزَالِي also (S, O, Msb, K) is allowable; (S, O;) and العَزَالِي occurs in a trad. for العَزَالِي; these two words being like الشَّاكِي and الشَّاكِي. (TA.) — [Hence,] El-Kumeyt says, [describing clouds (سَحَاب),]

* مَرَّتُهُ الْجَوُوبُ فَلَمَّا أَكْثَفَرُ *
* رَحَلَتْ عَزَالِيَهُ الشَّمَالُ *

+ [The south wind drew them forth; and when they became black and dense and accumulated, the north wind loosed their spouts; i. e. caused the rain to pour forth]. (S, O.) And one says of a cloud (سَحَابَة), (Mgh, TA,) when it discharges

its pouring [rain], (Mgh,) or when it pours forth copious rain, (TA,) *أَرْحَتْ عَرَالِيَهَا* † [It loosed its spouts], (Mgh,) or *قَدْ حَلَّتْ عَرَالِيَهَا* [it has loosed its spouts], and *أَرْسَلَتْ عَرَالِيَهَا*, (TA,) which [means the same and] is said [also] of the sky (السَّمَاءُ) by way of indicating the vehement falling of the rain, this being likened to its descent from the mouths [meaning spouts] of the مَرَادَة [or rather of the مَرَاد or مَرَادٍ]. (Msb.) — And [hence also,] *عَرَلَاءُ* signifies † *The anus*, as being an outlet, and as being closed by means of a sphincter, like as the *عَرَلَاءُ* properly thus termed is closed by means of a thong tied round it]. (O, K.)

عَرْلَانُ is a word used by the vulgar in the sense of *عَزْلُ* [app. as inf. n. of *عَرَّلَهُ*, q. v.] (TA)

عَرْلُ Weakness, syn. *صَعْفُ*. (L, K, TA in the CK) *صَعِيفُ* — It is also a vulgar term for *The goods, or furniture and utensils, of the house or tent.* (TA)

العَرْلَانِ [a dual of which the sing is not mentioned] *The two feathers that are at the extremity of the tail of the eagle* (Ibn-'Abbād, O, K) pl. *أَعْرَلَةٌ*. (Ibn-'Abbād, O.)

عَرْلَاءُ, for *العَرَالِي*: see *عَرْلَاءُ*.

العَرْلَانِ: see *المُعْتَرِلَةُ*.

أَعَزَلَ Sand (رَمْلٌ) separate, or cut off, (IAar, O, K,) from other sands. (IAar, O) — Also A man not having with him any weapon; (S, O, K,) as also *عَزَلَ*, (O, K,) occurring in a trad.; (O;) and *مَعَزَلُ*, (K,) or this signifies not having with him a spear; (S, K,) and the first is sometimes expl. as having this particular meaning. (TA.) pl. of the first, (S, O, K,) and of *عَزَلَ*, (K, TA,) *عَزْلٌ* and *عَزْلَانُ* and *عَزَلٌ*, (S, O, K,) which is anomalous, but made to accord with *حَسَرٌ*, pl. of the epithet *حَاسِرٌ*, because nearly like it in meaning, (R, MF,) and *أَعَزَلُ*, (K,) or or this is pl. of *عَزَلَ*, (O, TA,) and *مَعَزِيلُ*, (IJ, K,) which is anomalous, (TA,) and this is pl. of *عَزَلَ* (S, O, K) also. (K.) Hence, the epithet *الأَعَزَلُ* is applied to one of the *سَيَّاحَانِ*, (S, O, K, TA,) i. e., to one of the two stars of which each is called *السَّيَّاحُ* [q. v.]; (TA;) because, unlike [the other *سَيَّاح*, i. e.] *الرَّامِحُ*, it has no star [near] before it that is regarded as its weapon; (S, O, K, TA;) or because in the days of its rising [aurorally] there is no cold nor wind. (O, K.) — And A bird that cannot fly. (MF, TA.) — And Clouds (*سَحَابٌ*) in which is no rain. (S, O, K.) — And A horse having his tail inclining to one side, (S, Mgh, O, K,) by habit, (S, O, K,) not naturally. (S, O.) [See *عَزَلَ*.] Hence the saying, *أَعُوذُ بِاللَّهِ مِنَ الْأَعَزَلِ عَلَى الْأَعَزَلِ* i. e. [I seek protection by God] from a [or the] man having with him no weapon, upon a [or the] horse of which the *عَسِيبُ* [or bone of the tail, or part of

the tail where the hair grows,] is crooked. (TA) — And [app. as an epithet applied to an ass or the like,] *حَرْقَتَانِ* [which seems here to mean, in the crest of one of the two hip-bones]. (IAar, O, K.) — And The share, of flesh-meat, of an absent man (IAar, O, K) pl. *عَزْلُ*. (IAar, O)

مَعَزِلُ A place of removal, or separation of oneself so in the saying, *كُنْتُ بِمَعَزِلٍ عَنْ كَذَا وَكَذَا* [I was in a place, and hence in a state, of removal, or separation, of myself, from such and such things, I was aloof therefrom]. (TA) See 8. *وَكَانَ فِي مَعَزِلٍ*, in the Kur [xi. 44], means *And he was aloof from the ship* [i. e. the ark], or from the religion of his father. (O, TA) And one says, *أَنَا عَنْ هَذَا الْأَمْرِ بِمَعَزِلٍ* [I am aloof from this affair] (S, O.) And *فَلَانٌ عَنِ الْحَقِّ بِمَعَزِلٍ* Such a one is aloof from the truth. (Msb)

مَعَزَلُ A pastor who goes apart, or aside, with his cattle, and pastures them in a place remote, or separate, from men, or the people (S, O) or a pastor apart from others (K, TA) with his camels depasturing the herbage not previously pastured upon and seeking successively the places where rain had fallen in this sense not an epithet of discommendation, for the doing thus is an act of the courageous and valiant of men (TA:) pl. *مَعَزَالُ*. (S) — And One who alights apart, or aloof, from the company of travellers; (K, TA; [وَمِنْ السَّفَرِ in the CK should be السَّفَرِ];) who alights by himself, in which sense it is an epithet of discommendation. (TA.) — And One who separates himself from the players at the game called *الْمَيْسَرُ*, by reason of meanness. (S, O, K.) — And One who is alone in his opinion, having no one to share with him in it. (TA.) — See also *أَعَزَلَ* in two places. — Also *Weak and stupid.* (S, O, K.)

مَعَزُولُ [pass. part n. of *عَرَّلَهُ*; Put, or set, apart, away, or aside; &c.] *إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ*, in the Kur [xxvi. 212], means *Verily they are debarred, or precluded, from hearing* [the speech of the angels]. (TA.)

المُعْتَرِلَةُ A sect of the *قَدَرِيَّةُ* [q. v.], who asserted that they seceded from what were in their estimation the two parties of error, the people of the *سُنَّةُ* and *خَوَارِجُ*: (O, K.) [therefore they were thus called, i. e. the Seceders] or they were thus called by *El-Hasan* (K, TA) *Ibn-Yesār El-Basree* (TA) when *Wásil Ibn-'Atá* and his companions withdrew from him to one of the columns of the mosque, [agreeably with a common practice of lecturers in a mosque, each of them seating himself on the ground at the foot of a column, while his hearers, with him, seated also on the ground, form a ring,] and he (i. e. *Wásil*, TA) began to establish the dictum of the condition between the two conditions, that the committer of a great sin is not a believer absolutely (K, TA) nor an unbeliever absolutely (K, TA, but not in the CK,) but be-

tween the two conditions. (K, TA) and they are also called *العُرْلَالُ*. (TA.)

عزم

1. *عَزَمَ عَلَيْهِ*, (S, Msb, K,) aor. *عَزَمَ*, (Msb, K,) inf. n. *عَزَمٌ* (S, Msb, K) and *عَزَمٌ* (S, K) and *عَزَمَةٌ* (TA) and *عَزَمَانُ* (K) and *عَزِمَةٌ* and *عَزِيمٌ* (S, K) and *عَزِمَةٌ* and *مَعَزِمٌ*; (K;) and *عَزَمَةٌ*, (Msb, K;) both signify the same, (IB, TA,) and *اعتزَمَ عَلَيْهِ*, (S, K,) and *اعتزَمَهُ*; and *اعتزَمَ* [app. *عَزَمَ*] but accord. to the TK *اعتزَمَهُ*, (K,) [He determined, resolved, or decided, upon it, or upon doing it, namely, an affair,] he desired to do it, and decided, or determined, upon it; (S, K,) he settled, or determined, his heart, or mind, firmly (عَقْدٌ صَبِيرَةٌ) upon doing it: (Msb.) or he strove, laboured, or toiled, in it, namely, an affair; or exerted himself on his power or efforts or endeavours or ability therein (K) or so *عَزَمَ*. (TA.) or *عَزَمَ*, inf. n. *عَزِمَةٌ* and *عَزَمَةٌ*, signifies also he strove, &c., in his affair. (Msb) and *عَزَمَ الْأَمْرَ* signifies he made the affair to have, or take, effect; and settled it firmly: (Har p 3) or, accord. to Ktr, he so settled it, and confirmed it. (Id p 105) [See also *عَزَمَ* and *عَزِمَةٌ*, below.] *وَوَلَّمْ نَحْدُ لَهُ عَزَمًا*, in the Kur [xx. 114], means [And we found him not to have] a quality of deciding an affair (S.) [قَدْ أَحْزَمُوا لَوْ أُعْزِمَ], a prov.. see expl. in art. *حَزَمَ*. — One says also, *عَزَمَ الْأَمْرَ*, meaning *عَزَمَ عَلَيْهِ*: (K, TA) and hence, in the Kur [xlvi. 23], *فَإِذَا عَزَمَ الْأَمْرُ* [And when the affair is determined upon] or the meaning may be, *فَإِذَا عَزَمَ أَرْبَابُ الْأَمْرِ* [and when the disposers of the affair determine upon it] but accord to Zj, the meaning is, *and when the affair is serious, or earnest, and the command to engage in fight becomes obligatory.* (TA.) — *عَزَمَ عَلَى الرَّجُلِ* means *He conjured the man*. (S, K, TA:) or he commanded him, or enjoined him, earnestly *لَيَفْعَلَنَّ كَذَا* [that he should surely do such a thing]: (TA.) or *عَزَمْتُ عَلَيْكَ* means *I make thy informing me to be a decided thing in which there shall be no exception*: and one says also, *لَا، عَزَمْتُ عَلَيْكَ إِلَّا* [virtually meaning *I conjure thee to do such a thing*]; as though one said, *By Allah, I demand not of thee [ought] save [thy doing] this* so says Mjr, referring to “the Book” of Sb. (Har pp 21 and 22. [But *إِلَّا* is there, inadvertently, put for *إِلَّا*].) — And one says, *عَزَمَ الرَّاقِي* The charmer recited *عَزَائِمُ*, meaning charms, or spells, [for the cure of a disease, &c.]; (K, TA;) as though he conjured the disease [&c.]. and in like manner, *عَزَمَ الْحَوَّاءُ* [The serpent-charmer recited charms, or spells,] is said when he draws forth the serpent; as though he conjured it. (TA.) [See an ex. voce *دَادَ*, in art. *دَوَدَ*. — Hence, *عَزَمَ* is used in the present day as meaning *He invited to an entertainment.* — And Freytag mentions its occurring often in the book entitled *بَغِيَّةُ الْمُسْنَفِيدِ* *عَزَمَ فِي مَدِينَةِ زَيْدٍ* as signifying *He went, or tended,*

to, or towards, (إِلَى) some place. but this signification is probably post-classical: it is correctly expressed by 8, q. v.]

5: see the preceding paragraph, first sentence.

8: see 1, first sentence, in two places. — اعتمر signifies also *He* (a man, K) *kept to the course, or right course*, (القصد), (S, K,) in a thing, (S,) in running, and walking, &c. (K) And اعتمر الطريق *He went along upon the road without turning aside*. (TA.) — Also *He tended, repaired, or betook himself, to, or towards, him, or it, either in a direct course, or indirectly*. (IJ, M and L in art قصد) — And اعتمر, (K, TA,) or اعتمر في عابه, (Har p. 3,) said of a horse, *He went along overcoming his rider*, (K, TA, Har,) in his running, not complying with the desire of his rider when he pulled him in, (TA,) [and] not turning aside (Har) — And اعتمر له *He bore it, and endured it with patience, or he bore, and was patient, with him*. (TA.)

عزمر an inf. n. of 1 (S, Mṣb, K, &c.) [Hence,] أولو العزمر من الرسل, (K, &c.) mentioned in the Kur [xlvii 34], (TA,) *Those, of the apostles, who determined upon doing what God had enjoined them: or they were Noah and Abraham and Moses and Mohammad*, (K, TA,) to which several add and Jesus (TA) or those, of the apostles, who were endowed with earnestness and constancy and patience (Ksh, K, TA) عزمر in the dial of Hudheyl meaning *patience*, as in then saying, عزمر عنك عزمر [I have not patience of separation from thee] (TA) or, (K,) it is said, (Ksh,) they were Noah and Abraham and Isaac and Jacob and Joseph and Job and Moses and David and Jesus. (Ksh, K) or Noah and Hood and Abraham and Mohammad. thus accord. to Abou-Is-hak (Yoo, R, TA) — See also عزيمته, in three places — عزمر is expl. by Lth as meaning *An affair upon the doing of which one's heart, or mind, is firmly settled or determined*. (TA.) — Also *The diegs of pressed raisins*. pl. عزمر. (K.)

أمر العزمر, (K,) or أمر عزمر, (T in art. امر,) and عزمة, and أمر عزمة, (K,) and العزوم, (TA,) *The است* [i. e. anus, or podex, app. the former] (K, TA.)

عزيمة is an inf. n. of 1, meaning *A striving, labouring, or toiling, in an affair*, (Mṣb, TA,) and *strength*. (TA) — And one says, ما له عزمة, meaning *He has not [determination, or resolution, or] a deliberate way of acting or proceeding, nor patience, in that upon which he determines, or resolves, or decides* (Ham p. 31) or ما لفلان عزيمة means *Such a one will not keep constantly, firmly, or steadily, [or rather has not the quality of keeping constantly, &c.], to an affair upon which he determines* (TA.) — See also عزيمته. — عزمة من عزومات الله, (K, TA,) such, in a trad., the poor-rate is said to be, (TA,) means *A due of the dues of God*; i. e. [in the CK

“or”] *a thing that is obligatory, of the things that God has made obligatory*. (K, TA)

عزمة A man's أسرة [or near kinsmen; or his near kinsmen on the father's side]: and his قبيلة [or tribe] pl. عزمر. (K.)

عزمة, and أمر عزمة. see أمر العزمر, above.

عزمة a pl. of عازم [q. v.]. (TA)

عزمي A man who fulfils his promise, (K, TA,) who, when he promises a thing, performs it, and fulfils it. (TA) — And A seller of عزمر, meaning diegs of pressed raisins. (K)

عزوم [Determined, or resolute,] one who perseveres in his determination until he attains that which he seeks, or desires. (Ham p. 532) — See also عزوم, in two places. — And see العزمر.

عزيمر A vehement running. (K, TA) [In the CK, العذو is erroneously put for العذو] Rabeca Ibn-Makroon Ed-Dabee says,

لَوْلَا أَكْفَكُهُ لَكَادَ إِذَا حَرَى
مِنْهُ الْعَزِيمُ يَدُقُّ فُأْسَ الْمِسْحَلِ

[If I did not restrain him, when he runs, his vehement running would almost break the piece of iron that stands up in the mouth from the middle of the bit-mouth: see مِسْحَل]. (TA)

عزيمة an inf. n. of عزمر in the sense first expl. above (S, K.) [As a simple subst., it signifies *Determination, resolution, decision, or fixed purpose of the mind*; as also عزمر and عزمة or] the disposition and subjection of the mind to the wish, or thing desired (Ham p. 336) or it is a subst. [signifying the making an affair to have, or take, effect, and settling it firmly;] from عزمر meaning *أَحْكَمَهُ وَأَمَّأَهُ* or, as in the Mj, the settling, or determining, the heart, or mind, firmly upon the thing that one desires to do; as also عزمر: or, accord. to El-Ghooree, عزمر signifies the preceding desire to dispose and subject the mind to the act (Har p. 3) [The pl., in all the senses, is عزائم. Hence,] اشتدت العزائم means *The determinations (عزومات) of the commanders in the hostile and plundering expedition to distant parts, and their taking to them, became strong*. (TA. [Probably from a trad.]) — See also عزمة, in two places. — عزائم الله means *The obligatory statutes or ordinances of God*: (Mgh, Mṣb, K, TA) sing. عزيمة. (Mṣb.) — And, accord. to Er-Rāghib, عزيمة signifies *A charming; syn. تعويذ*; as though thou imaginedst thy having imposed an obligation [thereby] upon the devil, lest [for اى in my original I read أن as meaning تَلَا] he should execute his desire upon thee: pl. عزائم. (TA.) or عزائم signifies *charms, or spells*, (S, K,) that are recited [for the cure of diseases, &c.]: or *certain verses of the Kur-an that are recited over persons affected with diseases, or the like, in the hope of cure*: (K, TA.) these are

termed عَزَائِمُ الْقُرْآنِ but عَزَائِمُ الرَّقَى are those [charms, or spells,] by which one conjures the jinn, or genn, and spirits. (TA) — عَزَائِمُ السُّحُودِ is an appellation of *Certain portions of the Kur-an*, which are التَّائِيْلُ [chap. xxxii] and حَمْرُ السَّحْدَةِ [chap. xli] and السَّحْمُ [chap. liii.] and أَقْرَأُ بِأَسْمِ رَبِّكَ [chap. xcvi], (Mgh;) [thus called because] they are those in [the reciting of] which one is commanded to prostrate himself. (Mṣb)

العزمر The lion, as also الْمُعْتَزِمُ. (K)

عزمر sing. of عزمة, (TA,) which signifies [Such as act with determination, resolution, or decision. And particularly] *Such as are sound, or true, in love, or affection*. (K, TA) — [And sing. of عزمر applied to affairs] حَيْرُ الْأُمُورِ عَوَازِمًا means *The best of affairs are those in which is determination, resolution, or decision: or upon which one has confirmed his determination, and in which one has fulfilled what God has enjoined*. (TA)

عزومر A she-camel advanced in age, (As, S, K, TA,) and so عزومة as expl. by IAnr, (TA,) but having somewhat remaining of youthful vigour, (As, S, K, TA;) as also عزومر; (K, TA,) of which the pl. is عزمر. (TA) or one whose teeth have been eroded by old age or one extremely aged, such as is termed دَقِيمٌ [but see دَلُوقٌ] the pl. is عَوَازِمُر. (TA) — And + An old woman; (S, K;) as also عزومر. (K) — And Short, as an epithet applied to a woman. (K, TA.)

معزمر Charming, or a charmer, (K, TA,) by means of spells. (TA.)

العزائم. see العزائم.

عزو

1. عَزَاهُ إِلَى أَبِيهِ (S, Mṣb, K,) first pers. عَزَوْتُهُ (S, Mṣb,) aor ٢, (S, Mṣb, and K in art. عَزَى) inf. n. عَزُو (TA,) *He asserted his relationship [of son] to his father* (S, Mṣb, K) [you say, عَزَاهُ إِلَى فُلَانٍ *He asserted his (another's) relationship as son to such a one*] and so عَزَاهُ إِلَيْهِ (S, Mṣb, O, and K in art. عَزَى) first pers. عَزَيْتُهُ (S, Mṣb,) aor ٢, (S, Mṣb, K,) inf. n. عَزَى (TK); this latter verb being a dial. var. of the former. (S, Mṣb) [And the latter verb has a similar signification expl. in art. عَزَى.] — And عَزَا إِلَى أَبِيهِ and لَهُ, intrans: see 8. — See also the first sentence in art. عَزَى.

5: see the next paragraph, in two places.

8. اعترى إِيَّاهُ (S, Mgh, Mṣb, K) and لَهُ (K) *He asserted his [own] relationship [of son] to him*: (S, Mgh, Mṣb, K:) [you say, عَزَاهُ إِلَى فُلَانٍ *He asserted his relationship of son to such a one*:] and so اعترى, (S, Mgh, Mṣb, K,) and عَزَا. (K.) It is said in a trad., مَنْ تَعَزَّى بِعَزَائِهِ السَّاهِلِيَّةِ فَأَعْضَوْهُ بِهِنَّ أَبِيهِ وَلَا تَكُنُوا [expl. in art. عض: see 4 in that art.]. (S, Mgh, Mṣb.) See also art. عَزَى.

عَزَّة *A party of men* (S, Msh, K) *such as is termed عَضْبَة* [i. e., as expl. in the O in art. عصب, who league together to defend one another], (K, TA,) *above, or exceeding, [such as compose] a حَلَقَة*: (TA) or, accord to Et-Rāghib, *a company of men who assert their relationship, one to another, either by birth or by the leaguings together for mutual aid* (TA) [for] the *ة* is a substitute for the final radical letter which is *و* (Msh:) or, as some say, it is from *عَزَى* signifying "he was, or became, patient," as though they were a company who took patience by one another's example (TA) [for, accord. to J,] the *ة* is a substitute for *ي* (S) the pl. is *عَزُونَ* (S, Msh, K) and *عَزَوْن* and *عَزَى*, but they did not say *عَزَات*. (S:) hence *عَزِين* in the Kur lxx. 37, (S, TA,) [expl. as] meaning *companies in a state of dispersion*: (TA) or *separate, or sundry, parties* pl. of *عَزَة*, which is [said to be] originally *عَرَوَة*, from [the inf. n.] *العَزْوُ* as though each party asserted their relationship [as sons] to other than those to whom the other party asserted their relationship. (Ksh, Bd) *عَزُونَ* is expl. by Et-Tarasoossee as meaning *companies coming in a state of dispersion*. (Msh.) One says, *عَمِي الدَّارِ عَزُونَ*, meaning [In the house, or abode, are] several sorts of men. (As, S.)

عَزْوَة: see **عَرَاءَ**, below, in two places. = and also in art. **عَزَى**.

عَزَوَى, which is of the dial. of the tribe of Mahrah Ibn-Heydān, but disapproved, (IDrd, TA,) is a word expressive of desire for one's becoming favourably inclined; [as though meaning *Mercy on me!* or *I cry mercy*;] and so **تَعَزَى**: (K, TA) or a word expressive of the being, or becoming, favourably inclined, [as though meaning *Mercy on thee!*] and so **يَعَزَى**, (IDrd, TA,) which is of the dial. of the people of Esh-Shihr, a bad word. (TA in art. **عَزَى**.) **مَا كَانَ** (يعزى) **كَذَا**, (K and TA in that art., in the CK يعزى) a saying of that people, (TA,) [app. meaning *Mercy on thee!* (or the like) *it was not thus, or such a thing 'was not,*] is like the saying **لَعَمْرِي** [“By my life,” or “by my religion,” &c.]. (K, TA.)

بَنُو عَزَوَانَ *A certain tribe of the Jinn, or Genii*. (ISd, K, TA.)

عَزَاءُ a subst. [signifying The assertion of relationship of son to a particular person] from **اعْتَزَى** or **تَعَزَى**; (S, Mgh, TA; see an ex. above, voce **اعْتَزَى**;) and so **عَزَوَة**: (TA:) one says, **إِنَّهُ** **لَحَسَنُ الْعَزْوَةِ** and **الْعَزِيَّةُ** also, meaning [Verily he is good in respect of] the assertion of relationship [of son; i. e. he asserts his relationship to a good father]. (K, TA.) = See also art. **عَزَى**.

عزى

1. **عَزَى**, (Msh, K, and Ham p. 369,) aor. =, (Msh,) inf. n. **عَزَا**; (K;) and **عَزَى**, (Ham ubi Bk. I.

suprà,) or **عَرَا**, inf. n. as above; (Ham p. 125;) *He was, or became, patient, or enduring*, (Msh, K, and Ham,) or *commendably so*, (K,) *of that which befell him*. (Msh.) = **عَزَاهُ إِلَى أَبِيهِ**, first pers. **عَزَيْتُهُ**, aor. =, inf. n. **عَزَى**: see 1 in art. **عَزْو**. — [Hence,] **عَرَيْتُ الْحَدِيثَ**, aor. **أَعْرَيْتُهُ**, *I traced up, or ascribed, or attributed, the tradition [إِلَى] أَصْدَقَهُ إِلَى قَائِلِهِ* to the original relater thereof]; syn. **أَسَدْتُهُ**. (Msh, TA.)

2. **عَرَاهُ**, inf. n. **نَعْرِيَّة** (S, Msh, K, TA) and **تَعَرَّاهُ**, (TA,) *He enjoined [or exhorted] him to be patient, or enduring*, (S, K, TA,) or *to have comely patience*; (K, TA;) i. q. **أَسَاهُ** [q v.]: (S, M, K, TA, all in art. **اسو**.) [and hence, he consoled him, often used in this sense] or *he said to him, أَحْسَنَ اللَّهُ عَرَاءَكَ, meaning *May God grant thee comely patience* (Msh.) [You say, **عَرَاهُ عَنْهُ** *He enjoined, or exhorted, him to endure with patience the death of him; or the loss, or want, of it*: and hence, he consoled him for the death of him; in which sense, **عَرَاهُ** is also now used.] — See also **عَرَاءَ**, below.*

5. **He took patience, or constrained himself to be patient, or enduring**; syn. **تَصَبَّرَ**, (S, Msh, TA,) and **تَأَسَّى** [q v.]; (TA;) the sign of doing which is the saying, **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** [Verily to God we belong, and verily unto Him we return]. (Msh) It is said in a trad., [as some relate it,] **مَنْ لَمْ يَعْزَ بِعَزَاءِ اللَّهِ فَلَيْسَ مِنَّا**, expl. by some as meaning *Such as does not constrain himself to be patient [with the patience of God, he is not of us]*. (TA. [See another reading voce **تَعَزَّرَ**]) And you say, **تَعَزَّيْتُ عَنْهُ**, meaning *I constrained myself to endure with patience the loss, or want, of him, or it* [and hence, I consoled myself for the loss, or want, of him, or it. held by some to be] originally **تَعَزَّرْتُ**, meaning *I exerted my strength or energy [to divert myself from him, or it]*; like **تَطَنَّنْتُ** for **تَطَنَّنْتُ**. (TA in art. **عز**.) You say also **تَعَزَّى بِهِ**, meaning *He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient*. (S in art. **اسو**.)

6. **They enjoined [or exhorted] one another to be patient, or enduring, or to have comely patience**. (K, TA.) [And hence, *They consoled one another*.]

8: see art. **عَزْو**; to which, as well as to the present art., this verb belongs. **الْإِعْتَزَاءُ** [often] signifies **الْإِدْعَاءُ وَالسَّعَارُ فِي الْحَرْبِ** [i. e. *The asserting one's relationship by saying "I am such a one the son of such a one;" and the call, or cry, by means of which to know one another; in war*: see 8 (last sentence but one) in art. **دعو**; and see also **سَعَارَ**]. (K in this art.)

عَزَى *Patient, or enduring; or having comely patience*. (K)

عَرَة, held by some to belong to this art. see art. **عَزْو**.

عَزِيَّة: see **عَرَاءَ** in art. **عَزْو**.

عَرَاءَ *Patience, or endurance*; (S, K;) and **عَرَوَة** **هُوَ حَسَنُ الْعَرَوَةِ** signifies the same, as in the saying **هُوَ حَسَنُ الْعَرَوَةِ** [He is comely in respect of patience or endurance] (Ham p. 369) or *patient endurance of the loss of anything*. (TA:) or *comely patience or endurance*; (K, TA;) as also **تَعَرَوَة** accord. to the copies of the K, but correctly **تَعَرِيَّة** [inf. n. of 2, as though for **تَعَرِيَّةُ النَّفْسِ** i. e. *self-enjoinment, or self-exhortation, to be patient or enduring, as is indicated by what follows*]. an Arab of the desert, whose brother had slain a son of his, is cited by the author of the Hamāseh as saying, [on his brother's being brought to him that he might retaliate upon him, (see Ham p. 100,)]

* **أَقُولُ لِلنَّفْسِ تَأَسَّاءًا وَتَعَزِيَّةً**

* **إِحْدَى يَدَيَّ أَصَابِي وَلَمْ تُرِيدْ**

[I say to the soul, i. e. to myself, *enjoining patience and enjoining endurance, One of my two hands has smitten me, not desiring, or not meaning, to do so*]. (TA) **تَأَسَّاءٌ** is [syn. with **تَأَسَّيَّة**, inf. n. of **تَأَسَّى**,] from **الْإِسْوَة** and **التَّعَرِيَّة** [signifies as rendered above; or] is derived from **العَرَا**, i. e. "the hard ground," and means *the strengthening of the heart*. or it is from **عَزَوْتُهُ إِلَى أَبِيهِ**; because the afflicted remembers his ancestors who have gone before him; and he means, I enjoin the soul to endure his loss with patience, becoming consoled by the example of others whose sons have been slain. (Ham ubi suprà) — **عَرَاءَ** is also a quasi-inf. n.; like **عَطَاءٌ**, meaning **إِعْطَاءٌ**, from **أَعْطَى** (TA) or a subst. [signifying *Enjoinment, or exhortation, to be patient*: and hence, *consolation*: and, as often used in the present day, the state, or ceremony, of mourning, when relations and friends come to console the bereaved: from **عَزَيْتُهُ**; like **سَلَامٌ** from **سَلَّمَ**, and **كَلَامٌ** from **كَلَّمَ**. (Msh.) = See also art. **عَزْو**.

عَزَى *Very patient or enduring*. (Ham p. 125.)

عَزْوَى: see **عَزَوَى**, in art. **عَزْو**.

مَعَزَى [A place of consoling: and hence a place of waiting for a dead person, because relations and friends go thither to console the bereaved] (A. [There used as an explicative adjunct to **مَنَاحَة**].)

يَعَزَى: see **عَزَوَى** (in art. **عَزْو**) in two places.

عس

1. **عَسَّ**, (S, A, O, Msh, K,) aor. =, (S, A, O, Msh,) inf. n. **عَسَّ** (S, O, Msh, K) and **عَسَسَ**; (S, O, K;) and **اعْتَسَّ**; (S, O, K;) *He went round-about, patrolled, or went the rounds, by night*, (S, A, O, K,) *to guard the people*: (TA) *he made search by night after suspicious persons, or persons to be suspected*, (S, A, O, Msh, K,) and *investi-*

gated, or discovered, their opinions, or sentiments (TA) he went to and fro; syn. اِخْتَلَفَ. (Ham p 320.) It is said in a prov., كَلْبٌ عَسَ حَبْرٌ مِنْ كَلْبٍ رَضٍ (S, O,) or اَعْتَسَ (O, K,) or, as some relate it, عَاسٌ, and رَاضٍ (TA;) [A dog that has gone the rounds by night is better than a dog that has lain down; or a dog going the rounds &c.;] said for the purpose of urging to make gain. meaning that he who occupies himself in business is better than he who lacks power or ability (TA:) or, as some relate it, كَلْبٌ عَسَ حَبْرٌ مِنْ اَسَدٍ اَنْدَسَ [a dog that has gone the rounds by night is better than a lion that has hidden himself], alluding to the superiority of the weak who occupies himself in making gain over the strong who holds back. (O, TA.) You also say of a wolf, (S, O, K,) and of any beast of prey, (TA,) اَعْتَسَ, meaning, He went roundabout by night, (S, O, K, TA,) seeking for prey (TA:) and اَعْتَسَ he (a wolf, TA) sought for prey (S, O, K, TA) by night: (S, TA) and اَعْتَسَ he [a man] sought, sought after, or sought to gain, sustenance: (S, O, K) and اَعْتَسَ he (a wolf, AA, S) smelt [app. to find prey]. (AA, S, O, K) = عَسَ خَبْرٌ (S, L, K,) aor. 2, inf. n. عَسَ (L, TA,) His tidings were slow, or tardy. (S, L, K, TA.) [In the O, حَبْرٌ] — عَسَتْ, aor. 2, She (a camel) yielded little milk, though her milk had collected in her udder since the next previous milking (TA.) — And عَسَتْ, aor. 2, inf. n. عَسَ (S, O, K,) She (a camel) grumbled much on being milked. (TA.) Hence, ذَرَّتْ عَسَاً She yielded her milk unwillingly. (IDrd, O, K, TA.) — And عَسَتْ, (S, O, K,) aor. 2, (S, O, TA,) inf. n. عَسَ (TA,) She (a camel) pastured alone. (S, O, K.) — And عَسَ عَلَى بَخْبَرِهِ He was parsimonious to me with his wealth. (AA, TA.) = عَسَهُ (A,) aor. 2, (S, A,) inf. n. عَسَ; (A;) and اَعْتَسَهُ (S, K, TA;) He sought, or sought for or after, him [or it]: (S, A, K) or the latter, he sought, or sought for or after, it (a thing) by night. (TA.) You say, ذَهَبَ يَعْصُ صَاحِبُهُ He went away seeking his companion. (A.) And اِعْتَسَسَا الْاَيْلَ فَمَا وَحَدْنَا عَسَاً وَلَا قَسَاً We sought for the camels, or sought for them by night, and found not any trace. (TA.) And اِعْتَسَسَا الْاَيْلَ فَمَا وَحَدْنَا عَسَاً وَلَا قَسَاً Such a one traces footsteps. (A.) And يَعْصُ النُّجُورَ He follows vice, immorality, or unrighteousness. (A.) = عَسَ الْقَوْمَ (O, K,) aor. 2, inf. n. عَسَ (TA,) He fed the people, or party, with somewhat little in quantity. (O, K, TA)

8. see عَسَ, in three places: — and عَسَهُ, in four places. — You say also, اَعْتَسَ بَكْدًا كَذَا He trod such a country, and knew its tidings. (TA.) — And اَعْتَسَ السَّاقَةَ He sought to obtain the she-camel's milk. (TA.) — And اَعْتَسَ الْاَيْلَ He entered into the midst of the camels, and stroked their udders in order that they might yield their milk. (O, K.)

R. Q. 1. عَسَسَ: see عَسَ. — عَسَسَ الْاَيْلَ The

night came on: (AO, IAar, Mgh) or came on with its darkness, (TA,) its darkness came on (IDrd, S, O, K) or departed (IDrd, O, K) or it has this last meaning also; (AO, IAar, Mgh,) bearing two contr. significations: (Ktr, AHat, Mgh) or was dark; meaning, all the night: (IAar) Fr says that, in the Kur [lxxx. 17], عَسَسَ الْاَيْلَ اِذَا عَسَسَ, accord. to all the expositors, signifies and by the night when it departeth but that some of his companions asserted the meaning to be when its commencement approacheth, and it becometh dark. like as you say عَسَسَ السَّحَابُ (S, O,) which signifies the clouds approached the earth: (Fr, S, O, K) or this is only said when it is in the night, with darkness and lightning (Lth, O, TA)

R. Q. 2. تَعَسَسَ: see عَسَ, in two places.

جِئْتُ بِالْهَالِ مِنْ عَسَاكَ وَنَسَاكَ (S, O, K) [Bring thou the property] from where it is and where it is not. (TA.) = مِنْ حَسَاكَ وَنَسَاكَ (S, O, K, TA) which means thus: (TA in art. حَسَا) or whence thou wilt: (S, O, K, TA, ibid.) or from any, or every, quarter. (TA ibid)

عَسَ A [drinking-cup or bowl, of the kind called] قَدَحٌ. (TA.) or a large قَدَحٌ (S, A, Mgh, O, L, Mgh, K,) from which two or three or more [men] may satisfy their thirst; (L, TA,) larger than the عَمْرُ; (L, voce رَفْدٌ;) though this is greater in height; (TA;) and larger than the قَعْبُ (IAar, in TA, voce قَعْبُ) but not so large as the رَفْدُ: (S, O.) pl. عَسَا (S, A, Mgh, O, Mgh, K) and عَسَسَةٌ (TA) and [pl. of pauc] اَعْسَا (IAth, Mgh.) — Hence, one says, هُوَ لَكَ عَلَى طَهْرِ الْعِيَّ meaning † It is apparent, manifest, or conspicuous, to thee. (O in art. طَهْرُ) = And The pens. (O, K.)

عَسَ: see عَسَ.

عَسَسَ Slowness, or tardiness. (TA.) = Also, [in the CK, erroneously, عَسَسَ,] Covetous merchants or traders: (IAar, O, K, TA) accord to [some of] the copies of the K, it signifies وَحْرًا and تَجَارًا; but the conjunction should be omitted. (TA.) = And Large vessels. (IAar, O, K.)

عَسَا A trace, footstep, vestige, or the like: see 1, latter part. (TA.)

عَسَسَ A seeker: (TA:) [see عَسَ:] or a seeker, or pursuer, of prey, or game, (S, O, K, TA,) by night, or at any time; applied to a wolf, or to any beast of prey: (TA:) or a wolf, or, as some say, any beast of prey, that seeks much for prey by night; as also اَعْسَسَ and اَعْسَسَ and اَعْسَسَ (TA) and hence, (S,) † each of the last three, (S, O, K,) as well as the first, (K,) a wolf: (S, O, K) and the first (عَسَسَ), a dog that pursues much, and will not eat. (TA.) = Also A she-camel that yields little milk: (Ibn-Abbād, O, K) or that will not yield her milk until she becomes remote from men: (O, K.) and one that, when she is roused to be milked,

goes along awhile, then goes roundabout, and then yields her milk. (O, K, TA) and one evil in disposition when milked, (O, K, TA,) that grumbles much, (O, TA,) and goes aside from the other camels. (TA) and one that licks the milker, and spills the milk: (TA) and one whose udder is stroked to try if she have milk or not. (O, K.) Also A she-camel that pastures alone; (AZ, S, O, K,) like عَسَسَ. (AZ, S, O.) And A she-camel that seeks after bones, and eats the flesh upon them تَرْتَمِيهَا [in the TK erroneously تَرْتَمِيهَا]. (Ibn-Abbād, O, K.) — Also A woman who does not care for, or mind, her approaching men. (O, K) or, accord. to El-Rāghib, who ventures upon that which occasions suspicion, or evil opinion. (TA) — And A man in whom is little, or no, good or goodness, or who does little good (O, K.) — And One who is slow, or tardy. (TA.)

عَسَسَ: see عَسَ.

عَسَسَ: see عَسَسَ; each in two places.

عَسَسَ: see عَسَسَ, in two places. = Also The سَرَاب [or mirage]. (O, K.)

عَسَا Hedge-hogs: because of their often going to and fro by night. (S, O, K.)

عَسَ One who patrols, or goes the rounds, by night, (S, A, O, Mgh, K,) for the Sultan, (Mgh,) to guard the people. (TA) who makes search by night after suspicious persons, or persons to be suspected, (S, A, O, K,) and investigates, or discovers, their opinions, or sentiments: (TA:) and any seeker of a thing: (A.) used as a sing. and pl.: or it is a quasi-pl. n. also; being, without idghām, [i. e., in its original form, عَاسٍ,] like بَاقِرٌ and حَامِلٌ: (TA:) or the pl. is اَعْسَسَ (S, A, O, Mgh, K) or this is a quasi-pl. n. (TA) and اَعْسَسَ, like حَاجِجٌ (O, K,) [or this is also a quasi-pl. n.,] and عَسَسَ and عَسَسَ. (TA.) [See طَائِف.]

مَعَسَ A place where a thing is sought, or to be sought; syn. مَطْلَبٌ. (S, O, K.) ISd cites, as an ex., from El-Akhtal,

* مَعْقَرَةٌ لَا يَنْكِبُ السَّيْفُ وَسَطَهَا *
* اِذَا لَمْ يَكُنْ فِيهَا مَعَسٌ وَطَالِبٌ *

[Defiled with dust, the sword will not reach the middle of it if there be not in it a place where something is to be sought and a seeker]. (TA.) You say also, هُوَ قَرِيبٌ الْمَعَسِ [He, or it, is near as to the place where he, or it, is to be sought]. (TK.)

عَسَب

1. عَسَبَ السَّاقَةَ, aor. 2, inf. n. عَسَبَ, He (the stallion) covered, or compressed, the she-camel. (Mgh, Mgh, TA.) [See also عَسَبَ below.] — And one says, اَلْكَلْبُ يَعْصِبُ The dog chases the bitches with the desire of coupling. (TA.) — And عَسَبَهُ فُحْلَهُ, aor. and inf. n. as above, He let him

his stallion to cover for hire. (§.) [See also 4] — And عَسَبَ, aor. and inf. n. as above, *He gave hire for a stallion's covering.* (A, K.) You say, عَسَتُ الرَّحْلَ, inf. n. as above, *I gave the man hire for a stallion's covering.* (Mgh.)

4. اَعَسَهُ جَمَلَهُ *He lent him his he-camel* [app. for covering]. (Lh, TA) [See also 1.] = اَعَسَ said of a wolf, *He ran, and fled.* (O, K.)

10. اَسْتَعَسَهُ جَمَلَهُ *He asked, or demanded, or desired, of him, the loan of his he-camel* [app. for covering]. (TA) — اَسْتَعَسَتْ *She (a mare) desired the stallion.* (S) And اَسْتَعَسَ *He (a dog) became excited by lust* you say, فَلَانٌ يَسْتَعَسِبُ *Such a one becomes excited by lust like as does the dog* (TA.) = And اَسْتَعَسَتْ *My soul disliked, or hated, him, or it.* (O, K.)

عَسَبَ A stallion's covering, or compressing. (S, A, Mgh, O, K.) [in this sense an inf. n. (see 1)] also used, metaphorically, as relating to a man: (TA) or (so in the A and K; but in the S, "and, it is said," his sperm; (S, A, K, TA,) that of a horse or of a camel; in which sense it has no verb: (TA) or his progeny: and offspring; syn. وَلَدٌ; (A, O, K,) [app. of human beings; for it is added by SM that,] in this sense, it is, accord to some, tropical. (TA.) One says, قَطَعَ اللَّهُ عَسْبَهُ, (A, TA,) meaning [God cut short, or may God cut short,] his progeny, (A,) or his sperm and his progeny. (TA.) And Kuthayr says, describing mares that had cast abortively their offspring,

* يُعَادِرْنَ عَسَبَ الْوَالِقِيِّ وَنَاصِجَ *
* تَحُصُّ بِهِ أُمُّ الطَّرِيقِ عِيَالَهَا *

[They leave behind them the offspring of El-Wálkeey and Násih: the hyena appropriates them to her dependants for maintenance]: (O, TA:) نَاصِجَ and الْوَالِقِيُّ were two horses; (O;) two stallions; and أُمُّ الطَّرِيقِ is the hyena. (TA.) — Also The hire of covering, for كِرَاءَ عَسَبٍ; (Mgh, Msh, TA;) the hire that is taken for a stallion's covering: (S, O, TA) so in a trad. in which it is said that عَسَبُ الْفَحْلِ is forbidden. (S, Mgh, O, Msh, TA.)

رَأْسُ عَسَبٍ A head that has remained long without being combed and anointed. (O, K, TA.)

عَسْبَةٌ: see عَسِيبٌ, last sentence.

عَسُوبٌ: see يَعْسُوبٌ.

عَسِيبٌ A palm-branch from which the leaves have been removed. (T, Msh, TA.) or a straight and slender palm-branch from which the leaves have been stripped off: and one upon which leaves have not grown: (K.) or the part, of a palm-branch, a little above the كَرْبَ [or lower, thick, and broad, portions,] upon which no leaves have grown; that [or those parts] upon which leaves have grown being termed سَعَفٌ: (S, O:) pl. [of mult.] عَسَابٌ, (O, Msh, TA,) with two dammehs,

(TA,) and عُسَانٌ (Msh, TA) and عِسَانٌ and عُسُوبٌ and [of pauc.] أَعْسَبَةٌ. (TA.) It is said of the Prophet, in a trad., قُبِصَ وَالْقُرَّانُ فِي الْعُسْبِ وَالْقَصِيرُ وَالْكَرَانِيفِ [He was taken, i. e. he died, while the Kur-an was written only upon leafless palm-branches, and skins, or white skins, and stumps of palm-branches]. (O, TA.) — Also The bone of the tail, and so عَسِيبَةٌ: (K) or the slender part thereof (TA) or the part where grows the hair thereof, (K, TA,) i. e. of the tail (TA) or عَسِيبُ الدَّبِّ signifies the part, of the skin and bone of the tail, where the hair grows (S, O, TA.) — And The outer [here meaning upper] part of the human foot. and likewise [i. e. the shorter side, or app. accord. to some, the shaft (see طَهْرٌ as used in relation to a feather),] of a feather, lengthwise. (K) — And A cleft, or fissure, in a mountain, as also عَسَّةٌ. (K.)

عَسِيبَةٌ: see the next preceding paragraph.

يَعْسُوبُ The king of the bees (S, O, K.) the male bee. (A, O, K.) — And hence, (S, O,) † The lord, or chief, of his people: (S, A, O) or a great chief; as also عَسُوبٌ, (K;) or this signifies [simply] a lord, or chief, like يَعْسُوبُ (O) pl. يَعْاسِبُ. (TA.) It is said in a trad. of 'Alee, When such and such things shall happen (mentioning factions, or seditions), صَرَبَ يَعْسُوبٌ الدِّينِ بِدَنِيهِ; (A, O, TA;) in which, accord. to As, يَعْسُوبُ الدين means the chief of men in respect of religion at that time; (TA,) or it means the leader of the religion: (T and TA in art. ضرب) and it is said that ضرب بدنه here means shall quit the faction, or sedition, and its party, with his partisans in religion; by دَنِيهِ being meant his followers; and by صَرَبَ, shall go away through the land, journeying, or warring in the cause of the religion. or, as Z says, ضرب بدنيه means † shall remain, and be firm, together with his religious followers; and accord. to Abou-Sa'eed, the same is said of the locust, when it lays its eggs, thrusting its tail into the ground; and the meaning here is, † shall remain firm until the people shall return to him, and the religion become manifest, and spread abroad. (TA. [See also صَرَبَ and ذَنَبَ.]) — Also † Gold; so called because it is that by means of which an affair is managed, or ordered: and [in a larger sense] a thing to which one has recourse for protection or the like; as in a saying of 'Alee, in which wealth is termed the يعسوب of the unbelievers or of the hypocrites. (TA.) — And A certain flying thing, smaller than the locust; (As, A'Obeid, K;) or larger; (K;) and having a long tail: (TA:) or a certain flying thing, longer than the locust, that does not contract its wings when it alights; to which a horse is likened for the slenderness of its body: (S, O:) or a kind of moth, or the like, (فَرَّاسَةٌ) of a greenish colour, that flies in the [season called] رَبِيع. (Iath, TA.) [Golius explains it as "Insectum oblongum, quaternis pennis volucre, mordella Gazæ, seu orso-dacna Aristot."] — And A species of حَجَلٍ [or partridge]. (O, K, TA.) — And A blaze, or

white mark, on a horse's face, (K, TA,) of a long shape, terminating before it extends as far as the upper parts of the nostrils; or extending upwards along the bone of the nose, wide and straight, until it reaches the lower part of the even portion of the forehead, whether it be little or much, if it do not reach as far as the eyes. (TA) or a white line, or stripe, of the blaze, extending downwards until it touches the fore part of the nose and mouth. (En-Nadr, A'Obeid, Az, O.) — And (accord. to Lth, O) ذَائِرَةٌ [or what we term a feather] in the part of the flank of a horse where the rider strikes it with his foot (O, K, TA:) but Az says that this is a mistake, and that the correct meaning is that given above on the authority of A'Obeid. (TA.) — The يَعْسُوبُ is augmentative; because there is no Arabic word of the measure صَعْفُوقٌ except صَعْفُوقٌ. (S, O)

عسج

1. عَسَجَ, (K,) aor. عَسَجَ, (L, TA,) inf. n. عَسَجٌ (L, TA, and so in some copies of the S, in other copies of the S and in the O عَسَجَ [which is wrong],) and عَسَجَانٌ and عَسَجٌ, (O, L, TA,) *He [a camel] stretched out his neck in going along [quickly: or went a pace quicker than that termed الْوَسَجَ, but not so quick as that termed الْوَسَجَ, see وَسَجَ].* (S, O, L, K, TA.) — And عَسَجَ, aor. عَسَجَ, inf. n. عَسَجَانٌ, *He (a beast) limped, halted, or was slightly lame.* so in the M. (TA) = An Arab of the desert said, when the lion was desiring to devour him, and he [the lion] therefore betook himself to a tree [or shrub] of the species termed عَوْسَجَ,

* يَعْصِي بِالْحَوْلَةِ لَا يُبْصِرُنِي لَا أَحْسَبُهُ *
[He conceals himself, to seize me, by means of the 'onsajeh: thinking that I shall not see him: the transpositions in the verse being app. meant to be understood as occasioned by the terror of the man; for the words of the explanation may be read so as to have the same metre as those of the verse]. (TA) = عَسَجَ الْهَالُ, [aor. عَسَجَ,] *The camels became diseased from pasturing upon the [shrubs called] عَوْسَجَ.* (O, K, TA.)

9. اَعَسَجَ, inf. n. اَعَسَجَ, *He (an old man) went away bent by reason of age.* (O, K.)

عَسَجٌ A certain pace, or manner of going, of camels. (TA.) [See 1, first sentence]

عَسَجَةٌ A portion of the night. (O.)

عَاسِجٌ [part. n. of عَسَجَ] Dhu-r-Rummeh says, describing his she-camel,

* وَالْعَيْسُ مِنْ عَاسِجٍ أَوْ وَاسِجٍ خَبَبًا *
* يَحْزَنُ مِنْ جَائِنِيهَا وَهِيَ تَسْلِبُ *

[And the reddish, or yellowish, or dingy, white camels, of a sort that goes the pace termed عَسَجَ, or

of a sort that goes the pace termed **عَسَج**, with a quick running, are struck with the feet on their sides, but she outstrips]. he means, the camels go swiftly, struck with the feet in their course, but do not overtake my she-camel (S, O.)

عَوْسَج [The lycium, or box-thorn; of several species; but now particularly applied to the lycium *Europæum* of Linn.: accord. to Sprengel (Hist. 1er herb p. 252, as stated by Freytag), applied to the *zizyphus spina Christi*, which is the *hamnus spina Christi* of Linn.; but this is the **سَدْر**] a species of thorn (S, O, K) certain trees of the thorn-kind, (L,) having a round red fruit [or berry] like the carnelian-bead, (O, L,) which is sweet, and is eaten (O) or a species of thorn-trees having a bitter red fruit in which is acidity, called **مُصْع** (Msb) or certain trees having many thorns, and of several species, whereof is one that produces a red fruit, called **مُصْع**, in which is acidity: (T) when it grows large, it is called **عَرْقَد**: (O, Msb.) and because of the softness of its wood, the women of the Arabs of the desert make of it spindles for spinning wool: (O:) the n. un. is with ة: (S, O, Msb) [in the K, **عَوْسَج** is termed the pl. of **عَوْسَجَة**] and it is said that the pl. of the n. un. is **عَوَاسِج** (TA) ISd says, the genuine **عَوْسَج** is short between the knots, hard in the wood, small in the leaves, and does not grow large, and this is the best sort. thus says AHn. (L:) some say that it is the **عَلِيق** [i. e. **عَلِيق**, q. v.]: Dioscorides says, it is a tree that grows in tracts that exude water and produce salt, having erect thorny branches, and leaves somewhat long, overspread with a moist viscous substance and there is another species, whiter than this. and another species, of which the leaves are blacker than those of the former, and wider, inclining a little to redness, and its branches are long, their length being about five cubits, and having more numerous thorns, and weaker, and less sharp, and its fruit is wide and thin, as though it were in sheaths and the **عَوْسَج** has a fruit like the **توت** [or mulberry], which is eaten: it grows mostly in cold, or cool, countries. (Avicenna [Ibn-Seenā], book II. p. 232 [In this extract from Dioscorides, in the original, are some unimportant words which I have passed over, including two imperfectly printed, and unintelligible: and what is said in it respecting the fruit I think doubtful, as being inapplicable to the fruit of the box-thorn.]

مُعَسَّاج an epithet applied to a camel [app. meaning *That stretches out his neck much in going along or that goes the pace termed عَسَج much or well*]. (S, O, K.)

عَسَجَد

عَسَجَد, an instance of a quadrilateral-radical word without any letter of the kind termed **ذَوَقِي**; (S, O, TA;) the letters of this kind being six; three pronounced with the tip of the tongue, namely, ر and ل and ن; and three labial,

namely, ب and ف and م; (TA;) Gold (S, O, K) and (as some say, O, TA) any gems, such as pearls and **يَاقُوت** [or sapphires]. (O, K) = Also A large, or bulky, camel: (O, K) a small one is called **لَطِيم**. (TA.) — And, accord. to AZ, A certain stallion-camel. (O.) See also the following paragraph.

عَسَجَدِيَّة Large weaned camels: (O, K) small ones are called **لَطِيمَة**. (TA.) — And, (O, K,) accord. to El-Mufaḍḍal, (TA,) Camels on which kings ride; [and particularly] certain camels which were decked, or adorned, for En-Noamán (S, O, K, TA) Ibn-El-Mundhir, or, accord. to AO, camels on which kings ride, which bear [fine housings or the like, of the kind of stuff called] **دَق** [q. v. voce **دَقِيق**] of great price: (TA.) and, (O, K, TA,) by El-Mázine, (TA,) it is said to signify (O, TA) camels that carry gold; (O, K, TA;) but IAAr rejected this assertion: (O) it is said (O, TA) by Naṣī, on the authority of As, (TA,) to be a [fem] iel. n. from the name of a certain market in which is **عَسَجَد**, i. e. gold (O, TA) IAAr relates, on the authority of El-Mufaḍḍal, that it is a rel. n. from the name of a certain stallion of generous race, called **عَسَجَدِي**; and he is said to have been called **العَسَجَدِي** also (TA) in the T, (TA,) or by AO, (O,) it is said that **العَسَجَدِي**, (O, TA,) or **العَسَجَدِيَّة**, (O,) was a horse or mare (فَرَس) of the offspring of Ed-Deenáree (O, TA) Abu-l-Humeys Ibn-Zád-er-Rákh: (TA.) in the K, **العَسَجَدِيَّة** is said to have been [the name of] a mare (فَرَس) of the offspring of Ed-Deenáree. (TA)

عَسَر

1. **عَسَر**, aor. ء, inf. n. **عَسِر** (S, A, O, Msb, K) and **عَسَر** (S, A, K) and **عَسَارَة** (Msb, K) [and **عَسَر** and **عَسَرَة** and **مُعَسَّرَة** and **مُعَسَّر** (see **عَسَر** below)], and **عَسَر**, aor. ء, inf. n. **عَسِر**; (S, O, Msb, K;) and **تَعَسَّر**, (A, O, Msb, K,) and **تَعَسَّر**, (K,) and **استعسَّر**; (A, O, Msb, K,) It (an affair, or a thing, S, A, O, Msb) was, or became, difficult, hard, strait, or intricate. (S, A, O, Msb, K, TA.) You say, **عَسِرَ عَلَيْهِ**, (TA,) and **عَسِرَ**, (S, O,) and **تَعَسَّرَ**, and **تَعَسَّرَ**, and **استعسَّرَ**, (K,) It was, or became, difficult, hard, strait, or intricate, to him. (S, O, K.) — **عَسِرَ مَا فِي الْبَطْنِ**, (as in the CK and a MS. copy of the K,) or **عَسِرَ**, (accord. to the TA,) What was in the belly would not come forth. (K.) You say **عَسِرَ عَلَيْهِ مَا فِي الْبَطْنِ** What was in his belly would not come forth. (TA.) — See also 4. — **عَسِرَ**, (Msb,) or **عَسِرَ**, (IKtt, TA,) or **عَسِرَ**, (TK,) inf. n. **عَسِرَ** and **عَسَارَة** (Msb, IKtt, TA) and **عَسِرَ**, (IKtt, K,) He (a man) had little gentleness, (Msb, IKtt,) **فِي الْأُمُور** [in the execution of affairs]; (Msb;) and was narrow, or niggardly, in disposition: (IKtt) or he was hard in disposition; or ill-natured. (K, TA.) — **عَسِرَ عَلَيْهِ**, (A, and so in the CK and a MS. copy of the K,) or **عَسِرَ**, (as in the TA,) inf. n. **عَسِرَ**, (TA,)

He acted contrarily, or adversely, to him; opposed him; (A, K;) as also **عَسِرَ**, (K,) inf. n. **عَسِرَ**: (TA:) and **عَسِرَ عَلَيْهِ** also signifies he straitened him (Sb, O, TA.) — **عَسِرَ الرِّمَانُ**, (so in the CK and in a MS. copy of the K,) or **عَسِرَ**, (so in the TA,) Time, or fortune, became severe, rigorous, afflictive, or adverse, (K,) **عَلَيْنَا** to us. (TA.) — **عَسِرَتِ الشَّافَة** and **عَسِرَت** The she-camel was untrained (O.) — And **عَسِرَت**, (K, TA,) and **عَسِرَتِ بَدَنُهَا**, (S, O, TA,) aor. ء, inf. n. **عَسَرَان** (S, O, K, TA) and **عَسِرَ**, (O, K, TA,) She (a camel) raised her tail, after conception, to show the stallion that she was pregnant: (S, O, TA.) and [as also, app., **عَسِرَت** or **دَنَبُهَا**, inf. n. **عَسِرَ**, (see **عَسِرَ** voce **عَسِرَ**, voce **عَسِرَ**)] she (a camel) raised her tail in her running. (K, TA.) [In the former case, the action denotes repugnance to the stallion: in the latter, a degree of refractoriness: in both, difficulty.] — **عَسِرَ الْعَرَبِيُّ**, aor. ء and ء, (S, O, Msb, K,) inf. n. **عَسِرَ**; (S, O,) and **أَعَسَّرَهُ**; (O, Msb, K,) He demanded the debt of the debtor, it being difficult to him to pay it: (S, O, Msb, K) and he took it of him, it being difficult to him to pay it, and was not lenient towards him until he was in easy circumstances. (TA) — **عَسَرَهُ**, (As, TA,) and **أَعَسَّرَهُ**, (S, TA,) He forced, or compelled, him, against his wish; [عَسَرَهُ عَلَى الْأَمْرِ to do the thing;] i. q. **قَسَرَهُ**, (As, TA,) and **أَقَسَّرَهُ**. (S, O, TA.) = **عَسِرَ**, and **عَسِرَت**, (TK,) or **عَسِرَت**, (K, TA,) aor. ء, (TK,) inf. n. **عَسِرَ**, (S, Mgh, O, Msb, K,) He, (a man, TK,) and she, (a woman, TK,) was left-handed. (S, Mgh, O, Msb, K.) — **عَسِرَنِي**, (O, L, and K, and so in a copy of the S,) aor. ء, (L,) or ء, (TA,) inf. n. **عَسِرَ**; (L, TA;) and **عَسِرَنِي**, (K,) or **عَسِرَنِي**, (L and TA, and so in a copy of the S,) aor. ء; (TA;) He came on my right side. (S, O, L, K, TA.)

2. see 1, in four places: and see 4.

3. **عَسَرَهُ**, (K,) inf. n. **مُعَسَّرَة**, (S, O,) He treated him, or behaved towards him, with hardness, harshness, or ill-nature; (S, O, K;) **مُعَسَّرَة** is the contr. of **مَيْسَرَة**. (S, O.)

4. **اعسَر**, (S, K, &c.) inf. n. **إِعْسَار**, (Kr, Mgh, &c.) and, accord. to Kr, **عَسِرَ**; but correctly, the former is an inf. n., and **عَسَرَة** is a simple subst.; [as is also **عَسِرَ**]; (TA;) He was, or became, in a state of difficulty; possessing little power or wealth: (TA) he became poor: (Mgh, Msb, K;) he lost his property. (S, O.) **عَسَار** in the sense of **إِعْسَار** is a pure mistake. (Mgh.) — **اعسرت** She (a woman) had, or experienced, difficulty in bringing forth; (Lth, S, O, K;) as also **عَسِرَت**. (O, TA.) You say, in praying for a woman in labour, **أَيْسَرْتُ وَأَذْكَرْتُ** (Lth, A) May she have an easy birth, and may she bring forth a male child: (Lth, O:) and in the contr. case you say, **أَعَسَّرْتُ وَأَتَتْ** [May she have a difficult birth, and may she bring forth a female child]. (Lth, A, O, TA.) — And in like manner, She (a

camel) had difficulty in bringing forth, her young one sticking fast at the time of the birth. (O, TA.) — And She (a camel) did not conceive during her year [after she had been covered]; (K, TA,) as also **عُسْرَتْ** in the pass. form. (TA.) = **اعسر العريم** see **عسر**.

5. **تَعَسَّرَ**: see 1, in two places. — It (spun thread, **عُرْل**, in the **ك** **قَوْل** [speech], but this is a mistake, TA) became entangled, so that it could not be unravelled, as also **تَعَسَّرَ**, with the pointed **غ**: so accord. to Lth, as related by Az, who confirms it as of the language of the Arabs: but Sgh, in the TS [and O], says, You say of a thing, when it has become difficult, **استعسر** and **تَعَسَّرَ**, but of spun thread, when it has become entangled, so that it cannot be unravelled, **تَعَسَّرَ**, with the pointed **غ**; not with the unpointed **ع**, unless using a forced, or constrained, mode of speech. (TA.)

6. **تَعَسَّرَا** [They were difficult, or hard, each with the other, they treated, or behaved towards, each other with hardness, harshness, or illnature,] they disagreed, each with the other; said of a buyer and seller, and of a husband and wife; (TA;) **تَعَسَّرَ** is the contr. of **تَيَسَّرَ** (S, O.) see Kur lxv. 6. (TA.) — See also 1, in two places.

8. **عَسْرَهُ** in the sense of **اقتسره**: see **عسره**. — **اعتسر الناقة** He rode the she-camel before she was trained, (S, A, O,) while she was difficult to manage: (A) or he took her in the first stage of her training, while yet difficult to manage, and attached her rein to her nose, and rode her. (K) — Hence, **اعتسر الكلام** † He uttered the speech without premeditation; without measuring and preparing it in his mind. (Az, A) — **اعتسر من ماله** He took of the property of his son, or child, or children, against the wish of the latter. (S, O, K) so occurring in a trad., with **س**; from **الاعتسار** signifying “the act of forcing, or compelling:” but accord. to one relation of that trad., it is with **ص**. (TA.)

10: see 1, in two places. — **استعسره** He sought, or desired, or demanded, that in which he experienced, or would experience, difficulty. (O, K.)

عُسْرُ, or **العُسْرُ**: see **عُسْرُ**, in two places.

عُسْرُ and **عُسْرٌ** (S, A, O, K) and **عَسْرٌ** (S, A, K) and **مَعْسُورٌ** [respecting which, as well as some other words here mentioned, see below, in this paragraph, and see what is said of its contr. **مَيْسُورٌ**, voce **يُسْرُ**,] and **عُسْرَةٌ** and **مَعْسُورَةٌ** and **عُسْرَى** [all of which are app. inf. ns., of 1, q. v.,] (K) **Difficulty**; **hardness**; **straitness**; **intricacy**; **contr. of يُسْرُ**. (S, A, O, K.) — ‘Eesà Ibn-’Omar observes that every noun of three letters of which the first is with **دamm** and the second quiescent is pronounced by some of the Arabs with the second movent like the first; as **عُسْرُ** and **عُسْرٌ**, and **رَحْمٌ** and **رَحْمٌ**, and **حَلْمٌ** and **حَلْمٌ**. (S, O.) — It is said in the Kur [lxv. 7], **سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا** [God will give,

after difficulty, ease]. (O, TA.) And again, **فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا** [And verily with difficulty shall be ease: verily with difficulty shall be ease]: on reciting which, Ibn-Mes’ood said, **لَنْ يَغْلِبَ عُسْرُ يُسْرَيْنِ** [A difficulty will not predominate over twofold ease], which, says Abu-l-’Abbás, is meant as an explanation of the words of the Kur immediately preceding it, agreeably with a rule mentioned by Fr [and applying to most cases, but not to all] for **العسر** being mentioned, and then repeated with **ال**, the latter is known to be the same as the former, and **يسرا** being mentioned, and repeated without **ال**, the latter is known to be different from the former. (O, TA.) — It is also said, **لَوْ دَخَلَ الْعُسْرُ جُحْرًا لَدَخَلَ الْيُسْرُ عَلَيْهِ** [If difficulty were to enter a burrow in the ground, ease would enter upon it]. (TA.) — As to **مَعْسُورٌ**, it is the contr. of **مَيْسُورٌ**, and both are inf. ns. (S, O) or they are put in the places of **عُسْرٌ** and **يُسْرٌ**. (TA) or accord. to Sb, they both are epithets; for he holds that there is no inf. n. of the measure **دَعُو**, and the saying **إِلَى مَيْسُورِهِ وَإِلَى دَعُو** is expl. as signifying *Leave thou him to a thing in which he experiences ease, and to a thing in which he experiences difficulty*. and **مَعْقُولٌ** is also expl. in like manner. (S, O.) [In like manner also,] **نَلَعْتُ مَعْسُورًا فَلَانٍ** [may he expl. as signifying *I effected a thing in which such a one experienced difficulty*; meaning *I treated such a one with hardness, harshness, or illnature*; being] said when thou hast not treated the person of whom thou speakest with gentleness, graciousness, courtesy, or civility. (O, TA) You also say, [using **مَعْسُورٌ** and its contr. **مَيْسُورٌ** as epithets,] **خُذْ مَيْسُورَهُ وَدَعْ مَعْسُورَهُ** [Take thou what is easy thereof, and leave thou what is difficult thereof]. (A) — **عُسْرٌ** also signifies **Poverty**: (Msb) and **عُسْرَةٌ**, [the same: or] **littleness of possessions, of property, of wealth, or of power**: (S, TA) and **مَعْسُورَةٌ** and **مَعْسُورَةٌ**, [the same: or] **difficulty, and poverty**; contr. of **مَيْسُورَةٌ**: (O, TA) both inf. ns.: (O) and **عُسْرَى**, [the same: or] **difficult things, affairs, or circumstances**; (TA;) contr. of **يُسْرَى**: (S, O, TA;) and fem. of **عُسْرٌ**, applied to a thing, or an affair, or a circumstance. (TA.) — **جَيْشُ الْعُسْرَةِ** [The army of difficulty] is an appellation given to the army of Tabook; because they were summoned to go thither during the intense heat of summer, (O, K,) and in the season of the ripening of the fruit, (O, TA,) so that it was hard to them; (O, K;) and because the Prophet never warred before with so numerous an army, amounting to thirty thousand. (O, TA.) — **فَسَيَسِّرُهُ لِلْعُسْرَى** in the Kur [xcii. 10], signifies, as some say, [We will smooth his way] to punishment, and a difficult case. (O, TA.)

عُسْرُ (S,) or **العُسْرُ** (O, K,) **A certain tribe of the Jann, or Genii**; (S, O, K;) as also **عُسْرٌ** (S,) or **العُسْرُ** (O, K;) or the first, (S, O,) or second and † last, (K,) **a land inhabited by Jann**. (S, O, K.)

عُسْرٌ. see **عُسْرٌ**.

عُسْرٌ **Difficult, hard, hard to be done or accomplished, hard to be borne or endured, distressing, strait, or intricate**, (S, O, Msb, K;) applied to an affair, or a thing, (S, O, Msb;) as also **عُسِيرٌ**. (S, A, O, Msb, K.) — **حَاجَةٌ عُسْرٌ**, and **عُسِيرٌ** (K,) or **عُسِيرٌ** and **عُسِيرَةٌ** (L,) **I want difficult of attainment**. (L, K.) — **نَوْمٌ عُسْرٌ** (K,) and **عُسِيرٌ** (S, K,) and **أَعْسُرُ** (K,) **A difficult day; a day of difficulty**, (S;) **a hard, distressful, or calamitous, day**; or **an unfortunate, or unlucky, day**. (K) — **رَجُلٌ عُسْرٌ** **A man having little gentleness in [the execution of] affairs**: (Msb) or **hard in disposition, or illnatured**. (K.) [See 1] — **نَاقَةٌ عُسِيرٌ** (S, A, O,) or **عُسِيرَةٌ**, (as in one copy of the S,) **A she-camel not trained**. (S, A, O) or **نَاقَةٌ عُسِيرٌ** and **عُوسْرَانَةٌ** and **عُسْرَانَةٌ** [and app. **عُسْرَانَةٌ**] (K) or **عُوسْرَانِيَّةٌ** (Lth, Az, S, O, L) and **عُسْرَانِيَّةٌ** (Lth, Az, TS, O, L) and **عُسْرَانِيَّةٌ** (Lth, Az, TS, O,) but what Lth says is not agreeable with the usage of the Arabs, (Az, TS, O,) **a she-camel that is ridden**, (Lth, Az, S, O, TA,) or **laden**, (TA,) **before she has been trained**. (Lth, Az, S, O, TA) or **that has been taken in the first stage of her training, while yet difficult to manage, and had her nose-rein attached, and been ridden**. (K) and the epithet applied to a he-camel is **عُسِيرٌ** (K, TA,) or **عُسِرٌ** (CK,) and **عُسْرَانٌ** (Lth, Az, and so in some copies of the K,) and **عُسْرَانٌ** (Lth, Az, TA, and so, in the place of the form immediately preceding, in some copies of the K,) and **عُسْرَانِي** (TA) and **عُسْرَانِي** (K, TA) and **عُوسْرَانِي**. (S, O) — Also **نَاقَةٌ عُسِيرٌ** **A she-camel that raises her tail in her running**; as also **عَاسِرٌ**: (K) or the latter, **raising her tail after conception**. (TA) [see 1:] and [its pl.] **عُوسِرٌ**, applied to wolves, **that are agitated in their running, and shake the head, and contort (تَكْسِرُ) their tails**, (S, TA,) **by reason of bruskeness**. (TA.) And **عُوسْرَانِيَّةٌ** **A she-camel that is wont to raise her tail when she runs**, (TS, O, K,) **by reason of sprightliness**. (O, TA.) In the L, instead of **تَعَسَّرَ**, preceding **ذَنْبَهَا**, we find **تَكْسِيرُ**. (TA.) — Also, **عُسِيرٌ**, (Lth, O, K,) or **عُسِيرَةٌ** (S,) accord. to Lth, (TA,) **A she-camel not conceiving during her year [after having been covered]**: (Lth, S, O, K,) but Az says that this explanation by Lth is not correct, and that **نَاقَةٌ عُسِيرٌ** signifies, as expl. above, “a she-camel that is ridden before she has been trained;” and so Az explains it; and ISk says the same. (TA.)

عُسْرٌ: see **عُسْرٌ**.

عُسْرَةٌ: see **عُسْرٌ**, in three places.

عُسْرَةٌ: see **أَعْسُرَ**, last sentence.

عُسْرَى: see **عُسْرٌ**, in three places: and see also **أَعْسُرَ**.

عُسِيرٌ and **عُسِيرَةٌ**: see **عُسِيرٌ**, throughout.

عَاسِرٌ; and [its pl.] عَوَاسِرُ see عَسِرٌ, latter half.

عَسْرَانَةٌ and عَوَسْرَانِيَّةٌ and عَوَسْرَانِيَّةٌ: see عَسِرٌ; the last in two places.

عَسْرَانَةٌ and عَسْرَانَةٌ and عَسْرَانَةٌ and عَسْرَانِيَّةٌ and عَسْرَانِيَّةٌ and عَسْرَانِيَّةٌ: see عَسِرٌ.

أَعْسَرُ [More, and most, difficult, hard, strait, or intricate; contr. of أَيْسَرُ,] applied to a thing, or an affair, or a circumstance. fem. عَسْرِيٌّ (TA.) — Applied to a day, عَسِرٌ q. v., (K;) unfortunate, or unlucky. (O) = A left-handed man; one who works with his left hand, (S, O, Msh, K,) one whose strength is in his left hand or arm, and who does with that what others do with the right (TA.) fem. عَسْرَاءُ: (K.) and pl. أَسْوَدٌ (O, TA,) like as سَوْدَانٌ is a pl. of سَوْدٌ (TA,) and عَسْرٌ. (O.) None is stronger in casting or shooting than the أَعْسَرُ. (TA) — أَعْسَرَ يَسْرًا A man who uses both his hands [alike]; ambidextrous, an ambidexter. (S, O, K) fem. عَسْرَاءُ (TA) you should not say [of a man that he is] أَعْسَرُ أَسْرًا, (S, TA;) nor of a woman that she is عَسْرَاءُ يَسْرًا. (TA.) — العَسْرَاءُ, fem. of حَمَامٌ, The left hand or arm. (TA) — أَعْسَرُ A pigeon, or pigeons, having a whiteness in the left wing. (S, O) And عَقَابٌ عَسْرَاءُ An eagle whose feathers on the left side are more numerous than those on the right. (S, O, K) and (S, O, K) some say (S, O) having, in its wing, white primary feathers. (O, K) And عَسْرَاءُ A white primary feather; (O, K,) and so عَسْرَةٌ. (S, O, K, in one of my copies of the S written عَسْرَةٌ)

مَعْسَرٌ A man who presses his debtor, and straitens him, or puts him in difficulty. (T, TS, O, K.) [See 1, latter half].

مَعْسَرَةٌ and مَعْسَرَةٌ: see عَسِرٌ; each in two places.

مَعْسُورٌ: see عَسِرٌ, in four places.

عسف

1. عَسَفَ فِي الْأَمْرِ (Mshb,) [aor. =,] inf. n. عَسْفٌ, (TA,) He did the affair [or he acted in it] without consideration; (Mshb, TA,+) and تَعَسَفَ and عَسَفَ have the like meaning: (Mshb, TA:) whence what next follows. (Mshb.) — عَسَفَ الطَّرِيقَ He travelled the road not following a right direction: (Mshb.) [or you say,] عَسَفَ عَنِ الطَّرِيقِ (O, K,) aor. =, (K,) inf. n. عَسْفٌ; (TA;) and تَعَسَفَ, and عَسَفَ; (O, K;) he declined from the road, (O, K, TA,) and journeyed without direction and without pursuing a right course. (TA.) or عَسَفَ الطَّرِيقَ (K, TA) he travelled the road, (K, TA,) seeking an object of want, (TA,) without direction: (K, TA:) and تَعَسَفَهُ, and تَعَسَفَ, he travelled it without aiming at and hitting upon a right course. (TA:) and عَسَفَ الْفَلَاةَ, (Mgh,) or الْهَمَارَةَ, inf. n. as above, (TA,) he traversed, or crossed, the desert, or waterless

desert, without direction, (Mgh, TA,) and without any travelled road; as also عَسَفَهَا. (Mgh) or عَسَفَ signifies the taking a course not along the road, (S, IATH, O, TA,) and without knowledge. (IATH, TA) this is said by IATH to be the primary meaning: (TA.) or, accord. to IDrd, the primary meaning is the travelling the road without direction: (O) and عَسَفَ الْإِغْتِسَافَ signifies the taking a course at random, without direction and without knowledge. (Ham p. 613.) And one says, نَاتَ يَعْصِفُ اللَّيْلَ, inf. n. as above, He passed the night journeying therein without direction, seeking a thing. (Mshb.) And عَسَفَ [alone] signifies The going round about by night seeking an object of quest, or desire. (O, K.) [See also 2, and 4.] — Hence, i. e. from the frequent usage of the verb in its primary sense, عَسَفَ فَلَانٌ فَلَانًا, meaning Such a one treated, or used, such a one wrongfully, unjustly, injuriously, or tyrannically, (O,) as also تَعَسَفَهُ: (O, K) and عَسَفَ السُّلْطَانُ (O, K) i. e. [The Sultán, or ruling power,] acted wrongfully, unjustly, &c. (K.) inf. n. as above. (IATH, Mgh, TA.) — And [hence,] عَسَفَ فَلَانَةٌ الدَّمَعُ He violated such a woman. (TA.) — And يَعْصِفُ الْجُفُونُ + The tears are copious so that they flow in other than their [proper] channels. (A, TA.) — And عَسَفَهُ, aor. and inf. n. as above, He took him, or it, with strength, or force (Mshb.) — And عَسَفَهُ He took him as a servant, (O, K, TA,) or an عَسِيفٌ; (TA,) as also عَسَفَهُ. (O, K, TA.) — عَسَفَ عَلَيْهِ and لَهْ He worked, or wrought, for him [as a hired servant]. (K) One says, كَرَّمَاعَسَفَ عَلَيْكَ (O) or لَكَ (TA) i. e. [How long shall I] work for thee, (O, TA,) and earn, or gain, for thee, going repeatedly to and fro for thee like him who goes round about in the night seeking an object of quest, or desire? (TA.) — And عَسَفَ ضَيْعَتَهُم (K,) aor. as above, (O,) He kept, minded, or managed, their estate, and ordered its affairs in their stead, (O, K, TA,) and went to and fro occupied in that which should put it [or keep it] in a good, or right, state. (TA.) = عَسَفَ signifies also The breathing of death. (O, K.) And عَسَفَ, (O, K,) aor. =, inf. n. عَسْفٌ (O, TA) and عَسُوفٌ, (TA,) said of a camel, (O, K,) He was at the point of death, and had [the affection, or disease, termed] عُسَافٌ: or, as some say, he had the affection, or disease, termed عُدَّةٌ [q. v.]: (O) or he was at the point of death by reason of the [affection, or disease, termed] عُدَّةٌ and began to breathe [or pant] so that his حَنَجْرَةٌ [or head of the windpipe] became convulsed. (K.) [See also عَزَفَ]

2. تَعَسِيفٌ The journeying without any sign of the way and without track; (TA;) and so تَعَسَفَ. (TA in art. سَمِت: see a verse cited in the first paragraph of that art.) [See also 1, and 4.] = عَسَفَهُ, inf. n. as above, He fatigued, or jaded, him, (O, K, TA,) namely, his camel, (O, TA,) by journeying. (TA.)

4. عَسَفَ He journeyed by night, [going at random, in a headstrong and reckless manner,] like

the near-sighted she-camel that beats the ground with her fore feet as she goes along, not guarding herself from anything. (IAar, O, K, TA.) [See also 1, and 2.] — And He punished his young man with hard work. (IAar, O, K.) = Also He (a man, O) had his camel taken with the breathing of death, (IAar, O, K,) termed الْعُسْفُ. (IAar, O) = And He kept to drinking from the large cup or bowl [termed عُسْفُ]. (IAar, O, K)

5: see 1, first quarter, in three places: and see 2. — تَعَسَفَ in language is from الْعُسْفُ, [and the like,] expl. above. (Mgh) it signifies [in its general application The using, or use of, a commendable license in language and particularly vague, or vagueness of, expression; or] the making language to accord with [or to bear] a meaning which it does not plainly indicate. (KT) — See also 1, third quarter. — [Hence,] one says, وَقَعَ عَلَيْهِ السَّيْفُ فَعَسَفَهُ i. e. [The sword fell upon him, and] hit the bone that was the main stay of the limb, falling short of the joint. (TA)

7. انْعَسَفَ It bent, or inclined; syn. انْعَطَفَ. (O, K.) Hence, (TA,) Aboo-Wejzeh says,

وَأَسْتَيْقَنْتُ أَنَّ الصَّالِيَّ مُعَسِفٌ * meaning [And she knew, or became sure, that] the side of the neck [was bending, or inclining]. (O, TA.)

8: see 1, in six places.

عُسْفٌ [inf. n. of 1, q. v. passim. = Also] A large drinking-cup or bowl, (S, O, K, TA,) like عُسُوفٌ: pl. عُسُوفٌ. (TA.)

عُسْفَاتٌ: see what next follows.

عُسَافٌ, in a camel, as expl. by As on the authority of an Arab of the desert, is [The suffering experienced] when the حَنَجْرَةٌ [or head of the windpipe] is convulsed (تَرْجُفُ, O, or تَقْمُضُ, i. e. by the breathing (S, O) at death. (O:) they say that it is to camels like نَزَاعٌ to man.

(TA.) One says of a she-camel, بَهَا عُسَافٌ (O, K) and عُسَفَاتٌ (K,) meaning In her is the suffering expl. above: (O:) or the [affection, or disease, termed] عُدَّةٌ (O, K) occasioning her to be at the point of death and to breathe [or pant] so that her حَنَجْرَةٌ is convulsed. (K.)

عَسُوفٌ Travelling without following a right direction; [as also عَاسِفٌ; and, app., in like manner, عَسِيفٌ, but in an intensive sense, occurring in a verse of Esh-Shenfarà, (see De Sacy's Chrest. Ar., sec. ed., ii. 359-60,) but not found by me in any of the lexicons] pl. عُسُوفٌ, like as رَسُلٌ is pl. of رَسُولٌ. (Mshb.) Applied to a she-camel as meaning That goes along at random, heedlessly, or in a headlong manner, not obeying a guide to the right course, and that is not turned by anything. (TA.) — And [hence,] Acting wrongfully, unjustly, injuriously, or tyrannically; syn. جَائِرٌ: (TA:) or one who acts wrongfully, &c., much, or often; syn. طُلُومٌ: (S, Mgh, O, K, TA:) and عَسَافٌ also has the former [or rather the latter]

meaning. (TA.) — And One who takes with strength, or force; and so, but in an intensive sense, عَسَفَ. (Msb.)

عَسِيفٌ *A hired man; a hireling.* (S, Mgh, O, Msb, K.) or *a slave who is held in light, or mean, estimation, or in contempt:* (O, L, TA:) in the K, الْمُسْتَعَانُ بِهِ is erroneously put for الْمُسْتَهَانُ بِهِ, the reading in the O and L (TA.) a poet says, (O,) namely, Nubeyh Ibn-El-Hajjaj, (TA.)

* أَطَعْتُ النَّفْسَ فِي السَّهَوَاتِ حَتَّى *
* أَعَادَتْنِي عَسِيفًا عَبْدًا عَبْدًا *

[I obeyed the soul in respect of appetites until it rendered me a despised bondman, a slave of a slave]. (O, TA.) it is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, from عَسَفَ meaning "he worked for him;" or in the sense of the measure مَفْعُولٌ, from عَسَفَهُ meaning "he took him as a servant" (K: [and the like is said in the O]) pl. عَسَفَاءُ (S, Mgh, O, Msb) and عَسَفَةٌ, which latter is anomalous. (TA.)

عَسَافٌ: see عَسُوفٌ, last two sentences.

عَسِيفٌ: see عَسُوفٌ, first sentence.

عَاسَفٌ: see عَسُوفٌ. — Also, applied to a she-camel, (Abou-Yoosuf, S, O, K,) without ة, (O,) as well as to a he-camel, (TA.) At the point of death, and having [the affection, or disease, termed] عَسَافٌ: or, as some say, having the affection, or disease, termed عَدَّة [q. v.]: (O:) or at the point of death by reason of the عَدَّة, and beginning to breathe [or pant] (Abou-Yoosuf, S, K) so that the حَنْجَرَةٌ [or head of the windpipe] becomes convulsed. (K.)

هُوَ رَاكِبُ التَّعَاسِيفِ means He is one who has no known place of arm, or pursuit. (Msb in art. رَكَب.) the last word is app. pl. of تَعَسَافٌ, which is of a form common to triliteral-radical verbs, in general. (Msb in the present art.)

مَعَسِفٌ *A place in which one travels without direction:* (O, TA:) [in which is no sign of the way nor any track: pl. مَعَاسِفٌ:] one says, أَخَذُوا فِي مَعَاسِفِ الْبِيدِ [They took their way in the tracts of the deserts, or of the waterless deserts, in which one travels without direction]. (TA.)

مَعَسُوفَةٌ, applied to a woman, Violated. (TA.)

مَعَسِفٌ part. n. of 7, q. v. (O, TA.)

عسكر

Q. 1. عَسَكَرَ الرَّجُلُ [The man collected an army]. (S.) — عَسَكَرْتُ الشَّيْءَ I collected the thing. (Msb.) — عَسَكَرَ الْقَوْمُ The people collected themselves together, (K,) بِالْمَكَانِ in the place: (TA:) or the people fell into difficulty, distress, or adversity: (K:) or into dearth, scarcity, or drought. (TA.) — عَسَكَرَ اللَّيْلُ The night became densely dark. (O, K.)

عَسَكَرٌ, a Pers. word arabicized, (Ibn-El-Jawáleekee, Mgh, Msb, K,+) from نَشَكَرَ, (Mgh, TA,) An army. (S, A, O, Msb:) pl. عَسَاكِرُ. (A, O.) You say, الْعَسْكَرُ مُقْبِلٌ, and مُقْبِلُونَ, The army is coming, and are coming (Th, TA.) — A collection (A, K.) — A large number, or quantity, of anything. (A, K.) as, of men, and of camels or other property, and of horses, and of dogs. (TA.) — The camels or sheep or goats of a man, collectively. (Az, O, TA.) You say, إِنَّهُ لَعَلِيلُ الْعَسْكَرِ Verily he has few beasts. (TS, O, TA.) — † The darkness of night. (TA.) — عَسَاكِرُ الْهَمِّ † Anxieties, coming one upon another, consecutively. (O, TA.) — See also مُعَسْكَرٌ. — [Hence,] الْعَسْكَرَانِ Arafah and Minè (عَرَفَةٌ وَمِنَى) (S, A, O, Msb, K.) because places of assembling (Msb.)

عَسْكَرَةٌ Difficulty, distress, or adversity. (S, O, K.) and dearth, scarcity, or drought. (K.) Tarafah says,

طَلَّ فِي عَسْكَرَةٍ مِنْ حَبِهَا

i. e., He became in a state of difficulty, or distress, by reason of love of her. (S, O.)

مُعَسْكَرٌ Collected together. (Msb.) — And The place where an army collects itself; (S, + Msb,) as also عَسْكَرٌ. (TA.)

مُعَسْكَرٌ Collecting an army; or a collector of an army. (S, + Msb.)

عسل

1. عَسَلَ الطَّعَامَ, aor. 2 and 3, (S, O, K,) inf. n. عَسَلٌ, (TA,) He made, or prepared, the food with عَسَلٌ [i. e. honey]: (S, O.) or, as also عَسَلَهُ, (K, TA,) inf. n. تَعَسَّلَ, (TA,) he mixed the food with honey, (K, TA,) and made it pleasant and sweet. (TA.) — [Hence,] عَسَلَهُ † He made him an object of eulogy. (IAar, K, TA.) And † He (i. e. God) made him an object of love to men. (K, TA.) Accord. to an explanation by the Prophet, of a saying of his in which it occurs, † He (i. e. God) granted him, or permitted him, (O, TA,) i. e. disposed him, (TA,) to do a good deed, before his death, so that those around him were pleased with him, and eulogized him; the good deed being likened to honey. (O, TA.) — And He fed him with honey. (TA.) See also 2. — The inf. n. عَسَلٌ also signifies The extracting honey from a bee-hive. (KL.) — And عَسَلَ الْمَرْأَةَ, aor. 2, (K, TA,) inf. n. عَسَلٌ, (TA,) † He compressed the woman: (K, TA:) the verb in this sense may be derived from a phrase mentioned voce عَسِيئَةً, or it may be a word independently coined: ISd says, "In my opinion it is derived." (TA.) — عَسَلَ مِنْ طَعَامِهِ, inf. n. عَسَلٌ, [in form] like حَلَبَ, inf. n. حَلَبٌ, He tasted his food. (AA, O, K.) — عَسَلَ, said of a spear, aor. 2, inf. n. عَسَلَانٌ (S, O, K) and عَسَلٌ [correctly] and عَسُولٌ (K,) It quivered: (S, K:) or quivered much. (K.) [In the CK, عَسَلًا and عَسَلَانًا are put for

عَسَلًا and عَسَلَانًا.] — And عَسَلَ said of water, inf. n. عَسَلٌ and عَسَلَانٌ (K, TA,) both with fet-h to the س, (TA, [but the former in the CK is with the س quiescent,]) It became agitated (K, TA) and rippled, (TA,) being put in a state of commotion by the wind. (K, TA.) — And عَسَلَ said of a wolf, (S, O, K,) or of a horse, (K,) or of a fox, (TA,) inf. n. عَسَلٌ and عَسَلَانٌ (S, O, K, TA, [but both in the CK with the س quiescent,]) He went the pace termed عَقَقٌ, or حَبَبٌ, [i. e., with wide steps,] and quickly and in like manner said of a man (S, O.) or he was in a state of agitation in his running, and shook his head, (K, TA,) going along quickly. (TA:) or عَسَلَانٌ signifies the shaking of the limbs in running; and is mostly used in relation to the wolf. (Er-Rāghib, TA.) and, as some say, عَسَلَ الْعَرَسُ and عَسَلَانَهُ signify the horse's being vehement, or ardent, (أَنْ يَضْطَرِمَّ,) in his running, bending down his head, and having his back even: and عَسَلَ الطَّرِيقَ, said of a fox, occurs in a verse of Sā'idh Ibn-Ju-ayyeh, for عَسَلَ [app. a mistranscription for عَسَلَ] عَنِ الطَّرِيقِ دَحَلْتُ الْبَيْتَ, like the phrase دَخَلْتُ الْبَيْتَ [for دَخَلْتُ فِي الْبَيْتِ]. (TA. [See what next follows.]) One says also, of a guide, عَسَلَ بِالْمَعَارَةِ, (K, TA,) or فِي الطَّرِيقِ, (Ham p. 353,) He went quickly, (K,) or went with wide steps, like the wolf, (TA,) [in the desert, or waterless desert, or in the way]. كَذَبَ عَلَيْكَ الْعَسَلُ (S, K) and الْعَسَلُ (K,) occurring in a trad., means Keep thou to going along quickly; (S, K, TA;) from الْعَسَلَانُ signifying the going along of the wolf and the quivering of the spear: or, as some say, by الْعَسَلُ is here meant عَسَلُ النَّحْلِ [the honey of bees]. (TA. See also art. كَذَبَ.) — عَسَلَ بِالشَّيْءِ (O, TA,) with kesr [to the س], (O,) like عَلِمَ, (TA,) or عَسَلَ بِالشَّيْءِ, (so in two copies of the S, [in one of my copies of the S omitted,]) inf. n. عَسَلٌ, with fet-h to the س, (O,) or عَسُولٌ (S, TA) and عَسَلٌ, (TA,) He kept, or clave, to the thing. (S, O, TA.)

2. عَسَلَ الطَّعَامَ, inf. n. تَعَسَّلَ: see 1, first sentence. — عَسَلْتَهُمُ, (S, O, K,) inf. n. as above, (S, O,) I furnished them with عَسَلٌ [i. e. honey] for travelling-provision; (S, O, K;) as also عَسَلْتَهُمُ. (K.) — And عَسَلَ الرَّجُلُ, inf. n. as above, He made the man's condiment to be عَسَلٌ [or honey]. (TA.) — And the Arabs say, عَسَلُوا صَيْفَكُمْ, meaning Divert ye your guest with something [whereby to allay the craving of his stomach] before the [morning-meal called] عَدَاءٌ; like تَبَجُّوهُ and تَبَجُّوهُ &c. (El-Umawee, TA in art. تَبَجَّجَ.) — And عَسَلَتِ النَّحْلُ The bees made honey. (TA.) — [And, accord. to Freytag, عَسَلَ signifies He collected honey: but for this he names no authority.]

10. اسْتَعَسَلُوا They sought, or demanded, or asked for, عَسَلٌ [i. e. honey], (S, O, K,) as a gift. (K.)

عَسَلًا لَهُ: see عَسَلٌ, below. — عَسَلًا لَهُ means

تَعَسَا لَهُ [i. e. *May he stumble and fall*; &c.; (see art. تَعَسَا); عَسَلًا being app. an inf. n., of which, in this sense, the verb is not mentioned] (O, K) [or *may he be reviled*; for] it is said that الْعَسَلُ signifies *the reviling in blaming*. (TA.)

إِرَاؤُهُ عَسِلٌ (O, K) and عَسِيلٌ (O) i. e. *A good manager and pastor of cattle, or camels* &c. the pl. of عَسِلٌ is عَسَالٌ. (TA.) — And هَذَا عَسَلٌ هَذَا means *This is the like of this* and so عَسْنَهُ. (O)

عَسَلٌ [Honey,] the fluid that is discharged from the mouths of bees, (K, TA,) when they have eaten, of the flowers and the leaves, what fills their bellies, these substances being then converted by God, within their bellies, into عَسَلٌ, which they eject from their mouths (TA [in which, and in the K, several other explanations are added, too fanciful to deserve notice]) the word is masc. and fem., (S, O, Mgh, K;) in most instances fem. (S, O, Mgh) عَسَلَةٌ signifies a portion, or somewhat, thereof; (S, Mgh, O, TA;) being the n. un. (TA) the dim. is عَسَلَةٌ, with ة, because عَسَلٌ is mostly fem., or as meaning عَسَلَةٌ, (S, O, Mgh,) or it is the dim. of عَسَلَةٌ. (Mgh) the pl. of عَسَلٌ is عَسَالٌ [a pl. of pauc.] and عَسَلٌ and عَسَلٌ and عَسُولٌ and عَسَلَانٌ; (AHn, K;) and these pls. are used when one means sorts of عَسَلٌ. (AHn, TA.) — [It is also used tropically for فُورٌ, i. e. + *Flowers, or blossoms*; because honey is made therefrom. (See جَرَسٌ.) — And it is applied also to + *The sweet, thick, unsynsated, or melligenous, juice of fruit*] and it signifies [particularly] + *the juice that flows from fresh ripe dates*; (O, K, TA,) because of its sweetness. (O.) [See also دَيْسٌ] — Also + *The gum of the* [species of mimosa called] عَرُفُطٌ [q. v.]; (O, K;) because of its sweetness. (O.) And عَسَلُ اللَّبَنِي is + *The gum that flows from the species of tree called اللَّبَنِي, having no sweetness*; (O;) a thing [or substance], (M, TA,) or a certain odoriferous substance, (K,) that exudes from the species of tree above mentioned, (M, K, TA,) i. e. النَّيْعَةُ [generally applied to storax, or styrax], (TA in art. لَبَنٌ) used for fumigation, and called by the vulgar حَصَى لَبَانٍ (K). [See art. حَصَوٌ and حَصَى.] And عَسَلُ الرِّمْتِ is *A white thing* [or substance, a species of manna,] that comes forth from the [shrub called] رِمْتٌ [q. v.], resembling جُهَانٌ [i. e. pearls, or silver beads like pearls]. (K, TA.) — Also + *A good, or righteous, deed, the eulogy for which is deemed sweet*. (AZ, O) See عَاسِلٌ. — And The حَبَابُ [app. as meaning ripples] of running water, (IAar, O, K,) [arising] from the blowing of the wind. (IAar, O.) — [In one place in the CK, الْعَسَلُ is erroneously put for الْعَسَلُ: see عَسَلٌ, below.]

عَسِلٌ (S, O, TA,) in the K erroneously said to be like أَمِيرٌ, i. e. عَسِيلٌ (TA,) applied to a man, (K,) *Vehement in beating*, (S, O, K,) *quick in the raising*, (سَرِيعٌ رَفِيعٌ, O, and so in copies of the S,) or in the falling, (وَقِيعٌ, so in a copy of the S,) or in the returning, (رَجْعٌ, so in the K,) of the hand, or arm, (S, O, K,) with the beating. (TA.)

عَاسِلٌ: see عَاسِلٌ.

مَضْرِبُ عَسَلَةٍ [q. v.] — عَسَلَةٌ n. un. of عَسَلٌ [q. v.] — is a euphemism for + *The place of injection of sperma* and hence it means + *the source from which one springs; origin; ancestry, or parentage*; &c.] One says, مَا لِفُلَانٍ مَضْرِبُ عَسَلَةٍ i. e. + [Such a one has no source] of hundred (نَسَبٌ), (S, O,) nor of cattle or property (مَالٌ). (S in art. صَب.) And مَا أَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ meaning [i. e. + *I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage*] (S, O, K) or + *his origin, and any wife from whom he has sprung*. (A, TA.) And مَا تَرَكَ لَهُ مَضْرِبَ عَسَلَةٍ + *He reviled him so that he demolished his parentage, and denied his origin, or rank or quality* (Z, TA.) And كُلُّ صَرْبَةٍ عَسَلَةٍ, said respecting his mother by an Arab of the desert, meaning + *Every child that she has brought forth is from a manly sire*. (A, TA) And عَلِمَ فُلَانٌ عَسَلَةَ بَنِي فُلَانٍ + *Such a one knew the whole company, and case, or condition, [or origin,] of the sons of such a one*. (O.)

عَسَلِيٌّ A thing of the colour of عَسَلٌ [i. e. honey]. (TA.) — [Hence,] عَسَلِيُّ الْيَهُودِ *The distinctive mark, or sign, [which has sometimes been a honey-coloured turban, at other times a girdle, or some other article of attire, of the same colour,] of the Jews*. (S, Mgh, O, K.)

عَسُولٌ: see عَاسِلٌ: — and see also عَسَالٌ.

عَسِيلٌ The broom, or implement for sweeping, of the seller of perfumes, (S, O, K, TA, كَمِئَسَةٌ, in the K being a mistake for مَكْنَسَةٌ, TA,) with which he gathers together the perfume, (S, O, TA,) it is a hair-broom, with which he sweeps up the perfume from his paved floor: (TA) or a feather with which [the compound of perfumes called] عِلَاقِيَّةٌ is detached, or displaced: (Fr, IAar, O, K;) pl. عَسَالٌ. (TA.) A poet says,

فَرِشِي بِخَيْرٍ لَا أَكُونُ وَمَدَحَتِي *
كَنَاجَتِ يَوْمًا صَخْرَةً بِعَسِيلِ *

[Then amend thou my condition by means of wealth. I will assuredly not be, with my mode of praising, like a heaver, one day, of a rock with a hair-broom, or a feather, of a seller of perfumes]: he means, كَنَاجَتِ صَخْرَةً يَوْمًا, this last word intervening between the prefixed noun and its complement because the noun of time is held by them to be like what is redundant. (S, O, TA. [One of my copies of the S has أَكُونًا; the O, أَكُونًا; and each of my copies of the S has صَخْرَةً; and one of them, يَوْمًا.] — And The puzzle of an elephant, (S, O, K,) and of a camel: pl. as above. (K.) — See also مَالٍ عَسِلٌ. — And see عَسِلٌ.

عَسَلَةٌ dim. of عَسَلٌ, q. v.: or of its n. un. — [Hence,] نُطْقَةُ [i. e. The sperma of a man and of a woman] or the مَاءُ [meaning sperma] of a man. (K, TA.) — And + *The deliciousness*, (S, Mgh, O, Msh, TA,) or *sweetness*, (Mgh, K, TA,) of جَمَاعٍ; as being likened to عَسَلٌ [i. e. honey]. (S, O, Msh, K, TA.) Thus, (Mgh, O, Msh, TA,) or as expl. in the next preceding sentence, (TA,) in the saying of the Prophet to a woman who desued to be divorced from a husband in order that she might return to a former husband, تَدُوقِي عَسَلَنِي وَيَدُوقُ عَسَلَتَكَ. (Mgh, O, Msh, TA. [See 1 in art. ذُوقُ.] — And الْعَصَوَانِ عَسَلَتَانِ signifies *The male and female genital organs*; because means of experiencing delight. (Z, TA.)

عَسَالٌ. see عَاسِلٌ. — Also, (S, O, Msh, K,) and عَاسِلٌ (Msh, K,) and عَسُولٌ (K,) A spear that quivers, (S, O, Msh,) by reason of pliability (Msh) or [so the second, but the first and last,] a spear that quivers much. (K.) And رِمَاحٌ عَسَالَةٌ [Spears that quiver much]. (A in art. زَعَبٌ.) — See, again, عَاسِلٌ.

عَسَالَةٌ [as a subst.] Bees. (S, O, K.) — And The شُورَةُ of bees, (K, TA;) i. e. the thing, such as a رَافُودٌ [q. v.] &c., in which bees make honey. (TA.) [See also مَعَسَلَةٌ]

عَاسِلٌ A gatherer of honey (S, O, K) from the hive (S, O) or from its place; as also عَسَالٌ. (K.) [And نَحَلٌ عَوَاسِلٌ Bees occupied in gathering honey. see a verse of Abou-Dhu-eyb cited in art. خَلَفٌ, conj. 3.] — Also, as a possessive epithet, A place in which is honey. (TA.) One says حَلِيَّةٌ عَاسِلَةٌ (S, O, TA) A hive containing honey. (TA.) — Also an epithet applied to a man, (O, K,) said by Az to be as though it were for ذُو عَسَلٍ (O,) meaning + *Having a good, or righteous, deed attributable to him, for which the eulogy of him is deemed sweet*: (Az, O, K;) and (O, K) accord. to IAar, (O,) a good, or righteous, man; as also عَسُولٌ; (O, K;) the former said by him to be an instance of the measure فَاعِلٌ in the sense of مَفْعُولٌ بِهِ [as meaning + *made an object of eulogy*. see 1, second sentence]: (O:) pl. of both عَسَلٌ (O, K,) accord. to him. (O.) — See also عَسَالٌ. — عَاسِلٌ also signifies *The wolf*; [because of his manner of running; (see 1, latter half;)] (S, O, K;) and so الْعَسَالُ; (TA;) and عَاسِلَةٌ (O, K) and أَبُو عَسَلَةٍ, with ع and ع: (O:) pl. of the first عَسَلٌ and عَوَاسِلٌ (S, O, K) [and عَاسِلَاتٌ is mentioned by Freytag as signifying *wolves* from the Deewán of the Hudhalees].

عَسَلٌ A swift she-camel; (S, K;) as also عَسَلٌ (K, TA: [الْعَسَلُ in the CK, as syn. with الْعَسَلُ, is a mistranscription:]) the ن in the former is augmentative; (IJ, S, TA;) for, as Sb says, the word is of the measure فُعْلٌ from [the inf. n.] الْعَسَلَانُ; not, as Mohammad Ibn-

Habeb asserts it to be, syn with **عَسَل**, and of the measure **فَعْلَل**, with the **ل** augmentative. (IJ, TA.)

أَعْسَالٌ 2. *q* [آسَال and] **آسَانٌ**. so in the saying **هُوَ عَلَى أَعْسَالٍ مِنْ أَبِيهِ** [He is of a semblance and of characteristics and natural dispositions which are those of his father] (O, K)

نَعْسِيَّةٌ *A light sleep* but this is a vulgar [post-classical] word (TA)

مَعْسَلَةٌ 2. *q* **حَلِيَّةٌ** [*q* v., i. e. The habitation of bees, whether it be a manufactured hive or a hollow in the trunk of a tree or in a rock, in which they deposit their honey]. (K) [See also **عَسَالَةٌ**]

مُعَسَّلٌ *Made [or preserved] with عَسَل* [i. e. honey]. applied as an epithet in this sense to **رَنْجِيلٌ** [or ginger] (S, TA.)

حَدِيثٌ مُعَسَّلٌ + *Sweet [or (as we say) honeyed] talk or discourse.* (TA.) And **مَعْسُولَةُ الْكَلَامِ** + *A girl, or young woman, sweet in speech, beautiful in expression, pleasing in the modulation of the voice.* (TA.) And **مُعَسُولُ الْوَعَائِدِ** + *Venacious, or faithful, in promises.* (TA.)

عسلج

Q. 1. عَسَلَتْ الشَّجَرَةُ *The tree put forth its عَسَالِيح*, or soft and green rods or twigs or shoots [&c. : see **عَسْلُوْجٌ**]. (S, K.)

عَسْلُوحٌ see **عَسْلُوْجٌ**, in four places.

عَسْلُجٌ, applied to food (**طَعَامٌ**) 2. *q*. **رَقِيقٌ** [app. meaning *Thin, or unsubstantial*], (Ibn-'Abbād, O, K.) i. e. in which are flour and water: (Ibn-'Abbād, O.) or good, sweet, or pleasant. (O, K.)

عَسْلَاجٌ see the following paragraph.

عَسْلُوْجٌ *A branch, or twig, or shoot.* (Msb:) or a branch, or twig, or shoot, that is a year old. (Lth, O) or a rod, or twig, or shoot, of recent growth: (TA:) or any plant that comes forth green, twisting, or wreathing, and soft, before it assumes other colours: (AHn, O:) or, as also **عَسْلُجٌ**, (S, O, K,) and **عَسْلَاجٌ**, (O,) a soft and green rod or twig or shoot (S, O, K) of a tree, and of a grape-vine, when it first grows forth: (S, O) or all signify a branch, or twig, or shoot, until a year old: (M, TA:) or **عَسْلُجٌ** signifies a soft, or tender, branch or twig or shoot: (TA.) the pl. of **عَسْلُوْجٌ** is **عَسَالِيْحٌ**: (Msb:) and this is said to signify a certain [sort of] white thing, that comes forth in the **صَيْف** [meaning either spring or summer], and stretches along like the **حَبْرَان** [or kind of cane called rattan], soft, or supple, and bending: (O.) it is [also] said to signify the **عُرُوق** of trees, i. e. the **نُجُوم** thereof [meaning the sprouts from the roots (see art. **نَجْم**)] that shoot forth in the year: and certain things that spread upon the

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surface of the earth, like **عُرُوق** [or roots], and are green or a certain plant upon the banks of rivers, bending and inclining by reason of softness, or tenderness, or luxuriance and, as used by the vulgar, rods, or twigs, or shoots, of recent growth. (L) — Also + A boy, or young man, hot-headed, and light, or active, in spirit. (IAh, O.) And **الْقَوَامِ** (O) + *A soft, or tender, girl or young woman.* (O, K, TA.) And **قَوَامٌ عَسْلُجٌ** + *A soft, or tender, figure, or person* (O, K) the latter word, used in this sense by El-Ajjaj, said to be a contraction of **عَسْلُوْجٌ** (TA.) And **شَبَابٌ عَسْلُجٌ** + *A perfect state of youthfulness.* (TA.)

عسر

1. **عَسَرَ**, aor. **عَسَرَ**, (Msb, K,) inf. n. **عَسْرٌ**, (S, * Msb, K,+) *It (a man's hand, and his foot,) was, or became, distorted*, (S, * Msb, K,) [or, accord. to the K, app. said of a man, meaning he was, or became, distorted in his hand, and his foot, and thus in the TK,] in consequence of rigidity in the wrist, and ankle. (S, * Msb, K,+) [See also **عَسْرٌ** below] — **عَسَرَ**, aor. **عَسَرَ**, (S, Msb, K,) inf. n. **عَسْرٌ**, (S, Msb,) *He coveted.* (S, Msb, K) [It is trans. by means of **عَسَى**.] One says, **لَا يَعْصِرُ فِيهِ** [He will not covet it]. (S.) And **أَمْرٌ لَا يَعْصِرُ فِيهِ** *A thing, or an affair, the contending with which for the mastery, and the mastering of which, will not be coveted.* (S, K.) — Also, inf. n. **عَسْرٌ** and **عَسُورٌ**, *He gained, or earned; or he sought sustenance; syn. كَسَبَ*; (K, TA,) for himself, or for his family, or household (TA) accord. to Fr, **الْإِكْتِسَابُ** signifies [i. e. the gaining, or earning, or the seeking sustenance], (S,) [and] so signifies **الْإِعْتِسَامُ**. (TA.) — **عَسَرَ فِي الْأَمْرِ**, (S, K,) aor. **عَسَرَ**, (S,) *He strove, laboured, or toiled; or he exerted himself, or put himself to labour; in the affair.* (S, K.) — And **عَسَرَ**, (K,) or **عَسَرَ**, (S,) *He plunged into the midst of the people, or party, so that he mixed with them, not caring whether it were in battle or not:* (S, K, TA) or, accord. to some, it is peculiarly in war, or battle; one says, **عَسَرَ**, aor. **عَسَرَ**, inf. n. **عَسْرٌ**, meaning he went at random, heedlessly, or in a headlong manner, without consideration, into war, or battle, and threw himself into the midst of it, not caring. (TA.) — **عَسَمَتْ عَيْنُهُ** *His eye shed tears* [in the CK **دَرَقَتْ**]: and (some say, TA) *had foul matter in its inner angle* [in the CK **عَمَضَتْ**]; as also **أَعَسَمَتْ**: or had its lids closed, one upon the other. (K, TA.)

4. **اعسَرَ يَدَهُ** *He, or it, rendered his hand rigid [and app. distorted: see 1, first sentence].* (K.) — **اعسَمَهُ** *He gave to him.* (TA.) — See also 1, last sentence.

8. **اعْتَسَمْتُهُ** *I gave him what he coveted from me.* (S, TA.) — And **الْإِعْتِسَامُ** signifies **الْإِكْتِسَابُ** [expl. above]. see 1. (TA.) — Also *The sheep's, or goats', bringing forth, and the pastor's coming and putting to every one of them her young one.*

(S, K) [Accord. to the TK, one says, **اعْتَسَمَتِ الشَّاةُ**, (using **الشَّاةُ**, as is sometimes done, in the sense of the coll gen. n. **الشَّاةُ**, or the former may be a misprint for the latter,) meaning *The sheep, or goats, brought forth, &c.*] — And *The taking and wearing an old and worn-out sandal, or boot.* (K.) [Accord. to the TK, one says, **اعتسَمَ العَلَّ**, or **الخَفَّ**, meaning *He took the sandal, or the boot, in an old and worn-out state, and wore it.*]

عَسْرٌ [mentioned above as an inf. n.] signifies *A rigidity in the wrist, and ankle; in consequence of which the hand, and foot, became distorted* (S, K) or, as some say, *a rigidity in a man's wrist* (TA:) or a distortion in the hand, or arm, in consequence of a rigidity in the wrist, or in the elbows. (Mgh.) — See also **مُعَسَّرٌ**.

عَسِيٌّ One who gains, or earns, much for his family, or household. (TA.)

عَسُورٌ One who toils, or works laboriously, or who seeks gain or the means of subsistence, for his family, or household, as also **عَاسِرٌ** pl. [of the former, and perhaps of the latter also,] (K.) — And *A she-camel that has many young ones.* (K.)

عَاسِرٌ: see the next preceding paragraph.

عَسْرٌ *Having a distortion of the hand, and of the foot, in consequence of rigidity in the wrist, and ankle; applied to a man. and so عَسْمَاءٌ* applied to a woman. (S, Msb, K. [See also **عَسْرٌ**].) — And *An ass slender in the legs.* (TA.)

مُعَسَّرٌ *A thing that is, or that is to be, coveted; syn. مَطْمَعٌ*, (S, TA,) as also **عَسْرٌ**; or thus latter signifies coveting, or covetousness; and **عَسْرٌ**, with **تس**, is a dial. var. of it. (TA in this art. and in art. **عَسْرٌ**.) So the former signifies in the saying **مَا لَكَ فِي بَنِي فُلَانٍ مُعَسَّرٌ** [There is not for thee, in the sons of such a one, anything that is, or is to be, coveted]. (S) [Freytag has written this word **مُعَسَّرٌ**, as from the K, in which I do not find it, and has expl. it as signifying desire.]

عسو

1. **عَسَاءٌ** **عَسُوٌّ**, aor. **يَعْسُو**, inf. n. **عَسُوٌّ** and **عَسَاءٌ**, *The wood, or stick, was, or became, dry and hard:* (Aq, S) and **عَسَا الشَّيْبَانُ**, (Kh, S, K,) inf. ns as above, (K, TA,) *the plant was, or became, thick, or coarse, or rough,* (Kh, S, K,) and *dry,* (K,) and *hard;* (TA;) as also **عَسِيٌّ**, (Kh, S, TA, [in the CK, in art. **عَسَى**, erroneously written **عَسِيٌّ**]) a dial. var. of the former, (Kh, S,) inf. n. **عَسَا**. (TA.) — And **عَسَتْ يَدُهُ**, aor. **يَعْسُو**, inf. n. **عَسُوٌّ** (El-Ahmar, S, Msb, TA) and **عَسِيٌّ**, (Msb,) *His hand became thick, or coarse, or rough, from work.* (El-Ahmar, S, Msb, TA.) — **عَسَا** said of an old man, aor. **يَعْسُو**, (Aq, S, Msb, K,) inf. n. **عَسِيٌّ**, (Aq, S,) or **عَسُوٌّ**, (Msb,) or both, and **عَسَا** and **عَسُوٌّ**; (K;) and **عَسِيٌّ**, (Kh, S, K,) inf. n. **عَسَا**; (K,) *He became aged, or old.*

vanced in age, (Mṣb, K,) and (Mṣb) in a declining state (Ṣ, Mṣb) by reason of age: like عَتَا. (Ṣ) [See also an explanation of عَتَا more agreeable with the first and second of the significations mentioned in this paragraph] — And عَسَا اللَّيْلُ عَسَا The night became intensely dark. (K) but عَسَا is more known [in this sense]. (TA.)

عَسَوُ ۖ. ۖ. شَمْعٌ [Wax, or wax-candles] (K.)

عَسَا Dates n hile green and small (Ṣ.) said in the K, in art. عَسَى, and [before] by Hr as is stated in the handwriting of Abou-Zekereya, to be correctly with ع; but mentioned by Sb in the “Book of Palm-trees,” and by AHn in the “Book of Plants,” as being with ع and غ. (TA.) — [Also, as stated by Freytag on the authority of Dmi, The female locust]

عَسُوَة Age; old age. (TA. [See 1.])

عَاسٍ [part. n. of 1,] Thick, coarse, or rough. (TA.) — And The fruit-stalk of the raceme of a palm-tree. (A’Obeyd, Ṣ, and TA in art. عَسَى.) of the dial. of Belhārith Ibn-Kaṣb. (TA.) — And (TA) Palm-trees (نَحْلٌ). (K, TA, both in art عَسَى)

أَعْسَاءُ [a pl. of which the sing. is not mentioned;] Hard [hollows, or cavities, in stone, or in rugged ground, that retain the water of the rain, such as are termed] أَرْرَانٌ. (TA.)

عسى

1. عَسَى is [said by some to be] one of the verbs of appropinquation, implying eager desire, or hope, and fear, and not perfectly inflected, for it is applied in the form of the preterite to that which occurs in the present: one says عَسَى زَيْدٌ [meaning, accord. to what has been said above, Zeyd is near to going forth, though generally otherwise expl., as will be shown in what follows], and عَسَتْ فُلَانَةٌ أَنْ تَخْرُجَ [Such a woman is near to going forth]; زَيْدٌ being the agent of عَسَى, and أَنْ تَخْرُجَ being its objective complement and meaning الخُرُوجُ. and one says also, عَسَيْتُ أَنْ أَفْعَلَ ذَاكَ [as meaning, accord. to what here precedes, I am near to doing that], and عَسَيْتُ, with kesr, agreeably with readings [in the Kur xlvii. 24], قَهْلٌ عَسَيْتُمْ, with kesr and fet-ḥ; and one says to a woman, عَسَيْتِ أَنْ تَفْعَلِي ذَاكَ; and [to women,] عَسَيْتِنَّ; but one does not use the form يَفْعَلُ thereof, nor the form فَاعِلٌ (Ṣ); both of which [however] are mentioned [as used] by the author of the “Inṣāf.” (IAḥ p. 88.) [or, accord. to Fei,] عَسَى is a preterite verb, [used in the sense of the present,] aplastic, not perfectly inflected, of the verbs of appropinquation, implying hope, and eager desire, and sometimes opinion, and certainty; and it is incomplete [i. e. non-attributive], and complete [i. e. attributive]: the incomplete has for its predicate an aor. mansoob by means of أَنْ, as in the saying, عَسَى زَيْدٌ أَنْ يَقُومَ, meaning زَيْدٌ قَارِبٌ

الْقِيَامُ [Zeyd is near to standing], the predicate being an objective complement or having the meaning of an objective complement: or, as some say, the meaning is عَسَى زَيْدٌ أَنْ يَقُومَ, i. e. [virtually, but not literally,] I eagerly desire, or I hope, that Zeyd may be performing the act of standing [but see عَلَّ and لَعَلَّ in art عَل, as well as what follows in this paragraph after the explanation of the next ex.] the complete is such as occurs in the saying, عَسَى أَنْ يَقُومَ زَيْدٌ [meaning, accord. to what is said above, Zeyd’s standing is near to being a fact]; the agent being literally a phrase composed of a subject and an attribute because أَنْ is here what is termed قِيَامٌ [so that عَسَى أَنْ يَقُومَ زَيْدٌ is equivalent to قِيَامٌ زَيْدٌ]. (Mṣb) — [in the MA and PṢ and TḲ &c., عَسَى is expl. as meaning It may be that, and thus, or simply may-be, or may-hap, or perhaps, I regard as the preferable rendering, as being virtually the meaning in all cases for عَسَى زَيْدٌ أَنْ يَقُومَ, in which it is used as an incomplete verb, however it may be rendered, virtually means It may be that Zeyd is, or will be, standing; or may-be Zeyd &c. and عَسَى أَنْ يَقُومَ زَيْدٌ, in which it is used as a complete verb, virtually means the same, though more properly rendered Zeyd’s standing may be a fact its usages are various, and have occasioned much dispute respecting its grammatical character and its meaning or meanings; as will be shown by what here follows:] — it is [said to be] a verb unrestrictedly, or a participle unrestrictedly. (K) [but this statement seems to have originated from a mistranscription. IHsh says,] it is a verb unrestrictedly: not a participle unrestrictedly, contrary to the opinion of Ibn-Es-Sarrāj and Th; nor when it has an affixed pronoun, as in عَسَاكَ, contrary to an opinion of Sb, ascribed to him by Seer: (Mughnee:) it denotes hope in the case of that which is liked, and fear in the case of that which is disliked; as in the saying in the Kur [ii. 213], وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ [But it may be that ye dislike a thing when it is good for you, and it may be that ye like a thing when it is evil for you]. (Mughnee, K.) — it is used in various ways; one of which is the saying, عَسَى زَيْدٌ أَنْ يَقُومَ [mentioned above], respecting the analysis of which there are different opinions: that of the generality is, that it is like كَانَ زَيْدٌ يَقُومُ [inasmuch as عَسَى is here an incomplete verb], but this is deemed dubious, because the predicate [عَسَى أَنْ يَقُومَ] is rendered by an inf. n., and the subject [زَيْدٌ] is a substance; to which several replies have been made; one being that a prefixed noun is meant to be understood, either before the subject, so that the meaning is, عَسَى أَمْرٌ زَيْدٌ الْقِيَامُ [It may be that the case of Zeyd is, or will be, the performing of the act of standing], or before the predicate, so that the meaning is عَسَى زَيْدٌ صَاحِبُ الْقِيَامِ [It may be that Zeyd is, or will be, the performer of the act of standing]; and another reply is, that it is of the class of زَيْدٌ عَدَلٌ and

عَسَى أَنْ يَقُومَ [meaning عَادِلٌ and صَائِرٌ, for عَسَى is equivalent to an inf. n., and an inf. n. may be used in the sense of an act part n.], and another is, that أَنْ is here redundant, which reply is [said to be] nought, because ان has rendered the aor. mansoob, and because it seldom falls out [from the phrase, though it should be remarked that لَعَلَّ, which is said in the Mughnee to be like عَسَى in meaning, is generally followed by a simple aor. and sometimes by أَنْ and an aor.]: another opinion respecting the analysis of the phrase is, that عَسَى is a trans. verb, like قَارَبَ in meaning and in government, [agreeably with the explanations mentioned above from the Ṣ and Mṣb,] or intrans. like قَرَبَ مِنْ with the preposition suppressed, and this is the opinion of Sb and Mbr. the opinion of the generality is, that it is an incomplete verb [like كَانَ in the phrase كَانَ يَقُومُ, mentioned above], and that أَنْ and the verb following it compose a substitute of implication supplying what is wanting in the two preceding portions of the sentence: — the second way of using it is, the making it to have أَنْ and the verb following this for its object, [as in عَسَى أَنْ يَقُومَ زَيْدٌ, mentioned above], so that it is a complete verb: — the third and fourth and fifth are when it is followed by a simple aor., [being in this case likened to كَادَ, (Ṣ, K, * TA,)] or an aor. with سى prefixed, or a single noun; as in عَسَى زَيْدٌ يَقُومُ [It may be that Zeyd stands, or will stand] and عَسَى زَيْدٌ سَيَقُومُ [It may be that Zeyd will stand] and عَسَى زَيْدٌ قَائِمٌ [It may be that Zeyd is standing]; the first whereof is one of which there are few exs., such as the saying,

عَسَى الْكَرْبُ الَّذِي أُمْسَيْتَ فِيهِ

يَكُونُ وَرَاءَهُ فَرْجٌ قَرِيبٌ

[It may be that the state of anxiety in which thou hast become (or, as some relate it, أُمْسَيْتَ i. e. I have become,) is such that after it will be a near removal thereof]; and the third is one of which there are fewer exs., [and which is said in the Ṣ to be not allowable,] such as the saying,

أَكْثَرْتُ فِي الْعَدْلِ مِلْحًا دَائِمًا

لَا تُكْتَبِرُنْ إِلَيَّ عَسَيْتُ صَائِمًا

[or, as some relate it, عَسَيْتُ, which is more common, i. e. Thou hast been profuse in censuring, persisting constantly: be not thou profuse: verily it may be that I am, or shall be, abstaining]; and as to the prov., عَسَى الْغَوِيْرُ أَبْوْسًا [expl. in art. أَبْسٌ, and of which it is said in the K that the verb therein is used in the manner of كَانَ, and in the Ṣ that the phrase is extr., that أَبْوْسًا is there put in the place of the predicate, and that there sometimes occurs in provs. what does not occur elsewhere], the right opinion is that يَكُونُ is suppressed before أَبْوْسًا; and [in the latter of the two verses cited above] أَكُونُ is suppressed before صَائِمًا; because thus the primary usage is preserved, and because what is hoped is the person’s being an abstainer, not the abstainer him-

self; and as to the second of the three modes of using عَسَى last mentioned above, with س prefixed to the aor., it is very extl. — the sixth way of using it is the saying عَسَاكَ and عَسَايَ, which is rare: in this case, accord. to Sb, it is used in the manner of لَعَلَّ, as governing the subject in the accus case, and the predicate in the nom, the predicate being sometimes expressed, in the nom. case, as in the saying,

* فَقُلْتُ عَسَاهَا نَارُ كَأْسٍ وَعَلَيْهَا
* تَسْكِي فَأَتَى نَحْوَهَا فَأَعُوذُهَا

[*And I said, May-be it is the fire of Ka-s,* (for I suppose that كَأْس is here a proper name, that of a woman, daughter of El-Kelhabeḥ El-'Oranee,) *and perhaps she has a complaint,* (تَسْتَعِي being for تَسْتَعِي) *so I will come towards her, and visit her*]. — the seventh way is the saying, عَسَى رَيْدٌ, mentioned by Th; which is to be explained on the ground that عَسَى is here an incomplete verb, and that its subject is the صَمِيرُ الشَّانِ [I. c. إِنَّهُ is suppressed, the meaning being, *It may be that the case is thus, Zeyd is standing*], the nominal proposition being the predicate. (Mughucc. [Several other statements in that work, respecting عَسَى, I have omitted, as being refuted therein, or as being of little or no importance.]) — It also denotes opinion, (Msb,) or doubt, (K, TA,) and certainty: (Msb, K, TA:) the last is meant in the saying of Ibn-Mukbil,

طَبِي بِرِهِ كَعَسَىٰ وَهُمْ يَتُوقُونَ ۚ
يَتَسَارِعُونَ حَوَائِزَ الْأُمْتَالِ ۚ

[My opinion of them is like an expression of certainty while they, in a desert, or in a desert destitute of water or of herbage and water, &c., are contending in reciting current proverbs instead of attending to the wants of themselves and their camels]. (S, TA.) — As uttered by God, it is expressive of an event of necessary occurrence, (S, K,) in the whole of the *Kur-án*, except the saying, [in lxvi. 5.] *عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يَبْدِلَهُ* [It may be that his Lord, if he divorce you, will give him in exchange wives better than you]. (S.) — *هَلْ عَسَيْتُمْ* with what follows it, in the *Kur* [ii. 247], means [virtually] *Are ye near to fleeing?* (K:) some read thus; and some, *عَسَيْتُمْ*. (TA.) = *عَسَى السَّيِّئَاتُ* [erroneously written in the CK *عَسَى*] · see the first sentence in art. *عسو*.

4. اَعْيِيْه means *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he!* (Lh, K, T.A.)

بِالْحَرِيِّ means بِالْعَصَى [i. e. *It is suitable, fit, or proper, that thou shouldst do such a thing*]. (K. [In the CK, and likewise in the TK, erroneously, بِالْعَصَى and بِالْحَرِيِّ.] = عَصَا: see art. عَصَو.

هُوَ عَسَىٰ بِهِ: see what next follows.

١٢٤
 He is adapted or disposed by nature,
 apt, meet, suited, suitable, fitted, fit, competent,
 proper, or worthy, for it or of it, as also عَسَّ (TA.)
 (K, TA) but one should not say عَسَّى. (TA.)
 [See also مَعْسَاة.]

عَاسِ see art. عَسو.

مَعْسُوءَةٌ A girl *thought to have attained puberty*
(Lh, TĀ) or a girl *near to attaining puberty*. (K.)

إِنَّ you from مِثَّةٌ like عَسَى is from مَعْسَاةٌ say, هُوَ مَعْسَاةٌ لِّلْحَيْرِ, meaning *He is a person [fit, or proper,] for one's saying of him, عَسَى أَن يَفْعَلَ حَيْرًا* [It may be that he will do good] (A and TA in art. ان·) and إِنَّهُ لَمَعْسَاةٌ [A and TA in art. ان·] meaning مَحَلَّةٌ [i. e. *Verily he is adapted or disposed by nature, apt, meet, suited, &c, for such a thing*]: (K, TA) and in like manner, without variation, it is used in speaking of a female, and of two persons, and of a pl. number. (TA.)

٢٢٤ *A she-camel of which one doubts whether*
there be in her milk or not (IAa, K, TA.) on
whose milk has stopped and it is hoped that it will
return. (Er-Rághib, TA.)

عش

1 عَسَّ, (TK,) inf. n. عَسَّ, (K,) *He* (a bird) *hept to his عَسَّ* [or nest in a tree]. (K, TK.)

2. عَشَّش, inf n. تَعَشَّشٌ, *He (a bird) made for himself a nest in a tree*, (S, O, K,) as also اَعَشَّشَ, (A, K,) or اَعْتَشَّ عُسَّهُ, (O,) inf. n. اُعْشَاشٌ. (TA.)

— It is said in a trad., (A, K,) in the story of Umm-Zarā, (O, TA,) **لَا نَمْلًا يَتَمَتَّعُ بِهَا**, meaning *She will not be unfaithful with respect to our food, or wheat, by hiding somewhat in every corner*, (A, O, K,) *like birds that make their nests in sundry places*, (O,) *so that it becomes like the nest of the bird in a tree*, (A, O,) *or so that it becomes like the place where the birds make their nests in a tree*. (K.) [See another reading in the first paragraph of art. **عش**] — You say also, of a person greatly erring, and obstinately persevering in evil, **عَشَّ** **السَّيْطَانُ فِي قَلْبِهِ** + [The devil hath made a nest in his heart]. (TA in art. **فحص**.) **عَشَّ الخُبْزُ** = *The bread became mouldy, or spoiled and overspread with greenness*, (S, A, O, K,) *and dried up*. (S.) **عَشَّ الخُبْزُ** = *He left the bread until it became mouldy, or spoiled and overspread with greenness [and dried up]*. (A.)

8: see the next preceding paragraph.

عَش: see the paragraph here following.

عش The nest of a bird, formed of what it collects together, (S, A, Mgh, O, Mṣb, K,) of slender pieces of sticks, (S, A, O, K,) &c., (S, O,) or of fragments of sticks, (Mgh, Mṣb,) in which it lays its eggs, (Mgh,) in a tree, (S, A, Mgh, O, Mṣb, K,) in the branches thereof, (S, A, O, K;) as also عش: (A, K:) but if in a mountain, (S, O,

(Msb.) or a building, (Msb,) or a wall or the like, (S, O,) it is called **وَكُنْ**, and **وَكُرْ**; and if in the ground, **أُحْصُوصُ**, (S, O, Msb,) and **أُدْحِجِي**. (S, O) or the nest of a raven or other bird, upon a tree, when it is dense, or compact, and large: (Lth, T) pl. [of pauc] **أَعْشَاشٌ** (S, Msb) and [of mult.] **عِشَاشٌ** and **عِشَّةٌ** (S, Mgh, Msb) and **عُشُوشٌ**. (TA) [See also **عُشْعُشٌ**] It is said in a prov., quoted in a **حُطْبَةِ** of El-Hajjāj, (O, TA,) **يُسْ هَذَا يَعْشِكَ قَادِرِحِي** [+ *Thus is not thy nest, or*] *thou hast no right in this, therefore go thy way* (A, O, K *) addressed to him who alights in a place of abode not befitting him. (A, TA) or to him who raises himself above his rank and to him who applies himself to a thing not of his business to do and to him who is at ease in an improper time, wherefore he is thus ordered to be diligent and in motion. (TA.) And in another prov., (TA,) **أَعْشَاكَ أَتَلَمَّسُ** + *Seek thou, or seek thou repeatedly, after pretexts, and [causes for] false accusation, in thy family* (O, L, K, TA) *and those belonging to thee.* (TA) [not in others. (see Freytag's Arab. Prov., i. 235)] nearly like the former proverb. (TA.) [In the CK, **تَلَمَّسُ** is erroneously put for **تَلَمَّسُ**.]

عَشِيْشِيَّةٌ and عَشِيْشَةٌ } see art. عَشُو.
عَشِيْثَانٌ and عَشِيْثَانٌ }

عَشْعَشْ (IAar, S,) or عَشْعَشْ, as written by Sgh,
(TA,) or both, (O, K,) *A nest such as is called*
عَشْ, when heaped up, one part upon another.
(IAar, S, O, K.)

مَوْصِعٌ كَدَا مُعَشَّشٌ الطُّيُورِ [Such a place is the place where the birds make their nests in the branches of trees]. (S, O, K.*)

عش

1. عَسِبَتِ الْأَرْضُ and عَسِبَ الْمَوْضِعُ: see 4. — عَسِبَ said of bread, (Yaakoob, TA,) *It was, or became, dry.* (Yaakoob, K, TA) — And عَسِبَ, [so in the TA, app. عَسِبَ,] inf. n. عَسَابَةٌ and عُسُوبَةٌ, said of a man, *He became dry, or tough, by reason of leanness.* (Yaakoob, TA)

2 : see what next follows.

4. اعْتَبِ الْمَوْصِعَ; and عَشِبَ ۞, aor. ٤, inf. n. عَشِبَ; *The place produced its [herbs, or herbage, of the land termed] عَشِبَ*: (Mšb:) and in like manner, اعْتَبِ الْأَرْضَ (S, O, Mšb, K,) and عَشِبَتْ (Mšb,) and thus in a copy of the K, [and in my MS. copy,] but in another copy, [and in the CK,] عَشِبَتْ (TA,) *The land produced عَشِبَ*. (S, O, K.) [See also 12. After the mention of نَكَدَ عَاشِبَ in the S and O, it is said in the former that for the verb one does not say otherwise than اعْشَبِ الْأَرْضَ, and in the latter that one does not say عَشِبَ الْبَلَدَ.] — And اعْشَبِ الْقَوْمَ *The people, or party, lighted on, or found, عَشِبَ*; (S, O, K;) as also اعْشَوْشَبِ ۞ الْقَوْمَ [but

probably in an intensive sense]. (K.) One says to him who is sent to seek for herbage, **أَعَشَبْتُ** [Thou hast found fresh herbage: alright] (O) — See also 5 = **سَأَلْتُهُ فَأَعَشَبَنِي** [I asked him and] he gave me an old she-camel, (S, O, K, TA.) i. e. what is termed **عَشْبَةٌ**. (TA.)

5 **تَعَشَّبَتِ الْإِبِلُ** The camels fed upon [herbs, or herbage, of the kind termed] **عُشْبٌ**; and [accord to the TA as a distinct meaning] became fat (K, TA) therefrom; (TA;) as also **أَعَشَبْتُ** accord to the K, but this latter is wrong, being correctly **أَعْتَشَبْتُ**, as in the parent-lexicons. (TA.)

8. see what next precedes

12 **أَعَسَوَتِ الْأَرْضُ** The land produced abundance, or much, of [herbs, or herbage, of the kind termed] **عُشْبٌ**; this verb having an intensive signification, like **احْتَشَوْتُ** [q v] (S, O, TA.) [It is erroneously mentioned in the K as syn. with **أَعَشَبْتُ**.] — See also 4.

عُشْبٌ [a coll. gen. n.], n. un. with ة; (TA.) Fresh, green, juicy, soft, or tender, herbs or herbage, (S, A, O, Msb, K,) in the first part of the [season called] **رَبِيعٌ** [i. e. **رَبِيعُ الْكَأَلِ**, which begins in January and ends in March, O.S.]. (Msb.) not termed **حَشِيشٌ** until drying up. (S, O) or, in the opinion of the generality of the lexicologists, **عُشْبٌ** is applied to such as is fresh and to such as is dry. (ISd, TA voce **حَشِيشٌ**.) or the first, or earliest, of herbage, (**سَرْعَانَ الْكَأَلِ**) in the **رَبِيعِ**, that [afterwards] dries up, and does not remain; the term **كَلٌّ** being applied by the Arabs to **عُشْبٌ** and to other kinds. and **عُشْبٌ** is applied to fresh, green, juicy, soft, or tender, herbs or leguminous plants, of the desert, that come forth in the **رَبِيعِ**: and under this term are included those that are hard and thick, which are termed the **ذُكُورُ** thereof; as well as to those that are slender and soft, which are termed the **أَحْرَارُ** thereof. or, accord. to AHn, whatever is destroyed by winter, and grows again from the stocks, or roots, thereof, or the seed: he says also that it is applied to such [herbage] as is uninterrupted; as opposed to **تَعَاشِبٌ**: or, accord. to Th, it is applied to the mature; as so opposed (TA.) — **عُشْبَةُ الدَّارِ** [The green herb of the dwelling] means that which grows in the **دِمَّةُ** [or patch of ground which people have blackened by their cooking and where their cattle have staled and dunged] of the dwelling, surrounded by fresh, or green, herbs, in a white [or clean] part of the ground, and good soil. and hence, † **هَجِيَّةُ** [or woman whose father is a free man, or an Arab, and her mother a slave]; an appellation like **خَضْرَاءُ الْوَصْرِ** [app. lit. meaning "The green herb that grows in the place where the water with which skins have been washed, or the like, is poured out:" but IbnD thinks that it may be a mistranscription for **الدَّمَنِ**]. (TA.) — **عُشْبُ الدُّبِّ** is Egyptian toad-flax; *anturrhinum Aegyptiacum*; the name of which is written by Forskål (Flora Aegypt. Arab., pp. lxviii. and 112.)

عُشْبُ الدِّيبِ and *Asjub ed dib* and *Aeschub ed dib*.]

عِيَالُ عَشْبٍ A family, or household, among whom is none little, or young (S, O, K.) — See also **عَشْمَةٌ**.

عَاتِبٌ; fem. with ة: for the latter see **عَاتِبٌ**.

عَشْمَةٌ An old she-camel (**نَاتٌ كَبِيرَةٌ**) [mistranslated by Gohus and Freytag "dens exertus magnus"]; (S, O, K; [see 4,]) as also **عَشْمَةٌ**. (S, O) And An old ewe, advanced in age. (K) Also An old man bent with age. (K.) A man, and an old woman, bent, and slender, and advanced in age. (Lh, L, TA) or a decrepit old man and old woman. (S, O.) A short man; (O, K,) as also **عَتِيبٌ**. (K) And A woman short, and ugly, or despicable, (O, K, TA,) and so applied to a man, (TA,) or so **عَشْبٌ** applied to a man (O) And A man dry, or tough, by reason of leanness (Yaqkoob, TA.)

عَتِيبٌ, and its fem., with ة see **عَاتِبٌ**, in three places. — And see also **عَسْبَةٌ**.

عَتَابَةٌ The state of having, or producing, [herbs, or herbage, of the kind termed] **عُشْبٌ**, (S, O,) or much thereof. (K.)

بَدَدَ عَاشِبٌ (S, A, O) and **مُعْتَشِبٌ** (A,) and **مَوْصِعُ عَاشِبٍ** (Msb) and **مَكَانُ عَتِيبٍ** (S, O,) and **رَوْضُ عَاتِبٍ** and **مُعْتَشِبٌ** (TA,) and **أَرْضُ عَاشِيَةٍ** (Msb, K) and **عَسِيبَةٌ** (S, O, Msb, K) and **عَسْبَةٌ** (Msb, K) and **مُعَسْبَةٌ** (S, Msb,) but some do not say **عَتِيبٌ**, (Msb,) [A country, and a place, and meadows, and land,] having, or producing, [herbs, or herbage, of the kind termed] **عُشْبٌ**, (S, A, O, Msb,) or much thereof. (K. [See also **مُعْتَشِبٌ**].) — And **بَعِيرُ عَاشِبٍ** A camel feeding upon **عُشْبٌ**. (S, O.)

تَعَاشِبٌ Scanty, and scattered, or disunited, [herbs, or herbage, of the kind termed] **عُشْبٌ**: a word [of an extr. form (see **تَبَاشِيرٌ**) and] having no sing. (S, O:) or scattered, or disunited, portions thereof: (AHn, K, TA:) or different kinds of herbage: in the saying of a seeker of herbage, **عُشْبٌ وَتَعَاتِيبٌ وَكَمَاءٌ شَيْبٌ تُبْرِهًا بِأَخْفَافِهَا الْيَبِ**, it means scattered, or disunited, **عُشْبٌ**: (AHn, TA.) or **عُشْبٌ** not yet mature. (Th, TA.) [See **عَشْبَةٌ** as opposed thereto.]

مُعْتَشِبٌ and its fem.: see **عَاشِبٌ**, in three places **أَرْضُونَ مَعَاشِبٍ**, and **أَرْضُ مَعَاتِبٍ**, [Land, and lands,] having, or producing, much herbage [of the kind termed] **عُشْبٌ**: (K, TA:) **مَعَاشِبٌ** is pl. of **مَعَاتِبٌ**, or it has no proper sing. (TA.) [See also **عَاتِبٌ**.]

عشر

1. **عَشْرٌ**, (K,) aor. 2, as is expressly stated by the expositors of the Fṣ and by others, but F,

confounding two usages of the verb, says 2, (TA,) inf. n. **عَشَرٌ**, (TA,) *He took one from ten.* (K.) — And **عَشَرَهُمُ** *He took one from among them, they being ten.* (Msb.) — And **عَشَرَهُمُ**, (S, K,) aor. 2, (S, O, TA,) accord. to the K 2, but this is at variance with other authorities, as mentioned above, (TA,) inf. n. **عَسَرٌ**, (K,) or **عُسَرٌ**, with damm, (S, O,) the former correct, but the latter is preferred by MF, who quotes it from the Expositions of the Fṣ, (TA,) and **عُسُورٌ**, (K,) and **عَشَرَهُمُ**, (O, K,) inf. n. **نَعْتِيرٌ**, (TA,) *He took from them the عشر* [i. e. the tenth, or, by extension of the term in the Muslim law, the half of the tenth, or the quarter of the tenth,] of their several kinds of property. (S, O, K) And in like manner you say, (TA,) **عَسَرَ الْهَالُ**, (Msb, TA,) aor. 2, inf. n. **عَسَرٌ** and **عُسُورٌ**; (Msb,) and **عُسْرُهُ**; (TA,) *He took the عشر of the property.* (Msb, TA.) It is said in a trad., respecting women, **لَا يَعْسُرُنَّ**, meaning, *They shall not have the tenth of the value of their ornaments taken* (TA.) — **عَسَرَ**, aor. 2, *He added one to nine.* (L, K) [In the TA and CK, this signification is connected with the first mentioned above, at the commencement of this art., by **أَوْ**, instead of **وَ**, which latter is evidently the right reading.] — And **عَشَرَهُمُ**, aor. 2, (S, O, Msb, K,) inf. n. **عَسَرٌ**, (S, O, Msb,) *He became the tenth of them* (S, O, Msb, K) or *he made them ten by [adding to their number] himself* (TA.) [See also 2. and see Q. Q. 1.]

2. see 1, in two places — **عَشَرَهُمُ**, (O, Msb, TA,) inf. n. **تَعْتِيرٌ**, (TA,) also signifies *He made them ten, by adding one to nine.* (O, Msb, TA. [See **وَحَدَهُ**].) And **اعْتَرَى الْعَدَدُ** *He made the number ten.* (TA.) — **عَشَرَ الْمُصْحَفِ**, inf. n. **تَعْتِيرٌ**, *He put, in the copy of the Kur-án, [the marks called] the عَوَاشِرُ* [pl. of **عَاشِرَةٌ**]. (S, O, K.) — **اَللّٰهُمَّ عَسِّرْ عَسْرَ حَطَايَ** *O God, write down ten good deeds for every one of my steps.* (Lh, TA.) — **عَشَرَ لَمَرَّاتِهِ**, or **عَشْرَهَا**, *He remained ten nights with his wife.* and in like manner the verb is used in relation to any saying or action. (TA voce **سَبَعَ**.) — **عَشَرْتُ**, (S, Msb, K, [in the CK **عَشَرْتُ**]) inf. n. **تَعْتِيرٌ**; (S;) and **اعشرت**; (K;) *She (a camel) became what is termed عَشْرَاءٌ*; (S, K,) *she completed the tenth month of her pregnancy.* (Msb.) — And **عَشَرُوا** *Their camels became such as are termed عَشَارٌ* [pl. of **عَشْرَاءٌ**]. (O.)

— See also 4. — **عَشَرَ الْقَدَحَ** *He broke the قدح [or drinking-bowl] into ten pieces.* (O, TA.) — And [hence, app.,] **عَشَرَ الْحُبِّ قَلْبَهُ** † *Love emaciated him [as though it broke his heart into ten pieces].* (TA.) — And **عَشَرَ**, (A, K,) inf. n. **تَعَشِيرٌ**, (S, O, K,) *He (an ass) brayed with ten uninterrupted reciprocations of the sound.* (S, A, O, K.) They assert that, when a man arrived at a country of pestilence, he put his hand behind his ear, and brayed in this manner, like an ass, and then entered it, and was secure from the pestilence: (S, O, TA:) or he so brayed at the gate of a city where he feared pestilence, and conse-

quently it did not hurt him. (A.) — Also *He* (a hyena) *cried*, or *howled*, in the same manner (A.) And *He* (a raven) *croaked* in the same manner. (K)

3. *عاشره*, (K,) inf. n. *مُعَاشَرَةٌ*, (S, O, Mṣb, K,) *He mixed with him; consorted with him; held social or familiar intercourse, or fellowship, with him, conversed with him; or became intimate with him; syn. حَالَطَهُ*. (S, O, Mṣb, K.) [See also 6]

4. *عشر العَدَدُ* see 2. — *اعتسروا* They became ten. (S, O.) — *اعتسرت*, said of a she-camel: see 2. — Also *She* (a camel) *completed ten months from the time of her bringing forth*. (TA.) — Also, or *عسرت*, *She brought forth her tenth offspring*. (TA in art. *بكر*.) — And the former, said of camels, *They came to water on the tenth day, counting the day of the next preceding watering as the first*. (O) — And *اعتسروا* *He was, or became, one whose camels came to water on the tenth day, counting the day of the next preceding watering as the first*; expl. by the words *وردت إليه عشرًا*, (S, TA,) or *العشر*. (TA.) — And *He came to be within [the period of] the [first] ten [nights] of Dhu-l-Hijjah* (في عشر ذي الحجة). (T, TA) — And *اعتسروا منذ لم نلتقي* We have had ten nights pass over us since we met. (L, TA.)

6. *تعاسروا* They mixed; consorted; or held social or familiar intercourse, or fellowship; one with another; conversed together; or became intimate, one with another; syn. *تخالطوا*. (S, O, Mṣb, K;) as also *اعتسروا*. (TA.)

8: see what next precedes.

Q. Q. 1. *عشرته* *He made it twenty*: an extr. word [with respect to formation, and post-classical, like *سبعين*, q. v.]. (K, TA.) [In the CK, *عشرته*, and expl. there as signifying *I made it twenty*: but this is evidently a mistranscription.]

عشر fem. of *عشرة* [q. v.].

عشر (S, O, Mṣb, K) and *عشر* (TA) *A tenth, a tenth part; one part of ten parts; as also عشر* and *عشر*; (S, O, Mṣb, K,) which last is [of a form] not used [to denote a fractional part] except as applied to the tenth part (S, O) and [in the instance of *مربع* applied to] the fourth part: (O.) or, as some say, *عشر* is the *tenth of the tenth* [i. e. a hundredth part]: and as some say, *عشر* is the *tenth of the عشر*, which latter is the *tenth of the عشر*; so that, accord to this, the *عشر* is one of a thousand; for it is the *tenth of the tenth of the tenth*: (Mṣb.) [In the TA, “and as some say, *عشر* is pl. of *عشر*, which latter is pl. of *عشر*”: but this is evidently a mistake:] the pl. of *عشر* is *أعشار* (Mṣb, K) and *عشور* (K); and that of *عشر* is *أعشور*: (S, O, Mṣb.) it is said in a trad., *تسعة أعشور الرزق في التجارة وجزء منها*, i. e. [Nine tenths of the means of subsistence consist in merchandise, and one part of them consists in] the increase of animals. (S, A,*

O.+) — *أخذ عشر أموالهم* [means *He took the tenth, or tithe, or by extension of the term in the Muslim law, the half of the tenth, or the quarter of the tenth, of their several kind, of property*]. (S, K.) [See 1, and see *عشار* = *عشر* [as a pl. of which the sing. is not mentioned], applied to she-camels, *That eccen into the udder* (تبرل) a scanty *ذرة* [or quantity of milk (in the CK *ذرة*)] without its collecting [and increasing]. (O, K.)

عشر A period of eight days between [camels'] twice coming to water; for they come to water on the tenth day [counting the day of the next preceding watering as the first]; and in like manner, the term for every one of the periods between two waterings is with *kesr*: [see *ثلث*] (S, O) or *camels' coming to water on the tenth day [after the next preceding period of abstinence, i. e., counting the day of the next preceding watering as the first] or on the ninth day [not counting the day of the next preceding watering, for it is evident that these two explanations are virtually one and the same]*; (K,) as in the Shems el-'Uloom, on the authority of Kh, where it is added that they keep them from the water nine nights and eight days, and then bring them to water on the ninth day, which is the tenth from [by which is meant including] the former [day of] watering. (TA.) after the *عشر*, there is no name for a period between the two waterings until the twentieth [day]; (S, O;) but you say, *عشرًا وعشرًا*, and *عشرًا ورعًا*, [and so on,] to the twentieth [day counting the day of the next preceding watering as the first], (Aq,) and then you say, that their period between two waterings is *عشران* (Aq, S, O,) i. e., *eighteen days*; (S, O,) and when they exceed this, they are termed *حواري* [meaning “that satisfy themselves with green pasture so as not to need water”]. (Aq, S, O.) — Also The eighth young one, or offspring. (A in art. *ثلث*.) — And A piece that is broken off from a cooking-pot, (K, TA,) or from a drinking-cup or bowl, (TA,) and from anything; (K, TA,) as though it were one of ten pieces; (TA;) as also *عشار* (K, TA,) which signifies a piece of anything. (O, TA.) pl. of the former, *أعشار* [and pl. pl. *أعشير*]; (TA,) and of the latter, *عشارات*. (O, TA.) — [Hence, app.,] *أعشار* A cooking-pot, or one of stone, broken in pieces: thus [we find the latter word] occurring in the pl. form [and used as an epithet]. (S, O.) And *أعشار* *قدّر أعشار* A cooking-pot broken into ten pieces: (K) or a large cooking-pot, of ten pieces joined together by reason of its largeness. (A:) or a cooking-pot so large that it is carried by ten men, (K,) or by ten women. (TA:) or [simply] a cooking-pot broken in pieces; not derived from anything: (TA:) pl. *جفن* (A, K.) And *أعشار* (A,) and *أعشير* (A,) and *أعشار* [A scabbard of a sword, or a sword-case,] broken in pieces. (O.) And *أعشار* [† A broken heart.] (S, K.) And *أعشار جزور* The portions of a slaughtered camel [for which players at the game called *الميسر* contend, and which are

ten in number; not seven, as is said in one place in the TA. In Har p 579, *اعتسار* in this case is said to be pl. of *عشر*; but I think that we have better reason for regarding it as a pl. of *عشر*. (Az, S, O, K.) Imra-el-Kays says,

وَمَا ذَرَفَتْ عَيْنَاكَ إِلَّا لِتَصْرِي
بِسَهْمِكَ فِي أَعْسَارِ قَلْبٍ مُقْتَلٍ

[And thine eyes did not shed tears but that thou mightest play with thy two arrows for the portions of a heart subdued and killed by the passion of love] he means, by the two arrows, the two called *الرقيب* and *البعلی*; to the former of which are assigned seven portions, and to the latter, three; so that both together gain all the portions; for the slaughtered camel is divided into ten portions therefore he means that she has played for his heart with her two arrows, [alluding to the glances shot from her eyes,] and gained possession of it altogether (Az, S, O:*) [see also a verse cited voce *رقيب*.] or accord. to some, he means that his heart had been broken, and then repaired like as cooking-pots are repaired: but Az says that the former explanation, which is mentioned by Th, pleases him more. (TA) Hence the saying, *صرت في أعشاره ولم يرض ببعشاره* [He played for all the portions of it, and was not content with the fifth of it]; meaning he took the whole of it. (A.) — And *أعشار* alone means *Cooking-pots that boil the ten portions [of a جزور]*. (Har. p. 579) — *أعشار* also signifies The primary feathers of the wing of a bird, (S, O, TA;) and so *عواشیر*. (TA.)

عشر Three nights of the [lunar] month, [the tenth, eleventh, and twelfth,] after the *تسع* [q. v.]. (S, O) — Also [The asclepias gigantea of Linnaeus; or gigantic swallow-wort,] a species of tree [or shrub] in which is a substance answering the purpose of tinder, (K,) like cotton, (TA,) than which there is nothing better wherein to strike fire, and with which cushions are stuffed, (K,) on account of its softness (TA.) [see *رأه*, in art. *روا*.] accord. to AHn, (TA,) a large species of tree [or shrub], of the kind called *عضاه*, having a sweet gum, (AHn, S, O,*) and milk, (Ó,) and broad leaves, growing up high, (AHn,) from the flowers and shoots of which, (AHn, K,) or from the joints of the branches and from the places of the flowers whereof, (O,) there comes forth a well-known kind of sugar, (AHn, O, K,) in which is somewhat of bitterness, (O, K,) called *سكر العشر*; (AHn, TA,) [or this is a kind of red sugar, which falls like dew upon this tree; (Gohus, from Ibn-Maaroof and the Mj;)] it produces also bladders, resembling the *شفاشق* [or faucal bags] of camels, in which they bray, [blowing them out from their mouths, with a gurgling sound,] (AHn, TA,) [and] like the bladder of the smaller *قناد* [q. v.]; (S, O;) and it has a blossom like that of the *دقلى*, tinged, [but with what hue is not said,] and shining, and beautiful in appearance, as well as a fruit. (AHn, TA:) n. un. with *ة*: and pl. [of this

latter] عَشْرٌ [or rather this is a coll. gen. n.] and عَشْرَاتٌ. (S, O.) [See also سَلْعٌ]

عَشْرٌ: see عَشْرٌ.

عَشْرَةٌ *Social, or familiar, intercourse, fellowship; v. q. مُحَالَفَةٌ*; (O, K.) or a subst. from the latter word. (S, Msb.) Sometimes it governs as a verb, [like the inf n,] accord. to some grammarians, as in the following ex.

بِعَشْرَتِكَ الْكَوَامُ تُعَدُّ مِنْهُمْ

[By thine associating with the generous thou wilt be reckoned as one of them]. (IAk p 211.)

عَشْرَةٌ [Ten;] the first of the عُقُود, (A, K,) with ة, (Msb,) and with fet-h to the ش, (TA,) for the masc.; (Msb, TA,) and عَشْرٌ, without ة, (Msb, TA,) and with one fet-hah, (TA,) for the fem. (Msb, TA.) You say, عَشْرَةٌ رِحَالٍ [Ten men], and عَشْرُ نِسْوَةٍ [ten women]. (S, O, Msb, TA.) [In De Sacy's Arabic Grammar, for the former is inadvertently put عَشْرَةٌ; and for the latter, عَشْرٌ: and in Fieytag's lexicon we find عَشْرٌ instead of عَشْرٌ] عَشْرَاتٌ [is the pl. of عَشْرَةٌ and also] signifies *Decimal numbers*. (M in art. ست.) The vulgar make عَشْرٌ masc., as meaning a number of days, saying العَشْرُ الْأَوَّلُ, and العَشْرُ الْآخِرُ, but this is wrong [unless they mean to speak of nights with their days, as will be shown by what follows]. the month consists of three عَشْرَاتٍ; namely, العَشْرُ الْأَوَّلُ [The first ten nights, with their days], pl. of أَوَّلَى; and العَشْرُ الْوَسْطُ [The middle ten nights, with their days], pl. of وَسْطَى; and العَشْرُ الْآخِرُ [The last, lit. the other, ten nights, with their days], pl. of آخِرَى; or العَشْرُ الْآخِرُ [The last ten nights, with their days], pl. of آخِرَةٌ (Msb.) العَشْرُ الْآخِرُ is also especially applied to *The last ten nights of Ramaḍān*, with their days: and عَشْرُ ذِي الْحِجَّةِ to *The first ten nights of Dhu-l-Hijjah*, with their days: and العَشْرُ, alone, to *The first ten nights of El-Moharram*, with their days.] The Arabs also said, سَرْنَا عَشْرًا, meaning *We journeyed ten nights*, with their days; making the fem. [نِيَالٍ] to predominate

over the masc. [أَيَّامٍ]; as is the case in the Kur ii. 234. (Msb.) And أَيَّامُ الْعَشْرِ is used for أَيَّامُ النِّبَالِي [The days of the ten nights]. (Mgh.) [See some other observations applying to the syntax of عَشْرَةٌ and عَشْرٌ, voce خُمُسَةٌ. And respecting a peculiar pronunciation of the people of El-Hijaz, and a case in which عَشْرَةٌ is imperfectly decl., see تَلَاثَةٌ.] — عَشْرٌ is also applied to *A portion, or paragraph, of the Kur-ān properly consisting of ten verses*; but it is often applied to *somewhat more, or less, than what is considered by some, or by all, as ten verses*, either because there is much disagreement as to the divisions of the verses or for the sake of beginning and ending with a break in the tenour of the text: (see عَاشِرَةٌ.) pl. عَشَرَاتٌ. These divisions have no mark to distinguish them in some MSS.: in others, each is marked by a round ornament at the end;

or by the word عَشْر, or the letter ع, over, or over against, the commencement.] — When you have passed the number ten, you make the masc. fem., and the fem. masc. [to nineteen inclusively] in the masc., you reject the ة in عَشْرَةٌ; and from thirteen to nineteen [inclusively], you add ة to the former of the two nouns; and [in every case] you pronounce the ش with fet-h, and you make the two nouns one noun, [and, as such,] indecl., with fet-h for the termination: (TA.) you say, أَحَدٌ عَشْرٌ [Eleven], (S, O, Msb,) [and اثْنَا عَشْرٌ [Twelve], and ثَلَاثَةَ عَشْرٍ [Thirteen], and so on, (Msb, TA,) with fet-h to the ش; and in one dial. with sukoon [أَحَدٌ عَشْرٌ, &c]; (Msb,) or the former only: (S, O:) and, as ISk says, some of the Arabs make the ع quiescent, [as many do in the present day,] saying أَحَدٌ عَشْرٌ, and so on to تِسْعَةَ عَشْرٍ [inclusively] except in the instance of اثْنَيْ عَشْرٍ and اثْنَا عَشْرٍ, because of the quiescence of the ا and ي; and Akh says that they make the ع quiescent because the noun is long and its vowels are many. (S, O) in the fem., you add ة to the latter of the two nouns, and reject the ة in the former of them, and make the ش in عَشْرَةٌ quiescent: you say إِحْدَى عَشْرَةٍ, (TA,) [and اثْنًا عَشْرَةٍ, and so on to تِسْعَ عَشْرَةٍ [inclusively] and if you choose, you say إِحْدَى عَشْرَةٍ, [&c], with kesr to the ش. the former is of the dial. of the people of El-Hijaz, [and is the more common,] and the latter is of the dial. of the people of Nejd. (S, O, TA) but fet-h to the ش in this case is unknown to the grammarians and lexicologists, as Az says, though an instance has been adduced in an unusual reading of the Kur ii. 57, and another in vii 160. (TA.) Every noun of number, from eleven to nineteen [inclusively], is mansoob, [or more properly speaking, each of the two nouns of which it is composed is indecl., with fet-h,] in the cases of refa and nasb and khafḍ, except that of twelve; for اثْنًا and اثْنًا are decl. [i. e. you say, in a case of nasb or khafḍ, اِثْنَيْ عَشْرٍ and اِثْنَى عَشْرَةٍ]. (TA.) — [In the same manner also عَشْرٌ and عَشْرَةٌ are used in the ordinal compounds.]

عَشْرَاءُ A she-camel that has been ten months pregnant, (S, Mgh, O, Msb, K,) from the day of her having been covered by the stallion: she then ceases to be [of those] called مَحَاضٍ, and she is called عَشْرَاءُ until she brings forth, and also after she has brought forth, (S, O,) or when she has brought forth, at the completion of a year: or when she has brought forth she is termed عَائِدٌ: (TA.) or that has been eight months pregnant: or, applied to a she-camel, i. q. نَعْسَاءُ applied to a woman: (K:) it is applied also to any female that is pregnant, but mostly to the female of the horse and camel: (IAth.) it is the only sing. word of this measure, which is a pl. measure, except نَعْسَاءُ: (MF.) the dual is عَشْرَاوَانِ (S, O, TA; in one copy of the S عَشْرَاوَانِ) and pl. عَشْرَاوَاتٍ; (S, O, K, TA; in one copy of the S, and in the CK عَشْرَاوَاتٍ;) but some disallow

this; (MF,) and عَسَارٌ; (S, O, Msb, K,) like as نَعْسَاءُ is pl. of نَعْسَاءُ; (Msb;) and عَسَارٌ. (K in art. نَعْسَاءُ) or عَسَارٌ is applied to she-camels until some of them have brought forth and others are expected to bring forth. (K.) Some say that عَسَارٌ have no milk; though El-Farezdaq applies this term to camels that are milked, because of their having recently brought forth; and it is said that camels are most precious to their owners when they are عَسَارٌ. (TA.) عَسَائِرٌ, as pl. of عَسَارٌ, which is pl. of عَسْرَاءٌ, signifies *Gazelles that have recently brought forth*. (O.)

لَبَنٌ عَشْرِيٌّ Milk of camels that feed upon the عَشْر, q. v. (TA.)

عَشْرُونَ Twenty; twice ten. (K) applied alike to a masc. and a fem. (Msb.) you say عَشْرُونَ رَحُلًا [Twenty men], and عَشْرُونَ أَمْرًا [Twenty women] the noun following it being in the accus. case as a specificative: (TA.) it is decl. with و and ي [like a pl. formed by the addition of و and ن]; (Msb;) and when you prefix it to another noun, making it to govern the latter in the gen. case, you drop the ن, (S, Msb,) and say, عَشْرُو زَيْدٍ [The twenty of Zeyd], (Msb,) and عَشْرُوكَ [Thy twenty], (S, O, Msb,) and عَشْرِيٌّ [My twenty], changing the و into ي [in this last case], because of the letter following it, and then incorporating. (S, O) so says Ks; but most disallow this mode of prefixing in the case of a decimal number [of this kind]. (Msb.) [It signifies also *Twentieth*] It is not a pl. of عَشْرَةٌ, (so in a copy of the S and in the O and in the TA,) or عَشْرٌ, (so in another copy of the S,) [or perhaps the right reading is عَشْرٌ, as may be inferred from what will be presently added: but first it should be observed that if it were pl. of عَشْرَةٌ, or of عَشْرٌ, it would signify at least three times ten.] some hold it to be a pl. of عَشْرٌ, saying, (TA,) as عَشْرٌ signifies camels' coming to water on the ninth day, they do not say عَشْرَانِ [for twenty], but they say عَشْرُونَ, (in the K, وَقَالُوا عَشْرِينَ: but the correct reading seems to be لَمْ يَقُلْ عَشْرِينَ وَقَالُوا عَشْرِينَ) making eighteen days to be عَشْرَانِ, and the nineteenth and twentieth a portion of the third عَشْرٌ; and so, [regarding the portion as a whole,] forming the pl. عَشْرُونَ; (K, TA;) agreeably with a well-known license, which allows the calling two and a part of the third a pl.: (TA:) this is the opinion of Kh and IDrd and some others: but J and most of the lexicologists hold that عَشْرُونَ is not a pl. of عَشْرَةٌ nor of عَشْرٌ nor of any other word, and their opinion I hold to be correct, applying as it does to the other similar nouns of number. (MF.)

عَشَارٌ Ten and ten; [or ten and ten together; or ten at a time and ten at a time;] (MF;) changed from عَشْرَةٌ, (S,) or rather عَشْرَةٌ; as also مَعَشَرٌ; (MF;) [for which reason, and its

having the quality of an epithet, each is imperfectly decl.] You say, *حَاوُوا عَشَارَ عَسَارَ*, (S, M, O, L, K,) and *مَعَسَرٌ مَعَسَرٌ*, (M, O, L, K,) and *عَسَارٌ* once, and *مَعَسَرٌ* once, (M, L, TA.) *They came ten [and] ten.* (S, M, O, L, K.) MF says that the repetition is manifestly wrong; but it is allowed by the M and L, as well as the K, [and is for the purpose of corroboration,] and *مَعَسَرٌ* is also authorized by the TS. (TA.) A'Obeid says that more than *أَحَادٌ* and *ثَلَاثٌ* and *رَبَاعٌ* has not been heard, except *عَسَارٌ* occurring in a verse of El-Kumeit. (O, TA.) [But *حُمَاسٌ* is mentioned in the K.]

عَسِيرٌ. see *عُسْرٌ*, in three places. — Also *A certain measure of land, a tenth of the قَعِيرِ*, (O, Msb, K,) which is the tenth of the *حَرِيبِ* [q. v.] (O, TA:) pl. *أَعْسِرَاءُ*. (TA in art. *جَرَبٌ*.) — And *An associate, i. q. مُعَاشِرٌ*. (S, O, Msb, K.) — And *A husband*; (S, O, Msb, K,) because he and his wife are associates, each of the other. (S, O.) *يَكْفُرُونَ الْعَسِيرَ* means *They are ungrateful to the husband.* (Msb.) — And *A wife.* (Msb.) — And *A relation.* (K.) — And *A friend.* (K.) Pl. *عَسِيرَاءُ*. (K.) — See also *عَسِيرَةٌ*. — Also *The cry of the ضِعْ* [or hyena, or female hyena]. (K.) in this sense, a word not derived. (TA.)

عَسَارَةٌ; and its pl. see *عُسْرٌ*.

عَسَارِيٌّ A garment, or piece of cloth, (A, K,) *ten cubits long.* (S, A, Mgh, O, K.) — And *A boy ten years old*: fem. with ة. (TA.)

• *عَسَوْرِيٌّ* and *عَسَوْرَاءُ*: see *عَسَوْرَاءُ*.

عَسِيرَةٌ A man's *kinsfolk* (Bd and Jel in ix 24) or his *nearer or nearest relations, or next of kin, by descent from the same father or ancestor*. (K:) or a *small sub-tribe; a small portion, or the smallest subdivision, of a tribe, less than a قَبِيلَةٌ*: (TA voce *تَعَبٌ*, q. v.) or a *tribe*; syn *قَبِيلَةٌ*; (S, O, Msb;) a man's *قَبِيلَةٌ*; (K;) as also *عَسِيرٌ*, without ة: (TA) or a *community, such as the Benoo-Temeem, and the Benoo-Amr-Ibn-Temeem*: (ISH:) a word having no proper sing.: (Msb.) accord. to some, from *عُسْرَةٌ*: accord. to others, from *عَسْرَةٌ*, the number so called. (Bd ubi suprâ, and MF.) pl. *عَسَائِرٌ* (Msb, K) and *عَسِيرَاتٌ*. (Msb.) [See also *مَعَسَرٌ*.] — *عَسَائِرٌ* is also a pl. pl. of *عَسْرَاءُ* [q. v., last sentence]. (O.)

عَسَارٌ (S, O, Msb, K) and *عَاشِرٌ* (O, Msb, K) and *مَعَسَرٌ* (TA) *One who takes, or receives, the عُسْرُ [q. v.] of property.* (S, Msb, K.) Where the punishment of the *عَسَارِ*, or *عَاشِرِ*, is mentioned in traditions, as where it is said that the *عَاشِرِ* is to be put to death, the meaning is, he who takes the tenth as the people in the Time of Ignorance used to do: such is to be put to death because of his unbelief; or because, being a Muslim, he holds this practice to be lawful: but such as performed

the like office for the Prophet and for the Khaleefs after him may be thus called because of the relation of what he takes to the tenth, as the quarter of the tenth, and the half of the tenth, and as he takes the tenth wholly of the produce that is watered [only] by the rain, and the tenth of the property in merchandise [of foreigners, and half the tenth of that] of non-Muslim subjects (TA.) [There is either a mistake or an omission in the last part of the statement above, in the TA, which I have rectified by inserting "of foreigners" &c.]

عَاشِرٌ see *عَسَارٌ*. — One says also, *صَارَ عَاشِرَهُمْ*, [meaning *He became the tenth of them*]. (S, Msb, K.)

عَاشِرَةٌ The circular sign which marks a division of an *ushr* (عُسْرٌ) in a copy of the Kur-ân. (O, L, K.) a post-classical term (O, L) pl. *عَوَاسِرٌ*. (S, K.) — And *عَوَاسِرُ الْقُرْآنِ* means *The verses that complete an عُسْرُ of the Kur-ân* (K.) — And *إِبِلُ عَوَاسِرٍ* *Camels coming to water after an interval of eight days*; (S, O,) *on the tenth day [counting the day of the next preceding watering as the first] or on the ninth day [not counting the day of the next preceding watering: see عُسْرٌ].* (K.)

— For another signification of the pl., *عَوَاسِرٌ*, see *عُسْرٌ*, last sentence. — *عَاشِرَةٌ* is a proper name of *The ضِعْ* [i. e. hyena, or female hyena]; a determinate noun: [but it has for] pl. *عَاشِرَاتٌ*. (O.)

عَاشُورٌ: see what next follows.

عَاشُورِيٌّ and *عَسَوْرَاءُ* (Msb, K) and *عَاشُورِيٌّ* (Msb, K) and *عَسُورِيٌّ* (K) and *عَاشُورٌ* (Msb, K,) or *يَوْمُ عَاشُورَاءُ* (S, O, and K in art. *تَسَعٌ*, &c.) or *يَوْمُ الْعَاشُورَاءِ* (S in that art., &c.) and *يَوْمُ عَاشُورَاءُ* (S, O,) *The tenth day of the month El-Moharram* (S, Msb, K.) or *the ninth thereof*, (K,) accord. to some; but most of the learned, of old and late times, agree that it is the former; (Msb in art. *تَسَعٌ*;) and AZ says that by the ninth may be meant the tenth; after the same manner as the term *عُسْرٌ*, relating to camels' coming to water, is [said to be] applied to a period of nine days, [but means the coming to water on the tenth day, counting the day of the next preceding watering as the first,] as Lth says, on the authority of Kh. (TA.) Few nouns of the measure *فَاعُولَاءُ* have been heard. (Az, TA.)

مَعَسَرٌ A company, or collective body, (Az, S, O, Msb, K,) of people, (S,) consisting of men, exclusive of women; like *نَعْرٌ* and *قَوْمٌ* and *رَهْطٌ*; (Az, Msb,) having no proper sing.: (Az) or any company, or collective body, whose state of circumstances is one; a community; as the *مَعَسَرِ* of the Muslims and that of the Polytheists: (Lth:) or a great company, or collective body; so called [from *عَسْرَةٌ*,] because they are many; for *عَسْرَةٌ* is that large and perfect number after which there is no number but what is composed of the units comprised in it (MF:) or the family of a man: or *jinn* (i. e. *genii*) and *manhind*: (K:) [or the

author of the K may mean, or *jinn* and also *manhind*] in the Kur [vi. 130, and lv. 33], we find the expression *يَا مَعْسَرَ الْجَنِّ وَالْإِنْسِ*; but this means *O معسر consisting of the jinn and of mankind*. and [vi. 128], *يَا مَعْسَرَ الْجَنِّ*, without the mention of *الإنس*: (MF) pl. *مَعَايِرٌ*. (S, Msb) [See also *عَسِيرَةٌ*.] — *مَعَسَرٌ*: see *عَسَارٌ*, in four places.

مُعَسِّرٌ † A woman who has completed her full time of pregnancy. (TA.)

[*مُعَسِّرٌ* pass. part. n. of 2, q. v. See also *مُنَلَّتٌ*.]

مُعَسِّرٌ see *عَسَارٌ*. — Also *One whose camel have brought forth and one whose camels have become عَسَارٌ* [pl. of *عَسْرَاءُ*]. (O, K.)

مُعَسَّرٌ see *عُسْرٌ*. — Also *A she-camel whose milk is abundant* (K, TA) *in the nights of her bringing forth.* (TA.)

عسرق

Q 1. *عَسْرَقَ*, said of a plant, or of herbage, and [*عَسْرَقَتْ*] said of land, *It became green.* (Ibn-'Abbād, O, K.)

عَسْرَقٌ A certain plant, (S, K,) of the [kind of plants called] *أَعْلَاتٌ*, the grain of which is good for the piles, and for generating milk, and blackens the hair, (K,) or the leaves whereof, which are like those of the *عُظْلِمِ*, intensely green, blacken the hair when it is dressed therewith, and cause it to grow. (TA) n. un. with ة: (K) Abou-Ziyād says, it is of the [kind of plants called] *أَعْلَاتٌ*, and is a tree [or plant] that spreads upon the ground, having thick [in the TA rule] leaves, and not having thorns, and is scarcely, or never, eaten by anything but the goats, which take some little thereof, except its grain, for this is eaten. some of the Arabs call it *فَأٌ*, and when a grain thereof falls upon the ground and dries, it becomes red as though it were a bit of red wool. sometimes, he says, the women use its leaves in combing and dressing their hair, which it blackens, and causes to grow. he says also, an Arab of the desert, of Rabee'ah, informed me that *the عَسْرَقَةُ* rises upon a short stem, then spreads into many branches, and bears numerous fruits, which are long, broad pods, in every one of which pods are two rows of grains exactly like the stones of raisins, and these are eaten while fresh, and are cooked, and are pleasant in taste; and when the wind blows, those pods become in a state of commotion, being suspended by slender stalks, so that they make a rustling sound, and you hear, in the valley in which they are found, a low and confused sound, which frightens the camels; and the serpents do not make their abode in that valley, fleeing from the sound: its leaves are like those of the *عُظْلِمِ*, intensely green; and its grain is white, pleasant to the taste, easily broken, unctuous, and hot; good for the piles. Abou-Ziyād also says that *the عَسْرَقُ and سَنَا* [i. e. *senna*] are like each other, except that the leaves of the latter are thin; also, that an Arab of the desert, of the Benoo-Asad,

told him that *the blossom of the عَشْرَقُ inclines to whiteness, and that the places of its growth were said by some to be the rugged tracts.* (O) Az says that it is a herb of which the leaves and produce are like those of the عَار [or bay], except in being larger: IAA, that it is a red plant, of sweet odour, used by the brides - and IB, from Aa, that it is a cubit in height, having small grains, and, when dry, producing a sound by reason of the passage of the wind (TA) [Forskål (in his Flora Aegypt. Arab. pp cxi. and 86) mentions it as a species of cassia] عَسَارِقُ is pl. of عَشْرَقَة, or of the gen n. عَشْرَقُ. (TA.)

عشرون Quasi

Q Q. 1. عَشْرَةٌ. see art. عشر.

عَمِّقْ

1. عَسَقَ, 201. =, (Ş, O, Mşb, K, [accord to the TA, said in the Mşb to be like صَرَبَ, but in my copy of the Mşb it is correctly said to be of the class of نَبَعَ,]) inf. n. عَسَقٌ and عَسَقٌ, (Ş, O, K,) the latter mentioned by Fr, and said by Ibn-Es-Sarrâj to be thus by poetic license, and with two tet-hahs because two kesrehs are rare in nouns, (Ş, O,) or the former is a simple subst, and the latter is the inf. n, (Mşb,) [and app. مَعَسَقٌ also,] *He loved* (another, Ş, O, K) *excessively*, (IF, Ş, O, Mşb, K,) [or *passionately*, or *with amorous desire*, or, agreeably with explanations of عَسَقٌ below, *admiringly*, or *with blindness to defects in the object of his love*; or *with a disease of the nature of melancholia*;] and تَعَسَّقَ as trans is *syn. with* عَسَقَ as such. (TA.) [See also عَاسَقٌ.]

— And عَسَقَتْ said of a she-camel, *She was, or became, vehemently desirous of the stallion.* (AA, TA.) — And عَسَقَ به *He, or it, stuck to him, or it ;* (O, K,) as also عَسَقَ به. (O)

[2. عَسَقٌ is used in the present day as meaning *He made him to be affected with عَسَق*; but is probably post-classical.]

5. *He affected* عَشَقَ (S, O, K: ⁴ [in the K, تَعَشَّقَهُ, in which the pronoun app. refers to عَشَقَ, is erroneously put for تَعَشَّقَ]) or *he showed, or exhibited*, عَشَقَ. (KL.) And *He was, or became*, عَاشَقَ. (KL.) = See also 1.

عشق (IF, S, O, M_{sb}, K) [generally held to be an inf. n.] and مَعشَق [hkewise app an inf n] (O, K) *Excessive love*; (IF, S, O, M_{sb}, K,) [or *passionate love*; or *amorous desire*:] or *attachment to women*: (IF, M_{sb};) or the lover's *admiration* (عحب [for عَجَب in the CK is a mistranscription for عَحَب]) *of the beloved*; and it may be in *chasteness* and in *immorality*; (K;) or عشق may be in *chasteness* and حُب may be in *immorality*; (TA:) or *blindness of the sense to the faults, or defects, of the beloved*: or a *disease of the nature of melancholia* (مَرَضٌ وَسْوَاسِيٌّ), which one procures to himself by making his thought to

exercise absolute power over the approval of certain forms. (K) Th, being asked respecting الحُبّ and العشق, which of them is the more commendable, said, الحُبّ, because in العشق is excess (TA) [see also حُبّ]. Ibn-Seenā, [whom we commonly call Avicenna,] in a treatise on العشق, [regarding it as meaning *natural propensity*,] says that it is not peculiar to the human species, but pervades all existing things of the celestial and the elemental and the vegetable and the mineral and the animal, and that its meaning is not perceived nor known, and is rendered more obscure by explanation thereof (MF, TA.) it is said in the A that العشق is derived from العسّة, which means the [plant commonly called] لَبْلَاب, because it twines upon trees, and cleaves to them. (TA.)

عَسَقُ The بَلْبَاب [a species of *dolicho*, the *dolicho*, *lablab* of Linn.], one of which is called عَسَقَةُ. IDID says, the [common] people assert that the عَسَقَةُ is the بَلْبَابَة. (O.) accord to ZI, (TA,) عَسَقَةُ signifies a certain tree [or plant] that becomes green, and then becomes slender and yellow (K, TA) and عَسَقُ is its pl. [or rather the coll. gen. n]. (K.) and K₁ says that with the post-classical authors it is the بَلْبَاب. (TA.) — Also The [tree called] أَرَاك. (TA)

عَسَقُ, with two dammehs, A camel that keeps to the female which he covers and which desires none but him. (IAar, TA) = And Men who trim, or dress, or put into a good or right state, the sets [so I render عَرَّوسُ, as pl accord. to general analogy of عَرَسُ,] of sweet-smelling plants. (IAar, O, K.)

عَسِيقُ الْعُلَى — (TA.) عَانِيقُ q. v. عَسِيقُ i. q. is a metaphorical expression like حَدِيقُ الْعُلَى [meaning *Excessive lover of eminence*]. (TA in art. حدن) = Also v. q. مَعْشُوقُ [Loved excessively, &c]. (TA.)

Affected with much عَشَقٌ; (ISk, S, O, K,) applied to a man (ISk, S, O.)

عَاشِقٌ *Loving excessively*; [or *passionately*;] &c.; (Msb, K;) [or *an excessive, or a passionate, lover*,] as also عَاشِقٌ. (TA) the former applied to a man and to a woman, (Msb, K,) and عَاشِقَةٌ also is applied to a woman. (K.) they said امْرَأَةٌ عَاشِقٌ لِزَوْجِهَا [A woman excessively, or passionately, loving to her husband]; (Fr, S, O;) and sometimes they said عَاشِقَةٌ: (O) pl. عَاشِقٌ (TA) [and عَشَقٌ, mentioned in the O as an epithet applied to eyes (عَيُون), by Ru-beh]: it is asserted that the عَاشِق is thus called from الْعَشَقَةُ meaning the لَبْلَابَة, because of his becoming dried up: (O, TA.) or from عَشَقَ بِهِ, because of his cleaving to the object of his love. (TA.) — [Hence,] عَاشِقٌ حُرْقُوقٌ an appellation of *The insect called حُرْقُوق* [q. v]; because of its entering into the فَرْج of the virgin girl. (IB, TA voce حُرْقُوق.)

عَشَقٌ. see مَعْشَقٌ.

عَسِيْقُ: see مَعْشُوْقُ

عَسُو

1 عَسَا, (TA, and so accord. to some copies of the K,) first pers عَسَوْتُ (S,) aor. يَعْسُو, (TA,) inf. n. عَسُو and عَسُو (KL;) as also عَسَى, like رَصَى [i. e. having for its aor. يَعْسَى, but the inf. n. is app عَسَا, as in the similar sense expl in the next sentence], (TA, and so in my MS. copy of the K,) ۱ q. ۱ يَعْسَى, (S, K, TA,) [which is more commonly used than either of preceding verbs, and] which signifies *He ate the [evening-meal, or evening-repast, or supper, i. e. what is called the] عَسَاء*. (Msb, K, TA) And عَشَبَتِ الْإِبِلُ (ISk, S, K, TA,) aor. تَعْسَى, inf. n. عَسَا, (ISk, S, TA,) ۱ q. ۱ تَعَسَّتْ [i. e. *The camels ate the evening-pasture, or evening-feed, called the عَسَاء*] (ISk, S, K, TA.) — And عَسَاهُ (K,) first pers. عَسَوْتُهُ (S, Msb,) aor. يَعْسُوهُ (S, TA,) inf. n. عَسُو; (K, TA,) and inf. n. عَسَى also, (TA, and thus in some copies of the K,) thus correctly, as in the M, عَسِيَا in [some of] the copies of the K being a mistake for عَسِيَا, the aor. being also يَعْسِيهِ; (TA,) ۱ q ۱ عَسَاهُ (S, Msb, K, TA,) [which is more commonly used than either of the preceding verbs,] inf. n. تَعْسِيَةُ, (S,) ۱ e. *He fed him (namely, a man, Msb, or a horse, or a camel, S) with the [evening-meal, or supper, or the evening-pasture or evening-feed, i. e. what is called the] عَسَاء*; (S, Msb, K;) as also ۱ اعْسَاهُ: (K) and عَسَا الْإِبِلُ, (K, TA,) like دَعَا [i. e. having for its aor. يَعْسُو]; (TA;) and ۱ عَسَاهَا, *He pastured the camels by night*. (K, TA.) = عَسَوْتُهُ also signifies *I repaired, or betook myself, to, or towards, him, or it, by night*: and hence ۱ عَاسٍ is applied to any one repairing, or betaking himself, to or towards [an object]. (S.) — And عَسَوْتُ إِلَى النَّارِ, aor. أَعْسُو, inf. n. عَسُو, *I sought to be directed, or guided, or I directed, or guided, myself, by weak eyesight, to the fire*: (S) or *I looked at the fire, or endeavoured to see it, and repaired, or betook myself, to it, or towards it*; and *I saw it, or looked towards it trying whether I could see it, and sought to be directed, or guided, to it by its light*: (Har p. 535.) El-Hotai-ah says,

* مَتَى تَأْتِيهِ تَعْتَسُو إِلَى صَوِّ نَارِهِ *
* تَجِدُ خَيْرَ نَارٍ عِنْدَهَا خَيْرٌ مَوْقِدٍ *

* تَجِدُ خَيْرَ نَاصِرٍ عِنْدَهَا خَيْرٌ مَوْقِدٍ *

[When thou comest to him, looking with blinking eyes towards the light of his fire and seeking to be guided by it thereto, thou findest the best fire, and at it is the best handler]; meaning مَتَى تَأْتِيهِ عَاتِيًّا; using the marfooḥ verb between two verbs whereof each is meẓmoom because the verb in the future tense when it occurs in the place of a denotative of state is marfooḥ: (S:) or إِلَى and عَنَا النَّارَ and اعْتَشَى ۖ النَّارَ and عَشَوْا and عَشَوْا inf n. النَّارَ and هَابَ النَّارَ; signifies he saw the fire by night from

afar, and repaired, or betook himself, to it, or towards it, seeking to light himself thereby, (K, TA,) and hoping to obtain thereby guidance and good (TA.) — And عَشَا عَنْ النَّارِ *He turned away and went from the light of the fire.* (TA.) — And عَشُوْتُ عَنْهُ *I went, or turned, from him, or it, to another: whence, it is said, the saying in the Kur [xlm. 35], وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ [And such as turns from the admonition of the Compassionate].* (S. See another explanation of this saying in what follows.) [This and other meanings expl. below are app. from what here next follows.] — عَشَى, aor. يَعْشَى, (S, Msh, K,) dual يَعْشَانِ, not يَعْشَوَانِ, (S,) inf. n. عَشَا, (S, Msh, K,) *He was, or became, weak-sighted* (Msh) or *he did not see by night, but saw by day* (S) or *he had bad sight by night and by day* or *he was, or became, blind* [said of a man, and of a beast of the equine kind, and of a camel, and of a bird (see عَشَا, below)] and عَشَا, aor. يَعْشَى, signifies the same (K) or the two verbs differ in meaning; so as that وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ, in the Kur xlm. 35, thus read by some, means *And such as is blind to the admonition of the Compassionate, i. e., to the Kur-an; but مَنْ يَعْشُ, as others read, + such as feigns himself blind* (Ksh and Bd) [see also 6 and see another explanation of the latter reading, above or] عَشَا signifies also *he (a man, TA) did as does the* [q. v.]. (K, TA.) One says also, بعْشَوْنِي مِنَ الشَّيْءِ, aor. يَعْشَوْنِي, [thus in my original, but the pret. is app. عَشَى, and the aor. يَعْشَى,] meaning *He lacked strength of sight to perceive the thing.* (TA.) And عَشَى like عَمِيَ in measure and in meaning [i. e. + *He was, or became, blind to his right, or due.* (TA.) And لَا يَعْشَى إِلَّا بَعْدَ مَا يَعْشَوُ is one of their sayings, meaning [app. *He will not become weak-sighted except after his eating the [evening-meal called the] عَشَاء.* (TA.) [for it is said that] the eating of food in the night occasions weakness of sight more than [do] other things. (Har p. 52 [الْعَشَاءُ is there written in one instance for الْعَشَا.]) — عَشَى عَلَيْهِ, inf. n. عَشَا, means *He wronged him; treated him wrongfully, injuriously, unjustly, or tyrannically* (K, TA) mentioned by ISd. (TA.)

2: see 1, former half, in two places. One says, عَشَى إِلَيْكَ وَلَا تَعْتَرَّ, (Meyd, TA,) or عَشَى وَلَا تَعْتَرَّ [a prov., meaning *Pasture thy camels by night, and be not negligent, or be not made to desire what is vain, or false.* (S. [See Freytag's Arab. Prov., n. 92.]) And عَشَيْتُ الْإِبِلَ عَنِ الْوَرْدِ *I pastured the camels with the [evening-pasture called] عَشَاء, so that they might come to the water having satisfied themselves with food: and in like manner one says, صَحَّيْتُهَا عَنْهُ. (A and TA in art. ضحو and ضحى.) And عَشَى رَوَيْدًا Pasture thou the camels in the evening (عَشِيًّا) gently: and in like manner one says, ضَجَّ رَوَيْدًا. (A, TA.) And hence, عَشَى عَنِ الْأَمْرِ (inf. n. تَعْشِيَّة, K) *He acted gently, or deliberately, in the affair: (A and TA in art. ضحو and ضحى, and S* and K* Bk. I.**

in the present art.) and in like manner, صَحَّى عَنْهُ. (A and TA in the former art, and S* in the present art) = See also the next paragraph [Hence,] عَشَى الطَّيْرُ, inf. n. تَعْشِيَّة, *He huddled a fire for the birds in order that they might become dim-sighted (لِتَعْشَى) and consequently be captured.* (M, K)

4 see 1, former half. — [Hence, app.] اعْشَى also signifies *He gave* (K) = And اعْشَاهُ *He (God) rendered him* [1 e. weak-sighted, &c., and in like manner one says عَشَاهُ see 2, last sentence, and see also Hai p. 52].

5 see 1, first quarter, in two places. One says also, عَشَى بِهِ *He fed himself with it [in the evening, or] in the time called the عَشَاء and [in like manner] تَتَعَشَاهُ is said of camels [as meaning they feed themselves with it, or pasture upon it, in the evening].* (TA.) And when one says to thee, تَعَشِ, [Eat thou the evening-meal], thou sayest, مَا بِي مِنْ تَعَشٍ, (S,) or مَا بِي تَعَشٍ, (TA,) [I have no desire for eating the evening-meal, see 5 in art. عَدُو,] and not مَا بِي عَشَاء, (S,) or not مَا بِي عَشَاء, (TA.) = See also 6. = And تَعَشَاهُ signifies also *He gave him an عَشْوَة [or عَشْوَة, i. e. a firebrand]* (TA)

6. اعْشَى *He feigned himself* [1. e. weak-sighted, &c.; and so عَشَى as used by Bd in xlm. 35] (S, TA.) — And [hence] *He feigned himself ignorant, (K, TA.) عَنْ كَذَا [of such a thing], as though he did not see it; like تَعَامَى. (TA)*

8. اعْشَى *He journeyed in the time of the عَشَاء [or nightfall]* (K, TA) like اِهْتَحَرَ meaning “*he journeyed in the time of the هَاجِرَة.*” (TA) = See also 1, latter half

10. اسْتَعْشَاهُ *He found him to be deviating from the right course, or acting wrongfully, injuriously, unjustly, or tyrannically, وَجَدَهُ حَائِرًا, K, TA, in some copies of the K حَائِرًا أَصْحَابَهُ [in respect of the right, or due, of his companions].* (TA.) = And اسْتَعْشَى نَارًا *He guarded himself by means of a fire* (K.)

عَشْوٌ *A bowl (قَدَح) of milk which is drunk at the time when the sheep, or goats, return from the pasture in the evening or afternoon, or after that time.* (K.)

عَشَى: see عَسَاء.

عَشَا inf. n. of عَشَى: (S, Msh, K:) [used as a simple subst., *Weakness of sight: or sightlessness by night with ability to see by day: or] badness of sight by night and by day; as also عَشَاوَةٌ: (K.)* it is in human beings, and beasts of the equine kind (دَوَاب), and camels, and birds; as is said in the M: (TA:) or it is *darkness that happens to the eye: (Er-Rāghib, TA:) or blindness; (K, TA;) i. e. absolute destitution of sight.* (TA)

عَشَى applied to a he-camel, and عَشِيَّة applied to a she-camel, *That exceeds the other camels in the [evening-pasture, or evening-feed, called] عَشَاء*

each after the manner of the possessive epithet, having no verb (TA. [And عَشَى is said to have a similar meaning]) = See also اعْشَى.

عَشْوَةٌ *Darkness, (K, TA,) in [any part of] the night and in the سَحَر [or period a little before day-break], (TA,) as also عَشْوَاء. (K) or the first of the darkness of the night (Az, TA) or the period between the beginning and [the end of] the [first] quarter of the night. (AZ, S, K) thus in the saying, مَضَى مِنَ اللَّيْلِ عَشْوَةٌ [A period between the beginning &c. of the night passed] and one says also, أَحْدَثُ عَلَيْهِمُ بِالْعَشْوَةِ, meaning [I laid hold upon them] in the blackness of night - (AZ, S) the dim. is عَشِيَّة. (Az, TA.) In the saying, حَاءَ عَشْوَةٌ, meaning عَسَاء [1 e. *He came at nightfall*], it [is an adv. n. which] may not be used otherwise than thus: you may not say, مَضَتْ عَشْوَةٌ. (TA.) — العَشْوَةُ [app. العَشْوَةُ] as meaning العَسَاء, like الغدوة [app. العَدْوَةُ] as meaning العَدَاء, is vulgar (TA) = Also The venturing upon, or embarking in, an affair that is not clear, as also عَشْوَةٌ and عَشْوَةٌ (S, K) one says, عَشْوَةٌ أَوْطَأْتِي عَشْوَةٌ and عَشْوَةٌ and عَشْوَةٌ, meaning [Thou hast made me to venture upon, or embark in,] a confused and dubious affair this is when you tell him of a thing by means of which you have made him to fall into perplexity or trial. (S.) — حَبَّطُ عَشَوَاتٍ, occurring in a trad., see expl. in art. حبط.*

عَشْوَةٌ: see عَشْوَةٌ. = Also, (S, K, TA,) and عَشْوَةٌ, (K, TA,) *A fire which one sees by night from afar, and to which, or towards which, he repairs, or betakes himself, seeking to light himself thereby* (K, TA:) or (TA) *a firebrand (سُعْلَة) (من نَار).* (S, TA.)

عَشْوَةٌ see عَشْوَةٌ: = and see also عَشْوَةٌ.

عَشْوَى *A state of perplexity, and of having little guidance. so in the saying, إِنْهُمْ لَعَشْوَى أُمُورِهِمْ, i. e. *Verily they are in a state of perplexity, &c., in respect of their case, or affair.* (TA.)*

عَشْوَى *Of, or relating to, the [time called] عَشِيَّة [or عَشَى, q. v.].* (S.)

عَشَوَانٌ *A species of dates: (IDrd, K, TA) or of palm-trees, (K, TA,) of such as are lute in bearing.* (TA.)

عَشِيَانٌ, (S, K, TA,) originally عَشَوَانٌ, like عَشَوَانٌ [q. v.] which is originally عَشَوَانٌ, (TA,) *A man (S) eating the [evening-meal, or evening-repast, i. e. what is called the] عَشَاء* (S, K, TA;) as also عَاشٍ. (TA.)

عَسَاءُ *The meal, or repast, (S, Msh, K,) of the عَشَى [or nightfall], (S, Msh,) or of the عَشَى [or late part of the evening, &c.]; (S, K, TA,) [1 e. supper, in a general sense;] opposed to عَدَاءُ: (S;) as also عَشَى: (K: [in the CK,*

العشى is erroneously put for العشي] and in like manner both are used in relation to camels [as meaning their *evening-pasture*, or *evening-feed*: see an ex. voce عَتَمَةٌ, and another voce أَفْعَسَ (S, TA.) pl. of the former أَعْشِيَّة (K, TA.) to which is added, in [some of] the copies of the K, and عَشِيٌّ; but this is correctly عَتِي, [or عَتَا, as in some copies,] and commences another sentence (TA.)

عَشَاءُ [The time of *nightfall*, i. e. the *first*, or *beginning*, of the *darkness* (Msb, K) of *night*. (Msb) [this is the sense in which it is generally used, and always when it is used as applied to one of the five times of the divinely-appointed acts of prayer; صَلَاةُ الْعِشَاءِ, and elliptically الْعِشَاءُ alone, meaning *the prayer of nightfall*] or it is [the time] when the sun has disappeared. (Az, TA:) or [the time] from sunset (K) [i. e.] from the prayer of sunset (Msb, TA) to the عَتَمَةُ [or *darkness after nightfall*], (Msb, K, TA,) [and this is what is meant by its being said that it is] syn. with عَشِيٌّ (S) or [the time] from the زَوَال [meaning the declining of the sun from the meridian] to the rising of the dawn: (S, K.) so some assert, and they cite, as an ex.,

عَدُونًا عَدُوَّةً سَحَرًا بَلِيلًا
عِشَاءً بَعْدَ مَا انْتَصَفَ النَّهَارُ

[We went early in the morning, a little before daybreak, in a period between the declining of the sun from the meridian and the rising of the dawn, after the daytime had become halved] (S, TA) [sometimes] the Arabs said, أَقْبَلَتِ الْعِشَاءُ, meaning *the evening*; and هَذَا الْعِشَاءُ, meaning *the evening*. (Msb voce صَوْتُ الْعِشَاءِ) means *The time of sunset and the عَتَمَةُ* [or *darkness after nightfall*]: (IF, S, Msb, K: [compare הָעֶרְבִּים in Exodus xii. 6 and xvi. 12.]) this is accord. to the saying that the عِشَاءُ is from the prayer of sunset to the عَتَمَةُ. (TA.)

عِشَاءُ: see عِشَاءُ.

عَشِيٌّ [The late part of the evening: or the evening: or the afternoon. i. e.] the last, or the latter, part of the day; (Mgh, Msb, K, TA;) as also عِشْيَةٌ (K, TA:) this is the meaning commonly known: (Mgh:) or [the time] from the prayer of sunset to the عَتَمَةُ [or *darkness after nightfall*]; (S, Msb, TA;) like عِشَاءُ; (Msb;) and so عِشْيَةٌ: you say, أَتَيْتُهُ عَشِيًّا أَمْسَ and عِشْيَةً [I came to him late in the evening, or in the time between sunset and nightfall, &c., of yesterday]: (S, TA:) or عَشِيٌّ has the meaning expl. in the K [and mentioned above]; but عِشْيَةٌ relates to one day: and one says, جِئْتُهُ عِشْيَةً [I came to him late in an evening, &c.] and أَتَيْتُهُ الْعِشْيَةَ [late this evening, &c.], and أَتَيْتُهُ الْعِشْيَةَ I came to him in the عِشْيَةُ [or late part of the evening, &c.,] of this day; and أَتَيْتُهُ عِشْيَةً [I

will come to him in the late part of the evening, &c., of to-morrow (in my original اتيمه, an obvious mistranscription,)] without ة when relating to the future, and أَتَيْتُكَ عِشْيًا [I came to thee in the late part of an evening, &c.], and أَتَيْتُهُ بِالْعَدَاةِ 1. c. [I came to him early in the morning and late in the evening, &c., meaning,] every عِشْيَةً [or عَشِيًّا] and عَدَاة: (TA) or, as some say, عِشْيَةٌ is a sing. [or n. un.] and عِشْيٌ is its pl [or a coll. gen. n.]. and, as I Amb says, sometimes the Arabs make عِشْيَةٌ masc., as meaning عَشِيٌّ (Msb) or عَشِيٌّ signifies the time between the declining of the sun [from the meridian] and sunset (Az, Mgh, Msb, TA) or [the time] from the declining of the sun [from the meridian] to the صَاح [app here, as generally, meaning morning] (Er-Rághib, Msb, TA.) and sometimes it means the night: (TA.) the pl. is عِشْيَاتٌ and عِشْيَاتٌ (K, TA,) the former of which [is pl. of عِشْيَةٌ, like the latter, or perhaps of عَشِيٌّ also, and] is originally عِشْيَاوُ, then عِشْيَاوِي, then عِشْيَاوِي, then عِشْيَاوِي, and then عِشْيَاوِي: (TA) the dim. of عِشْيٌ is عِشْيَانٌ, irreg., as though formed from عِشْيَانٌ, and its pl. is عِشْيَانَاتٌ; and another form of its dim. is عِشْيَانِيَّانٌ, pl. عِشْيَانِيَّاتٌ. and the dim. of عِشْيَةٌ is عِشْيِيَّةٌ, pl. عِشْيِيَّاتٌ. (S, TA) one says, عِشْيِيَّةٌ عِشْيِيَّةٌ [another form of dim., properly meaning I met him in a short period of a late part of an evening, &c.], and [in like manner] عِشْيَانًا, and عِشْيَانًا [in some copies of the K عِشْيَانًا], and عِشْيِيَّةٌ [accord. to the Mgh meaning عِشْيَانًا], and عِشْيَانَاتٌ. (K.) صَلَاتَا الْعِشْيَةِ [The two prayers of the afternoon] means the two prayers of the طُحْر and the عَصْر, (Az, Mgh, Msb, K,) because they are in the latter part of the day (في آخِرِ النَّهَارِ), after the زَوَال [or declining of the sun from the meridian]. (TA.) In the phrase عِشْيَةٌ 1. e. A late part of an evening, &c., or its early portion of the forenoon, meaning or an early portion of the forenoon of the same civil day], in the Kur lxxix. last verse, the صَحِي is prefixed to [the pronoun referring to] the عِشْيَةُ because the صَحِي and the عِشْيَةُ belong to the same [civil] day, [for this day is reckoned as the period from sunset to sunset,] (Ksh Bd, Jel,+) and also [by a kind of poetic license, for the sake of the rhyme, i. e.] because ضَحَاهَا occurs as a فَاصِلَةٌ [q. v.]. (Jel.) — عِشْيٌ also signifies, (K, TA,) and so does عِشْيَةٌ, (K,) Clouds (K, TA) coming late in the evening or at eventide (عِشْيًا). (TA.) — And the former, as an epithet applied to a camel, That continues long eating the عِشْيَةُ [i. e. evening-pasture, or evening-feed]: fem. with ة. (K. [See also عِشْيٌ.])

عِشْيَةٌ: see عِشْيٌ, in ten places.

عِشْيَةٌ dim. of عِشْوَةٌ, q. v.

عِشْيَانٌ, pl. عِشْيَانَاتٌ see عِشْيٌ, in two places. عِشْيِيَّةٌ and عِشْيِيَّةٌ, pls. عِشْيَانَاتٌ and عِشْيِيَّاتٌ see عِشْيٌ, the latter in two places.

عِشْيِيَّانٌ and عِشْيِيَّانٌ, pl. of the latter عِشْيِيَّة: see عِشْيٌ.

عِشْيَانٌ see عِشْيَانٌ. The fem., عِشْيَانِيَّة, applied to camels, means *Eating the [evening-pasture, or evening-feed, called the] عِشْيَان*. (ISK, S, K.) It is said in a prov., الْعِشْيَانِيَّةُ تَرْمِجُ الْإِيَّهَ [Such as are eating the عِشْيَان execute such as desire not, or refuse; or she that is eating &c.] 1. e., when the camels that desire not, or refuse, the عِشْيَان see those that are eating it, they follow them, and eat it with them. (S. [See also Freytag's Arab. Prov. ii. 83.]) And [the pl.] الْعِشْيَانِيَّة (S, K, TA,) [when indeterminate, عِشْيَانِيَّة] as an epithet in which the quality of a subst. predominates, (TA,) signifies *Those* (S, K, TA) camels, and sheep or goats, (K, TA,) that are pasturing by night. (S, K, TA) — See also 1, former half. — [Hence,] عِشْيَانِيَّة signifies also *Anything* [meaning any man or animal] looking and repairing, by night, towards the fire of a person who entertains guests. (TA.)

أَعْسَى Weak-sighted (Msb) or sightless by night, but seeing by day (S) or having bad sight by night and by day and so عِشْيٌ (K.) fem. عِشْيَانَةٌ (S, Msb, K,) applied to a woman; (S, Msb,) [the masc. being applied to a man, and either masc. or fem. to a beast of the equine kind, and a camel, and a bird, (see عِشْيَانُ)] and dual masc. عِشْيَانِيَّانِ (TA) and fem. عِشْيَانَوَانِ: (S, TA) [and pl. عِشْيَانِيَّة] — The fem. عِشْيَانَةٌ also particularly signifies A she-camel that sees not before her, (S, K, TA,) [or that has weak sight,] and therefore strikes everything with her fore feet, (S, TA,) not paying attention to the places of her feet [on the ground]. (TA.) [Hence] one says, رَكِبَ فُلَانٌ الْعِشْيَانَةَ, meaning † Such a one prosecuted his affair without mental perception, or without certainty. (S, TA.) And خَبِطَ خَبِطَةً عِشْيَانَةً (K, TA) † He did it [at random, or] without aim; thus accord. to the M. (TA) or he ventured upon it without mental perception, and without certainty: (K, TA.) or, as some say, he took it upon himself without his endeavouring to ascertain the right course; the doing of which is sometimes, or often, attended with error: it is a prov., applied to him who goes at random and does not care for the result of his conduct. (TA. [See also 1 in art. خَبِطَ.]) — And عِقَابٌ عِشْوَانٌ An eagle that cares not how it beats the ground, and where it strikes with its talons. (TA.) — See also the fem. voce عِشْوَةٌ.

مُتَعَشِيٌّ A place in which one eats the evening-meal, or supper.]

عِشْيٌ Quasi عِشْيٌ

عِشْيٌ and عِشْيٌ, &c.: see in art. عِشْوٌ.

عص

عَصَصُ and عَصَصُ see عَصَصُ

عَصُوصُ. see what next follows.

عَصَصُ (S, Mgh, O, Msb, K) and عَصَصُ (O, Msb) and عَصَصُ (IAar, Mgh, O, K) and عَصَصُ (IAar, K, TA) and عَصَصُ and عَصَصُ (IAar, O, K) and عَصُوصُ (L, TA) The [caudal bone called the] عَصَب [q v] of the tail, (Zj in his "Khalḥ el-Insān," S, Mgh, O, Msb, K,) which is felt by him who feels for it, (Zj ubi suprà,) i. e., the [os coccygis, or] tail-bone; (S,) the small bone between the two buttocks (Mgh) or that of which the upper part is the عَصَب, and its lower part the دَنَب. or the internal extremity of the spine, and the عَصَب is its external extremity. (Az, in L, voce فُحْفُح) it is said to be the first part that is created, and the last that wastes away (S, O) or عَصَصُ عَصَصُ [q v] (IAar, O voce عَصَصُ) pl عَصَصُ (Msb, TA) — Also عَصَصُ (Mgh, IAth) and عَصَصُ (Mgh) What is in the middle of the آتة [or tail, or fut of the tail,] of the sheep; (Mgh,) [i. e.,] flesh-meat in the interior of that part (IAth, TA) this is what the doctors of practical law mean by this word in speaking of sales (Mgh) pl. as above. (IAth, TA.) — Also عَصَصُ + A man (IF, O) compact and strong in make. (IF, O, K.) — Also, (Ibn-'Abbād, K,) صَيِّقُ العَصَصِ, (O, L, TA,) + A man (Ibn-'Abbād, L,) unpropitious, or mean, or hard, (L, K, TA,) having little, or no, good, or goodness. (Ibn-'Abbād, O, L, K, TA.)

* عَصَصَةُ Pann of the عَصَصُ. (O, K)

عَصُوصُ. see عَصَصُ.

عصب

1. عَصَبُ, aor. ٤, (K,) inf. n. عَصَبُ (S, A, Mgh, O, K,) He twisted [a thing], or wound [it] round. (A, K, TA) this is the primary signification. (TA.) and he folded [it]; (A, K;) or he folded [it] tightly: (S, O, TA) and he bound [it], or tied [it]: (A, Mgh, K, TA.) عَصَبُ denotes the binding, or tying, a thing with another thing, lengthwise, or [more commonly] around. (O.) See also 2, first sentence. [And see مَعْصُوبٌ.] — He twisted, or spun, thread. (K, TA.) And He put together thread, and bound it, previously to dyeing it. (TA.) — عَصَبُ الكَنْشِ (S, O, Msb, K,) aor. as above, (K,) and so the inf. n., (S, Msb, K,) He bound, or tied, (tightly, TA) the testicles of the ram, in order that they might fall, without his extracting them: (S, O, Msb, K;) and in like manner one says of a goat, (K,) and of other beasts. (TA.) — عَصَبُ السَّاقَةِ (O, Msb, K,) aor. as above, (K,) and so the inf. n., (Msb, K, TA,) and عَصَابُ also; (TA;) and عَصَبُ; (O, K;) He bound the thighs of the she-camel, (Msb, K, TA,) or the lower parts of her nostrils, (TA,) with a cord,

(Msb, TA,) in order that she might yield her milk copiously (Msb, K, TA) and (O) عَصَبَ [He bound the thigh of the she-camel] for that purpose (S, O) [See عَصُوبٌ.] Hence one says, أُعْطِيَ عَلَى الْعَصَبِ † He gave by means of force (TA) And لَا يَدْرُ بِالْعَصَابِ † Such a one as I am will not give by means of force (A, TA) — عَصَبَتِ قَرْحَهَا She (a woman) bound her vulva with a bandage (Msb) — عَصَبَتِ الشَّجَرَةَ (S, O, K,) aor. ٤, inf. n. عَصَبُ (K,) He drew together the branches of the tree (S, O, K, TA) that were straggling, (K, TA,) by means of a rope, (TA,) and then beat it, (S, O, K, TA,) in order that its leaves might fall (S, O, TA) [Golius assigns this signification also to عَصَبَ, as on the authority of the S, in which I do not find it] El-Iḥṣāy said, (S, TA,) when preaching to the people at El-Koofeh, (TA,) لَا تُعَصِّمُوا عَصَبَ السَّلَمِ (S) or السَّلَمَةِ (TA) [I will assuredly draw you together and beat you as one does the selem or the selemeh] The سَلَمَةُ is a tree of the kind called عَصَاهُ, having thorns, and its leaves are the قَرْطُ with which hides are tanned [but see قَرْطُ] the removal of the leaves with the hand being difficult on account of the many thorns, its branches are drawn together and bound tightly with a rope, then the beater pulls them towards him, and beats them with his staff; whereupon the leaves become scattered for the cattle and for him who desires to gather them. (TA.) Or this is done, (S, O, TA,) accord. to A'Obeid, (S, O,) only (TA) when they desire to cut down the selemeh, that they may get at the stock. (S, O, TA.) [Hence,] one says, فَلَانٌ لَا تُعَصِّبُ سَلَمَاتِهِ [Such a one will not have his selemehs bound round with a rope, and beaten] a prov., applied to a strong, mighty man, not to be subdued nor abased. (A, TA.) And one says also of winds, تَعَصَّبَ الشَّجَرُ عِنْدَ دُرُوجِهِ فِيهِ, as though they bound them round, in their passage among them]. and such winds are termed عَصَابٌ. (O.) And عَصَبَ الْقَوْمِ, aor. ٤, inf. n. عَصَبُ, + It (an affair, or event,) drew the people together, and became severe to them (Az, TA.) — عَصَبَ صَدْعَ الزَّجَاجَةِ بِضَبَّةٍ مِنْ فِصَّةٍ — He (a smith) repaired the crack of the glass vessel by putting round it a band of silver. (O, TA) — عَصَبَ بِرَأْسِ قَوْمِهِ الْعَارَ † He made disgrace to befall his people [as though he bound it upon the head of their chief or upon the head of each of them]. (O.) It is related in a trad. respecting the battle of Bedr, that 'Otbeh the son of Rabee'ah said, ارْجِعُوا وَلَا تَقَاتِلُوا وَأَعَصِبُوا بِرَأْسِي [Return ye, and fight not; and bind it upon my head]; meaning attach and attribute to me the disgrace that will befall you for relinquishing the battle and inclining to peace. (IAth, TA.) And it is said in another trad., قَوْمُوا بِمَا عَصَّكُمْ بِهِ † Fulfil ye the obligations with which He (meaning God) has bound you; or which He has imposed upon you and attached to you; by his commands and

prohibitions. (TA.) — عَصَبَ الشَّيْءَ عَلَى الشَّيْءِ, aor. ٤, inf. n. عَصَبُ and عَصَابٌ, He grasped the thing with his hand. (K, TA) A poet, cited by IAar, says,

وَكُنَّا يَا قُرَيْشُ إِذَا عَصَبْنَا

يَجِيءُ عَصَابَنَا بِدَمٍ عَسِيطٍ

[And we were, O Kureysh, when we grasped our opponents, such that our grasping brought fresh blood], عَصَابُنَا meaning our grasping those whom we opposed with the swords. (TA.) — And عَصَبَ, aor. ٤, inf. n. عَصَبُ, He clung, or kept, to a thing. (K.) One says, عَصَبَ الْمَاءَ He kept to, or by, the water. (IAar, TA.) And الرَّحُلُ عَصَبَ بَيْتِهِ The man remained, or stayed, in his house, or tent, not quitting it. (O, TA.) — And He went round, encompassed, or surrounded, a thing. (K) It is said in a trad., of the angel Gabriel, on the day of Bedr, قَدْ عَصَبَ رَأْسُهُ الْعَارَ The dust had overspread, [or surrounded,] and clung to, his head or, as some relate it, عَصَمَ تَبَيُّتِهِ قَدْ الْعَارَ, and if this be not a mistake, the latter verb is syn. with the former: ٤ and ٤ being often interchangeable. (L, TA) the latter phrase means, as also with عَصَبَ, the dust had stuck to his two central incisors. (TA in art. عَصَم.) And Ibn Aḥmar says,

إِذْ عَصَبَ النَّاسُ شِمَالًا وَقُرَّ

[وقُرَّ being for وَقُرَّ] i. e. When north wind and cold environ me. (L, TA.) And one says also, عَصَبَ الْعَارَ بِالْحِلِّ The dust encompassed, or surrounded, the mountain. (L, TA) And عَصَبُوا بِهِ They encompassed, or surrounded, him. (S, A, Mgh, O, TA) and they encompassed, or surrounded, him, looking at him: (S, O;) and, (Msb, K,) as also عَصَبُوا (K,) aor. of the former ٤, (Msb, K,) and inf. n. عَصَبُ (Msb,) and aor. of the latter ٤, (K,) they assembled around him (Msb, K) for fight or defence. (Msb.) For another explanation of عَصَبَ and عَصَبَ, see 12.) And عَصَبَ الْقَوْمِ بِالسَّبِّ i. q. أَحَاطُوا بِهِ [app. meaning The people, or party, included, or comprehended, the relations, or kinsmen; for عَصَبُ is often used for ذَوُو السَّبِّ]. (Msb.) And عَصَبَتِ الْإِبِلُ بِالْمَاءِ The camels surrounded, or encircled, the water. (S, O.) — عَصَبَ الرَّبْقِ بِفِيهِ (S, O, K, TA,) aor. ٤, inf. n. عَصَبُ (K, TA,) and عَصَبَ, aor. ٤; (TA;) The saliva became dry in his mouth. (S, O, K, TA) And عَصَبَ الرَّبْقِ فَاهُ (S, O, TA) The saliva by its drying made his mouth dry and the saliva adhered to his mouth. (TA.) Abou-Mohammad El-Fak'asee says,

يَعَصِبُ فَاهُ الرَّبْقُ أَيْ عَصِبَ

عَصَبَ الْجَبَابِ بِشَعَاهِ الْوُطْبِ

[The saliva makes his mouth dry, with what a drying! as the drying of the spume of camel's milk on the lips of the skin]. (S, O.) And عَصَبَ فُوهُ, aor. ٤, inf. n. عَصَبُ, His mouth, with

his saliva, became dry. (O.) And **عَصَبَ الْفَمُ**, (K, TA,) aor. 7, inf. n. **عَصَبٌ** and **عَصُوتٌ**, meaning [The mouth, or teeth, (the latter accord. to the explanation in the K,)] became foul, or dirty, from dust and the like, (K, TA,) as from vehement thirst, or fear. (TA.) — **عَصَبَ**, aor. 7, inf. n. **عَصُوتٌ**, He was, or became, [hungry; or] very hungry; or his bowels were almost dried up with hunger because it is said of the practice of a hungry man's binding round his belly, as expl. voce **مَعْصُوبٌ** [q. v.]. (TA.) — **عَصَبَ الْأُفُقُ** [In Freytag's Lex. **عَصَبَ**, as from the K, in which I do not find it. See **عَصَبٌ**.] = **عَصَبَ**, (S, O, K,) with kesr, (S, O,) like **فَرَجَ**, (K,) said of flesh, or flesh-meat, It had many **عَصَبٌ** [i. e. sinews, or tendons]. (S, O, K.) — And **عَصَبَ**, aor. 7, inf. n. **عَصَبٌ**, [so in the TA, and so in a verse there cited, not **عَصَبٌ**,] He was, or became, firm and compact in flesh. (TA.) — [Other meanings of this verb have been mentioned above]

2. **عَصَبَ**, (S, A, O, &c.) inf. n. **تَعْصِيبٌ**, (S, A, O,) [He bound, or round round, a thing with several circumvolutions] he bound [or round round] a man's head with a turban, fillet, bandage, or the like, (S, O, Mṣb, K, TA;) as also **عَصَبَ**, inf. n. **عَصَبٌ**: (MA:) and he bound a broken limb, or a wound, with a piece of rag or a bandage (L, TA.) He turbaned a man; attired him with a turban. (A, TA.) — Hence, (A, O,) **تَعْصِيبٌ** signifies † [The crowning a man. (see the pass. part. n.)] the making a man a chief. (A, O, K, TA.) for turbans are the crowns of the Arabs: (O.) when a man's people made him a chief, they bound his head with a turban: (A, TA) as kings wore crowns, so the chiefs of the Arabs wore red turbans: (L, TA.) there were brought to the desert, from Harāh (هَرَاة), red turbans, which the nobles among the Arabs wore. (Az, TA.) — [Hence also,] **عَصَبَهُ بِالسَّيْفِ** q. v. [He cut, or wounded, him in the place of the turban, with the sword]. (A, TA.) — And **عَصَبَهُ**, inf. n. as above, He, or it, [caused him to bind his waist by reason of hunger: (see the pass. part. n.): and hence,] made him to hunger (K) and **عَصَبَتِ السُّنُونُ** The years of drought, or sterility, made them to hunger: (TA:) or **عَصَبَتِ السُّنُونُ** The years of drought, or sterility, ate up his property, or cattle. (A'Obeyd, S, O.) And It [i. e. drought or the like] destroyed him (K) and **عَصَبَ الدَّهْرُ مَالَهُ** Adverse fortune destroyed his cattle, or camels &c. (TA.) — And He called him **مَعْصَبٌ** [meaning poor]: so says IḤār; and he cites as an ex.,

* **يُدْعَى الْمَعْصَبُ مَنْ قَلَّتْ حَلُوبَتُهُ**
* **وَهَلْ يُعَصَّبُ مَاضِي الْهَرَمِ مِقْدَامٌ**

[He is called the poor, whose milch-cattle have become few but should one whose purpose is effectual, one of great boldness, be called poor?]. (TA.) — **الذَّكَرُ يُعَصَّبُ الْأُنْثَى** means The male makes the female to be such as is termed **عَصَبَةٌ** [by his being consociated with her as such]. (Mgh.)

4 see 12. — [Goliub explains this v. as meaning "Firmiter reliquit" or, as a trans. v. governing an accus, "constringi jussit" as on the authority of the S, in which I do not find it in any sense.]

5. **عَصَبَ** q. **شَدَّ الْعَصَابَةَ** [i. e. He bound the turban, or fillet, round his (own) head; a meaning well known, whence that explained in the next sentence (see also 8) and he bound a bandage of some kind round his (own) body, by reason of hunger: see **مَعْصَبٌ**.] (S, O, Mṣb, K) — And + He was made a chief, quasi-pass. of 2 [q. v.]. (L, TA.) — And it has also another signification, from **الْعَصَبَةُ**; (S, O,) [i. e.] it signifies also **أَتَى بِالْعَصَبَةِ**, (K, TA,) which means [He aided his people, or party, against hostile conduct: or he was angry, or zealous, for the sake of his party, and defended them: (see **عَصِيٌّ** and **عَصِيَّةٌ**.)] or he invited, or summoned, others to the aid of his party, and to combine, or league, with them against those who acted towards them with hostility, whether they were wrongdoers or wronged (TA.) And you say, **تَعْصَبُوا عَلَيْهِمْ** They leagued, or collected themselves, together against them. and **تَعْصَبْنَا لَهُ**, and **مَعَهُ**, We [leagued together for him, and with him, and] defended him. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., i. 445-6, where it is shown that **التَّعَصُّبُ** in religion means The being zealous, or a zealot: and see Hār pp 423 and 573] — And **تَعْصَبَ بِالشَّيْءِ** He was, or became, content with the thing; as also **اعْتَصَبَ**. (K)

7. **اعْتَصَبَ** q. **اِسْتَدَّ** [app. meaning, as seems to be indicated by the context (both before and after) in the S, It was, or became, hard, firm, or strong]. (S, O, K.)

8. **اعْتَصَبَ بِالْعِمَامَةِ** [He attired himself, or surrounded his head, with the turban], and **بِالْأُتَاجِ** [with the crown]. (S, O.) And **اعْتَصَبَ الْأُتَاجَ عَلَى رَأْسِهِ** He encircled his [own] head with the crown (Az, TA.) — **اعْتَصَبَ النَّاقَةُ**: see 1, in the middle of the first quarter. — **اعْتَصَبُوا** They became formed, or collected, into companies such as those whereof one is called **عَصْبَةٌ**. (K) or, into one of such companies. (M, L, TA.) [See also 12.] — **اعْتَصَبَ**: see 5, last sentence.

12. **اعْتَصَبَ الْقَوْمُ** The people, or party, collected themselves together: (TA.) or did so, and became companies such as are called **عَصَائِبٌ**, (S, O, TA,) and became one of such companies. [see also 8; and see **عَصْبَةٌ**.] and in like manner, [did so, and] strove, or exerted themselves, in journeying, or pace. (TA.) And **اعْتَصَبَتِ الْإِبِلُ** The camels strove, or exerted themselves, in journeying, or pace; as also **اعْتَصَبَتِ**: and collected themselves together; (K;) [and] so **عَصَبَتِ** and **عَصَبَتِ**: (Fr, S, O:) or collected themselves together so as to become one **عَصَابَةٌ**, and strove, or exerted themselves, in journeying, or pace. (TA.) — **اعْتَصَبَ** is also said of a day, [app. in rela-

tion to heat,] meaning It was, or became, vehement, or severe (S, O) and of evil, meaning it was, or became, vehement, or severe, (K, TA,) and concentrated (TA.)

عَصَبٌ: see **عَصَابَةٌ**, in two places. — And see also **عَصَبٌ** — Also A particular sort of the garments called **بُرُودٌ**, (S, A, Mgh, O, K,) of the fabric of El-Yemen; (S, Mgh, O,) a **بُرُودٌ** of which the yarn is dyed, and then woven, (Mṣb,) or of which the yarn is put together and bound, then dyed, and then woven, (A, Mgh, TA,+) not of the sort called **الرَّقِيمُ**. (TA) it has no pl., (Nh, Mṣb, TA,) nor dual. (Mṣb) you say **بُرُودٌ عَصَبٌ** (Nh, Mgh, TA) and **بُرُودٌ عَصَبٌ** (Nh, Mgh, Mṣb, TA) and **بُرُودًا عَصَبٌ**, (Mṣb,) and also **بُرُودٌ عَصَبٌ** and **بُرُودٌ عَصَبٌ**, (Nh, TA,) and **تَوْتُ عَصَبٌ**, (Mṣb,) and **أُرْدِيَةُ الْعَصَبِ**, (A, TA;) and sometimes they say **عَصَبٌ** alone, the **بُرُودٌ** being known by this name. (TA) or garments of the kind called **بُرُودٌ**, of the fabric of El-Yemen, the yarn of which is put together and bound, and then dyed, and woven, so that they become party-coloured, because what has been bound thereof remains white, the dye not having taken it, and such garments a woman in the period termed **عِدَّةٌ** [q. v.] is allowed to wear, but not garments that are [wholly] dyed or striped garments of the kind called **بُرُودٌ**; and what is forbidden in that case is a garment that has been dyed after it has been woven, or what are forbidden are the **عَصَبُ** of El-Yemen, which are said to have been dyed with urine. so in the L &c. (TA) or, accord. to Suh, garments of the kind called **بُرُودٌ** of the fabric of El-Yemen; so called because they are dyed with **عَصَبٌ**, which grows only in El-Yemen; [he says that **الْعَصَبُ** is a certain dye that does not grow but in El-Yemen; (Mṣb;)] but in this he opposes the generality of authorities; for they agree in stating that the garments in question are thus called from **الْعَصَبُ**, "the act of binding," because the yarn is bound in order that the dye may not pervade the whole of the **بُرُودٌ**. (MF, TA.) — Hence, † Clouds like such as are termed **لُطَخٌ** [q. v.]: (S, O) or red clouds or mist (K, TA) seen in the western horizon (TA) in a time of drought, or sterility, as also **عَصَابَةٌ**, (K, TA,) pl. **عَصَائِبٌ**. (TA.) — In a trad., mention occurs of a necklace made of **عَصَبٌ**: El-Khattābee says, if it do not mean the garments of El-Yemen, I know not what it is; yet I see not how a necklace can be made of these: Aboo-Moosā thinks it may be **عَصَبٌ**, meaning the tendons of joints, as they may have taken the tendons of certain clean animals, and cut them in pieces, and made them like beads, and, when dry, made necklaces of them; but he adds his having been told by some of the people of El-Yemen that **عَصَبٌ** is the name of a certain beast of the sea, or of the great river, called also **فَرْعُونٌ** [i. e. Pharaoh's horse, perhaps meaning the hippopotamus], of which [meaning of the teeth or bones of which] beads and other things, as the handles of knives &c., are made, and which is white. (L, TA.) —

And *Saliva that sticks and dries in the mouth* whence the saying, *لَعَطَ فُلَانٌ عَصَهُ*, meaning + *Such a one died* (T and TA in art *لعط*) = And *A light, or an active, and sharp-headed, boy, or young man*, (IAar, TA,) [and] so *عَصَب*. (IAar, TA in art *عصب*)

عَصَبٌ and *عَصَبٌ* and *عَصَبٌ* (K, TA) *Certain trees that twine round other trees, having weak leaves*, (TA,) the kind of tree called *لَبْلَابٌ* [*dolichos lablab* of Linn.]; (K,) said by Sh to be a kind of plant that twines round trees, i. q. *لَبْلَابٌ*: [coll. gen. ns.] the ns. un. are *عَصَبَةٌ* and *عَصَبَةٌ* and *عَصَبَةٌ*: (TA.) accord. to Abu-l-Jarrah, (O, TA,) *عَصَبَةٌ* signifies a certain thing [app. meaning plant] that twines about a *قَادَةُ* [or *tragacanth*], (O, K, TA,) thus, correctly, in many copies of the K, but in some *قَاتَة*, and in some *قَاتَة*, both of which are wrong, though some assert the latter to be correct, (TA,) not to be pulled off from it but with an effort: (O, K, TA) [see *عَطْفَةٌ*] one says of a man strong in struggling for the mastery, *عَصَبَةٌ لَوَيْتَ بَعْضَهُ* + [*A tragacanth twined about by a leblab*, the strong man being app. likened to a tragacanth, and his antagonist to a leblab] (TA) and in a trad. of Ez-Zubeyr Ibn-El-'Owwam, he is related to have said,

* عَلِقْتُهُمْ إِلَى حُلِقْتُ عَصَهُ

* قَادَةُ لَعَلَّتْ بِشَبَهُ

(O, TA) he puts *عَصَهُ* for *عَلَقَة*, [evidently, I think, a mistranscription for *عَلَقًا*, (see *نُسْخَةٌ*, in its proper art., for a confirmation,)] the meaning being *خلقت علفه لحصومي* [in which for *عَلَقَة* I read *عَلَقًا*], then he likens himself to a tragacanth in respect of his excessive tenaciousness; for *بشبهه* means "by the help of a thing of great tenaciousness:" [or *نُسْخَة* may be here an inf. n., i. e. of *نَسَبَ*: the meaning of the verse may therefore be, *I clung to them verily I have been created a grasper, and a tragacanth that has clung by means of a strong holdfast, or that has clung with great tenaciousness*.] (TA.) Sh explains *عَصَبَةٌ* (O, TA) with *dam* on the authority of Ed-Deenawaree [i. e. AHn], and *عَصَبَةٌ* with *fet-h* on the authority of AA, (O,) as meaning a certain plant that twines about a tree, and is called *لَبْلَابٌ*; and *نُسْخَةٌ* as meaning a man who, when he sports with a thing (*عَبَثَ بَشَيْءٍ*) [but probably the right reading is *تَشَبَّهَ بَشَيْءٍ* or *تَشَبَّهَ* i. e. clings to a thing], hardly, or never, quits it (O, TA.)

عَصَبٌ [The sinews, or tendons; though the following explanation seems rather to denote the ligaments;] the *أُطَابُ* of the joints, (S, O, Mgh, K, TA,) which connect and bind together the structure thereof, in man and in others, such as the ox-kind, and sheep or goats, and gazelles, and ostriches; so says AHn; (TA,) i. q. *عَقَبٌ*: (S and K &c. in art. *عقب*) or such as are yellow of the *أطاب* (Mgh, Mgh) of the joints; the *عَقَبُ* being the white: (Mgh:) [it is also used as

meaning ligaments (see an ex. of its n. un in an explanation of *الصدقات*, voce *صَدَقَ*) and sometimes it means nerves (see a usage of its pl voce *صَرَعٌ*) it is a coll. gen. n.] the n. un. is with *ة* (S, O, TA) and the pl. is *أَعْصَابٌ* (S, Mgh, O, Msh.) — And + The best (in a pl. sense) of a people or party. (K.) — See also *عَصَبٌ*.

عَصَبٌ Flesh, or flesh-meat, having many *عَصَبٌ* [i. e. sinews, or tendons]. (TA)

عَصَبَةٌ n. un. of *عَصَبٌ* as syn with *عَصَبٌ* [q. v.] (TA)

عَصَبَةٌ n. un. of *عَصَبٌ* [q. v.]. (TA.) — And A party, or company, of men (AZ, S, O, Mgh) who league together to defend one another, (O, [See also *عَصَبَةٌ*,]) in number from ten to forty, (AZ, S, O, Mgh,) or, about ten (IF, Msh) or accord to Akh, a company [of men]; as also *عَصَابَةٌ*, having no sing. (O) or + the latter, (S, O, Msh,) or each, (K,) signifies a company, or an assemblage, of men, and of horses, (S, O, Msh, K,) or of horses with their riders, (TA,) and of birds, (S, O, Msh, K,) and of other things, (TA,) in number from ten to forty, (K, TA,) or the former from three to ten, or consisting of forty, or of seventy, but said to be originally applied to an unlimited number. its pl. is *عَصَبٌ*: (IAth, Msh, TA) and the pl. of *عَصَابَةٌ* is *عَصَائِبٌ*. (S, O, Msh, TA.) It is said in a trad. of 'Alee that the *أَبْدَالُ* are in Syria; and the *نَحَّاءُ*, in Egypt, and the *عَصَائِبُ*, in El-'Irak; meaning, by the last, *Companies assembled for wars* or a company of devotees, because coupled with the *أبدال* and the *نحباء*. (TA)

عَصَبَةٌ A mode, or manner, of binding, or winding round, one's head with a turban or the like. (L, TA.)

عَصَبَةٌ n. un. of *عَصَبٌ*. (S, &c. [See the latter word in the paragraph headed by it and also voce *عَصَبٌ*].) — Also A man's people, or party, who league together for his defence (K, TA: [see also *عَصَبَةٌ*].) thus accord. to the leading lexicologists (TA.) — And The heirs of a man who has left neither parent nor offspring and [particularly], with respect to the [portions of inheritances termed] *قَرَائِصُ* [pl. of *قَرِصَةٌ* q. v.], all such as have not a *قَرِصَةٌ* named, and who receive if there remain anything after [the distribution of] the *قَرَائِصُ* (K, TA.) thus accord. to those who treat of the *قَرَائِصُ*, and accord to the [other] lawyers. (TA:) or the relations by the side of the males. this is the meaning of what is said by the leading lexicologists. (Msh.) or, as is said by Az, a man's heirs consisting of male relations: (Msh, TA) or his sons, and relations on the father's side. (S:) so called because they encompass him; the father being a *طَرْفٌ* [i. e. an extremity in the right line], and so the son, and the paternal uncle being a *جَانِبٌ* [i. e. a collateral relation], and so the brother: (Az, S, TA:) or a man's relations on the father's side; (Mgh, TA;) because they encompass him and he is strength-

ened by them (TA.) afterwards it became applied to a single person as well as to a pl. number, and both a male and a female. (Mgh) or the lawyers apply it to a single person when there is no other than he, because he stands in the place of the collective number in receiving the whole of the property, and in the language of the law it is applied to a female in certain cases relating to emancipation and inheritances, but not otherwise either in the proper language or in the language of the law (Msh) and *عَصَوِيَّةٌ* is used as its inf. n. [meaning the state of being persons, or a person, to whom the term *عَصَبَةٌ* is applied]. (Mgh.) it is said [by Az] in the T, "I have not heard any sing. of *عَصَبَةٌ* accord. to analogy it should be *عَصَابٌ*, like as *طَائِبٌ* is sing. of *طَائِفَةٌ*." (TA [and the like is also said in the Mgh in the Msh it is said that *عَصَبَةٌ* is pl. of *عَصَابٌ*, like as *كَفَرَةٌ* is pl. of *كَافِرٌ*.]) the pl. is *عَصَابَاتٌ*. (Az, S, TA.)

عَصِيٌّ One who aids his people, or party, against hostile conduct or who is angry [or zealous] for the sake of his party, and defends them [or one who invites others to the aid of his party, or to combine, or league, with them against those who act towards them with hostility, whether they be wrongdoers or wronged or one who leagues with others. or one who defends others. or a partisan; a person of party-spirit, or one zealous in the cause of a party. (see 5, and see the paragraph next following this.)] occurring in a trad. (TA.)

عَصِيَّةٌ [The quality of him who is termed *عَصِيٌّ*. i. e., of him who aids his people, or party, against hostile conduct or of him who is angry, or zealous, for the sake of his party, and defends them or of him who invites others to the aid of his party, and to combine, or league, with them against those who act towards them with hostility, whether they be wrongdoers or wronged. or of him who leagues with others or of him who defends others. or partisanship; party-spirit; or zeal in the cause of a party. or (as expl. by De Sacy, Chrest. Ar., sec. ed., i. 411,) a strong attachment, which holds several persons closely united by the same interest or the same opinion see 5, and see the paragraph next preceding this]. (S, K, TA.)

عَصَابٌ A cord with which the thigh of a she-camel is bound in order that she may yield her milk copiously. (S.) — See also *عَصَابَةٌ*, in two places.

عَصُوبٌ A she-camel that will not yield her milk copiously unless her thigh, (S, O,) or thighs, (A, K,) be bound with a cord: (S, A, O, K:) or unless the lower parts of her nostrils be bound with a cord, and she be then urged to rise, and not loosed until she is milked. (AZ, TA.) — And A woman having little flesh in her posteriors and thighs: or light in the hips, or haunches. (K, K.)

عَصِيبٌ Lights [of an animal] bound round with guts, and then roasted, or broiled: (S, O, K:) pl. [of pauc.] *أَعْصِبَةٌ* (K) and [of mult.] *عَصِيبٌ*. (S, O, K.) And Such as are twisted, of the guts of a sheep or goat. (TA.) And its pl. *عَصِيبٌ*, Guts

of a sheep or goat, folded, and put together, and then put into one of the winding guts of the belly. (L, TA) = Also, and **عَصَبٌ** A vehement, or severe, day: (Fr, S, O, K) or a vehemently-hot day. (Fr, K) and the former is in like manner applied to a night (بَيْلَة), without *ṣ*: (TA.) and **عَصَبٌ** the latter signifies also a cold, and very cloudy, day, in which nothing is seen of the sky (Abu-l-'Alā, L, TA.)

عَصَابَةٌ A thing with which another thing is bound, or wound round, as also **عَصَابٌ** (K, TA) and **عَصَبٌ** (L, TA) or a thing with which the head is bound, or wound round, (S, A, Mgh, O, TA,) and **عَصَابٌ** signifies a thing with which a thing other than the head is bound, or wound round, (A, TA,) anything, such as a piece of rag, or a fillet, or bandage, with which a broken limb, or a wound, is bound, is termed thus, i. e. **عَصَابٌ** (L, TA:) and **عَصَابَةٌ** signifies also a turban, syn. **عِمَامَةٌ**. (A, Mgh, Msb, K, TA) or thus [in the TA by mistake written **عِمَامَةٌ**] signifies a small thing that serves as a covering for the head, [such as a kerchief or a fillet,] being wound round it, and what is larger is termed **عِمَامَةٌ**. (Ināyeh of Esh-Shihāb, MF, TA) or whatever is bound, or wound, round the head, whether it be a turban or a kerchief or a piece of rag (TA, from an explanation of a trad.) and **عَصَبٌ** [likewise] signifies a turban, and anything with which the head is bound, or wound round (S, O:) the pl. of **عَصَابَةٌ** is **عَصَائِبٌ** (Mgh, TA.) El-Farezdaq says,

وَرَكِبْتُ كَأَنَّ الرِّيحَ تَطْلُبُ مِنْهُ

لَهَا سَلْبًا مِنْ جَذْبِهَا بِالْعَصَائِبِ

[And a company of riders in such a state that it seemed as though the wind desired to take for itself spoil from them, by its dragging away the turbans]: he means that the wind untwisted their turbans by its violence, as though it despoiled them thereof. (TA.) — And [hence] **عَصَابٌ** + A crown. (A, TA.) — See also **عَصَبٌ**, latter half. — And see **عَصَّةٌ**, in four places. — And for the pl. applied to winds, see 1, former half

عَصَوِيَّةٌ: see **عَصَبَةٌ**, near the end.

عَصَبِيَّةٌ: see **عَصِيَّةٌ**, in two places.

عَصَابٌ A vender, or spinner, of thread, or yarn; syn. **عَزَالٌ**. (AA, S, O.)

عَصَبٌ His mouth is dry from the drying up of the saliva: and **عَصَبٌ** رَجُلٌ A man in whose mouth the saliva has dried up. (TA.)

مُعَصَّبٌ (S, O, TA,) accord. to the author of the K **مُعَصَّبٌ**, like **مُحَدَّثٌ**, in all its senses there explained, but accord. to others like **مُعْظَرٌ**, (TA.) One having his waist bound round in consequence of hunger; (S, O;) one who binds round his body (**يُعَصِّبُ**) with pieces of a garment or of cloth, by reason of hunger; (K, TA;) one who, in consequence of leanness occasioned by hunger,

binds round his belly with a stone [placed under the bandage. see **مُعَصَّبٌ**] (TA.) or, accord. to A'Obeid, one whose property, or cattle, years of drought, or sterility, have eaten up (S, O) [or] it signifies also a poor man. (K, TA) — And **تُحْبَسُ**; attired with a turban, (O, L, TA,) [as also **مُعْتَصِبٌ**.] — And [hence] **أَمِيرُ** chief; (K,) one made a chief. (Az, L, TA. [See 2]) — And [hence] **أَمِيرٌ** (O) or a crowned king; as also **مُعْتَصِبٌ**. (A, TA) because the crown encircles the head like a turban (Az, TA.)

مُعَصَّبٌ see the next preceding paragraph.

مُعَصَّبٌ [Twisted, or wound round and folded, or folded tightly and bound, or tied. see 1, first sentence. — And hence,] **فَرِيمٌ**, or strong, in the compacture of the flesh (S, O) You say **رَجُلٌ مُعَصَّبٌ الْحَنِي** + [A man firm, or compact, in respect of make]; (S, A, O;) strongly, or firmly, knit, or compacted; not flabby in flesh. (TA) And **حَسَنَةُ الْعَصَبِ**, meaning **حَسَنَةُ الْحَنِي** + [A girl, or young woman, goodly in respect of compacture; well compacted in respect of make] (S, O.) — And **أَمِيرٌ** + A slender, or an elegant, sword. (K) — And **أَمِيرٌ** + Hungry, having his belly bound round (A) or [simply] hungry; in the dial of Hudheyl (S, O) or very hungry (K) or one whose bowels are almost dried up by hunger. an epithet said to be applied to a hungry man because he binds round his belly with a stone [within the bandage] on account of his hunger. it is said to have been the custom of any hungry man, among the Arabs, to bind his belly with a bandage, under which he sometimes put a stone. (TA) — And **أَمِيرٌ** + A letter (كَتَابٌ); thus called because bound round with a thread, or string. so in the saying, **وَرَدَ عَلَيَّ مُعَصَّبٌ** [A letter came to me]. (A, TA.)

مُعْتَصِبٌ: see **مُعَصَّبٌ**, in two places.

رَجُلٌ يُعَصِّبُ A strong, or sturdy, man. (TA.)

عَصَد

1. **عَصَدَهُ** (S, O, K,) aor. *عَصَدَ*, (O, K,) inf. n. **عَصْدٌ**, (S, O,) *He twisted it; turned, or wreathed, it round or about; contorted it; wound it; or bent it;* (S, O, K,) as also **عَصَدَهُ**. (K.) — [Hence,] **عَصَدَ الْعَصِيدَةَ**, aor. *عَصَدَ*, (S, O, L, Msb,) inf. n. as above; (Msb;) and **عَصَدَهَا**; (O, L, Msb;) *He stirred about and turned over the عَصِيدَةَ with a مَعْصَدٌ, or مَعْصَدَةٌ; (O, L, Msb;*) he made, or prepared, the عَصِيدَةَ. (L) — And عَصَدَ عَقَّةً, [and app. عَصَدَ alone, (see عَصِيدٌ),] aor. *عَصَدَ*, inf. n. **عَصُوْدٌ**, *He (a camel) bent his neck towards his withers in dying.* (TA.) — **عَصَدْتُهُ** **عَصَدْتُ** (O, K,*) inf. n. **عَصْدٌ**, (O,) *I made him to do the thing against his will.* (O, K,*) — **عَصَدْتُهُمُ الْعَصَاوِيْدُ** *Clamours such as are raised in trial, or affliction, assailed them.* (Lth, L.) — **عَصَدَ** said of an arrow, *It wound, or turned, in its course, not going directly towards the butt.**

(L.) — And **عَصَدَ** (S, O, K,) aor. *عَصَدَ*, (K,) inf. n. **عَصُوْدٌ**; (S, O, K,) as also **عَصَدَ**, aor. *عَصَدَ*, (K,) said of a man, (TA,) *He died.* (S, O, K)

4. see above, first and second sentences.

Q. Q. 1. **عَصُوْدُوا**, (O, K,) inf. n. **عَصُوْدَةٌ**; (TA,) and **تَعَصُّوْدُوا**, (O, K,) *They cried out, (O, K,) and fought one another.* (K) and **عَصُوْدٌ** the latter, *they raised a clamour, and became in a state of confusion.* (TA.)

Q. Q. 2. **تَعَصُّوْدُوا** see Q. Q. 1, in two places.

عَصِيْدٌ Twisted; turned, or wreathed, round or about, contorted, wound, or bent; as also **مُعَصُّوْدٌ**. (TA)

عَصِيْدَةٌ is well known; (K;) [as being A sort of thick gruel, consisting of] wheat-flour moistened and stirred about with clarified butter, and cooked; (L;) *one stirs it about, and turns it over, with a مِسْوَاطٌ, [i. e. stick, or the like,] (also called مَعْصَدٌ and مَعْصَدَةٌ, L,) so that no part of it that has not been turned over remains in the vessel;* (IF, S, O, Msb,*) and hence it is thus called: (IF, Msb) [it is also commonly made with boiling water, flour, clarified butter, and honey] accord. to El-Mufaḍḍal, it is properly thus called when it is so thick that it may be chewed. (TA voce **وَطِيئَةٌ** [q v. see also **حَبْرَةٌ**].)

عَصَوْدٌ A long day. (IAar, K) and so **عَطَوْدٌ** and **عَطَرْدٌ**. (L in arts. **عَطَدٌ** and **عَطَرْدٌ**) — And all signify A high mountain. (L in arts. **عَطَدٌ** and **عَطَرْدٌ**.)

عَصَوَادٌ see the next paragraph, in two places.

عَصَوَادٌ Evil, or mischief, arising from slaughter; or mutual reviling; or clamour; so in the phrase, **تَرَكْتُهُمْ فِي عَصَوَادٍ** [I left them in a state of evil, &c.] (TA:) or clamour and confusion in war or altercation; as also **عَصَوَادٌ**: (M, TA) or clamour in trial or affliction. (Lth, TA.) or a formidable, or terrible, case; (S, K;) so in the phrase, **وَقَعُوا فِي عَصَوَادٍ** [They fell into a formidable, or terrible, case]: (S;) and **هَمٌّ فِي عَصَوَادٍ** [They are in a formidable, or terrible, case]: (K.) or you say, **هَمٌّ فِي عَصَوَادٍ يَبْسُورٍ** *They are in trials, or afflictions, and altercations.* (TA.) — Also, and **عَصَوَادٌ** A man, and a woman, difficult, or stubborn, hard, and evil, or mischievous: (O, K.) applied to a woman, evil, or mischievous; (O;) or very evil or mischievous. (TA.) [Pl. **عَصَاوِيْدٌ**.] You say, **قَوْمٌ عَصَاوِيْدٌ فِي الْحَرْبِ** *A people who cleave to their adversaries in war,* (O, K,) and will not quit them. (O.) — And **عَصَاوِيْدٌ** **عَصَاوِيْدٌ** *Distorted language;* (O, K;) [as though] *heaped together, one part upon another.* (TA.) And **عَصَاوِيْدٌ الظُّلَامِ** *Confused* (O, TA) and dense darkness. (O, K, TA.) And in like manner **عَصَاوِيْدٌ** is used in relation to camels: (K:) one says, **حَآبَتِ الْإِبِلُ عَصَاوِيْدَ** *The camels came pressing, or crowding, one upon another:* (S, O:) and accord. to Ibn-'Abbād, *came in a state of dis-*

person. (O.) — عَصَاوِدُ signifies also *Thirsty*, (ISH, O, K,) applied to camels. (ISH, O.) — And عَصَاوِدُ signifies A *fatiguing* approach, (O, K,) or night-journey, (O,) to water. (O, K)

عَصَدُ A camel *bending his neck towards his nuthers in dying*. (S, O, K)

مِعَصْدَةٌ and مِعَصْدَةٌ see عَصِيدَةٌ.

مِعَصُودٌ see عَصِيدٌ.

عصر

1. عَصَرَهُ, (S, Msb, K,) aor َ, (O, Msb, K,) inf. n. عَصَرَ, (S, Msb,) and اعنصره, (S, O, Msb, K,) [He pressed it, or squeezed it, so as to force out, i. e. he expressed, its juice, sirup, honey, oil, water, or moisture,] he extracted, or fetched out by labour or art [i. e. by pressure or wringing], (Msb, K,) its water, or juice, or the like, (Msb,) or what was in it, (K,) namely, what was in grapes, (S, Msb, K,) and the like, (Msb, K,) of things having oil, or sirup, or honey: (TA) or عَصَرَهُ signifies he performed that act himself; (K;) as also عَصَرَهُ, inf. n. تَعَصِيرٌ (Sgh, TA) or the latter, he superintended the pressing thereof, i. e., of grapes: (O) and اعنصره, he had it done for him (K) or this last, he did it for another, or others (Mgh, as implied by an explanation of مَعَصِيرٌ:) and اعنصر عَصِيرًا he prepared expressed juice or the like (S, O.) [See also 8 below.] عَصْرٌ is used as a contraction of عَصَرٌ. (S, O.) — [Hence,] عَصَرَ الثَوْبَ, inf. n. as above, He wrung out the water of the garment, or piece of cloth; he forced out its water by wringing it. (Msb.) — And عَصَرَ الدَّمْلَ لِتَخْرُجَ [He squeezed, or pressed, the pustule in order that its thick purulent matter might come forth]. (Msb.) — And عَصَرَ حَلْقَهُ [He squeezed his throat] (Mgh and Msb in art. حَق.) — And عَصَرَ, aor َ, + He took, or collected, the produce of the earth: from the same verb in the first of the senses expl. above: and hence, accord. to Abu-l-Ghouth, in the Kur [xii 49], وَفِيهِ يَعْصِرُونَ + And in it they shall take, or collect, the produce of the earth: (S:) or the meaning is, and in it they shall press grapes, or olives, or the like or they shall milk the udders. (Bd.) [And there are other explanations, which see below.] = عَصَرُوا, (S, IKtt, O,) or أَعَصَرُوا, (O, K,) They were rained upon; they had rain; syn. مَطَرُوا, (S, O,) or أُمَطَرُوا [which is less correct]. (IKtt, K.) Hence, in the Kur [ubi suprà], accord. to one reading, وَفِيهِ يَعْصِرُونَ [And in it they shall have rain]. (S, O.) [See also above, and below.] = عَصَرَهُ also signifies He saved him; preserved him: and hence, in the Kur [ubi suprà], accord. to one reading, وَفِيهِ يَعْصِرُونَ [And in it they shall be saved, or preserved]. (Bd.) — Hence also, perhaps, the other reading, وَفِيهِ يَعْصِرُونَ And in it they shall aid, or succour, one another. (Bd.) — See also 8, last quarter, in two places. = Also, عَصَرَهُ, (O, TA,) inf. n. عَصَرَ, (O, K, TA,) It [or he] withheld, hindered, or prevented, him (O, K, TA) one says, مَا عَصَرَكَ What withheld, hindered, or prevented, thee? (O, TA) And He refused, and withheld, it, (K, TA,) namely, anything (TA) [See also 8, which signifies the same] — And عَصَرَهُ, (K,) aor َ, inf. n. عَصَرَ, He gave (O, K, TA) to him. (K, TA) Thus it has two contr. significations (IKtt, TA) Talatich says,

لَوْ كَانَ فِي أَمْلَاكِكَ أَحَدٌ

يَعَصِرُ فِيمَا كَالِدِي تَعَصِرُ

(S, O, TA, but in the S with مَلِكٌ in the place of أَحَدٌ,) i. e. [If there were, or would that there were, among our kings one] giving to us the like of what thou givest (TA) and another reading is, مِثْلُ مَا تَعَصِرُ, (O,) and it is expl. (by A'Obeid, TA) as meaning, doing to us benefits (O, TA) like as thou dost (O) but Abou-Sa'eed relates it thus;

بُعَصِرُ فِيمَا كَالِدِي تَعَصِرُ

i. e. بِصَابٍ مِنْهُ [app. from عَصَرَ signifying "he pressed" grapes and the like, and thus meaning, from whom is gotten, among us, like what is gotten from thee, or, as it may be less freely rendered, who has his bounty drawn forth, among us, like as thou hast thine drawn forth]; and he disallowed the reading [يَعَصِرُ and] تَعَصِرُ. (TA.) See also 8, first quarter = See also 4, second sentence — and last two sentences = And see the paragraph here following

2 see 1 = and see also 4, second sentence. = عَصَرَ الرَّزْعَ, inf. n. تَعَصِيرٌ, (K, TA,) but in the Tekmilah written عَصَرَ الرَّزْعَ, without teshdeed; (TA,) The corn put forth its glumes. (K, TA) app. from عَصَرَ meaning "a place of protection." i. e. [the rudiments of its ears] became protected in its glumes. (TA.)

3. عَصَرَ, inf. n. مَعَاصِرَةٌ and عَصَارٌ, He was contemporary with such a one or he attained to, or reached, the time of such a one. (O, TA.) Hence the saying, مَعَاصِرَةٌ وَمَعَاصِرَةٌ وَالْمَعَاصِرُ لَا تَنْصَابُ [The being contemporary is an occasion of hard, or harsh, treatment, and the contemporary will not render reciprocal and to his fellow]. (TA. [But I have substituted معاصرة for معاصرة, which latter seems to have been written by mistake for the former.]) = See also 8, last quarter.

4. عَصَرَ He (a man, TA) entered upon the time called العَصْرُ: (K, TA) and also he entered upon the evening, or last part of the day; like اقصر (TA.) — And اعصرت, (S, Msb, K,) and عَصَرْتُ, (K,) so in all the copies of the K, but in a copy of the Tahdheeb of IKtt عَصَرْتُ, without teshdeed, (TA,) † She (a girl, S, Msb, or woman, K) attained the عَصْرُ of her youth, (TA,) or [simply] attained the period of her youth, (K,) and arrived at the age of puberty: (K, TA:) or entered upon the time of puberty, and began to have the menstrual discharge; (S, O;) because of her womb's

being pressed, (O,) or as though she entered upon the عَصْرُ of her youth. (S, O, TA:) or she attained the age of puberty (S, IKtt) or she had the menstrual discharge (Msb) or she entered upon the time of that discharge: (K) or she approached that time; for, said of a girl, it is like رَاهَقَ said of a boy, accord. to Abu-l-Ghouth el-Aarabee (S) or she approached the age of twenty (K) or she became confined in the house, (K,) and had a retreat (عَصْرٌ) appointed for her, (TA,) at the time of her having the menstrual discharge: (K) or she brought forth; (K,) in which sense it is of the dial of Azd. (TA.) The woman, or girl, is termed مَعَصِرٌ (S, O, Msb, K) and مَعَصِرَةٌ, with ة (IDrd, O, TA) pl. مَعَاصِرُ (S, K) and مَعَاصِيرُ (K) = اُعْصِرَتِ السَّحَابُ † The clouds were at the point of having rain pressed forth from them by the winds (O, and Bd in lxxviii. 14. [But see مَعَصِيرٌ.]) — اُعْصِرُوا الرِّيحَ = اُعْصِرُوا, (O, TA,) and عَصَرْتُ, (TA,) The wind brought what is termed اُعْصَارٌ [q. v. infra.]. (O, TA.) And you say also, عَصَرَتِ الرِّيحُ بِالثَّرَابِ فِي الْهَوَاءِ [The wind raised the dust into the air in the form of a pillar]. (TA)

5. تَعَصَّرَ see 7 = and 8, latter half. = I q. تَعَصَّرَ [it was, or became, difficult, strait, or intricate]. (TA) = † He rept. (A.)

7. عَصَرَ quasi-pass of 1 in the first of the senses expl. above; [It became pressed, or squeezed, so that its juice, sirup, honey, oil, water, or moisture, was forced out, its juice, or the like, became extracted, or fetched out by labour or art, i. e. by pressure or wringing;] (S, O, Msb, K,) as also تَعَصَّرَ. (S, O, K) — You say also, اُعْصَرَ الْحَقَاقُ فِي حَلْقِهِ [The strangling-rope, or the like, became compressed upon his throat]. (TA in art. حَق.)

8. اُعْصَرَهُ see عَصَرَهُ, in three places. — [Hence, app.] اُعْصَرَ † He voided his ordure. (O, K, TA.) [See the act. part. n., below.] — And اُعْصَرَ بِالْمَاءِ † He swallowed the water by little and little in order that some food by which he was choked might be made to descend easily in his throat. (S, O, K) — And اُعْصَرَ مَالَهُ † He extracted, or extorted, his property from his hand, or possession. (S, Msb, TA) from the same verb as syn. with عَصَرَ expl. in the beginning of this art. (Msb:) he took forth his property for a debt or for some other reason. (K, TA:) and اُعْصَرَ, † he took; (K,) as also عَصَرَ, aor َ: (TA.) † he took of, or from, a thing. (TA) † he got, and took, of, or from, a thing (S, as implied in an explanation of the act. part. n.) † he got a thing from a person. (L:) or, accord. to El-'Itreefee, † he took the property of his son for himself; or he suffered the property of his son to remain in his (the latter's) possession: you do not say اُعْصَرَ فُلَانٌ مَالَ فُلَانٍ [such a one took for himself the property of such a one] unless he be a relation to him: [you say so of a father.] and of a boy you say, اُعْصَرَ مَالُ أَبِيهِ, meaning, † he

took the property of his father. (TA.) [See **اعتسر**] **اعتصر العَصَارُ** **بَالِهَالِ** [or **بَالِهَالِ**? i. e. † *The extorter, or exacter, extorted, or, exacted the property*]. (A, TA.) — Also **اعتصر**, † *He took back a gift* (A, Mgh, L, TA) in the K, the inf. n is expl. by **اِنْتَحَاغَ الْعَطِيَّةِ**; but in the L, the verb is expl. by **ارْتَحَعَ الْعَطِيَّةَ**, [and in like manner in the A and Mgh,] and **رَحَعَ فِيهَا**. (TA:) † *he revoked, recalled, or retracted, the gift; syn. ارْتَحَعَ, (Mgh, O,) and **اسْرَدَ** (Mgh) Hence the trad. of 'Omar, **الْوَالِدُ يَعْتَصِرُ وَلَدَهُ فِيمَا**, i. e., † *The father may take from his child what he has given him, [but it is not for the child to take from his father what he has given him.]* (Mgh, O) But as to the trad. of Esh-Shaabee, **يَعْتَصِرُ الْوَالِدُ عَلَى وَلَدِهِ فَيَأْخُذُ بِهِ** [† *The father may take back what he has given to his child*], the verb is made trans. by means of **على** because it implies the meaning of **يَرْجِعُ عَلَيْهِ**, and **بَعُوذُ عَلَيْهِ** (IAth, Mgh, O⁺) or this latter trad means, *the father may forbid his child his property, and withhold it from him* (S:) and [in like manner] the former trad., *the father may withhold his child from giving his property, and forbid it to him* (TA) for **اعتصر** also signifies *he prevented, hindered, withheld, or refused*, syn. **مَنَعَ**. (K, TA.) Hence, **اِعْتَصَرَ الصَّدَقَةَ** [The withholding, or refusing, the poor-rate]. (TA.) [See also 1.] — **اعتصر** also signifies † *He was niggardly, or avaricious*, (K, TA,) **اعتصره** towards him. (TA.) = **اعتصر به**; (S, A, K;) and **اعتصر به**, (S, K,) or **اِئْتَصِرَ**; (O;) and **اعتصر به**, inf. n **عَصَرَ**; (TA;) and **عاصره**; (A,) † *He had recourse to him for refuge, protection, or preservation*; (S, A, K,) and **سأله**, *desired, or asked, aid, or succour, of him*. (A.) In the Kur [xii 49], **وَفِيهِ يَعْصِرُونَ** [sic], which is one reading, is expl. by Lth as signifying *And in it ye shall have recourse for refuge, or protection*; but Az disapproves of this. (TA) [the common reading] **وَفِيهِ يَعْصِرُونَ**, accord. to AO, (so in one copy of the S,) or A'Obeyd, (as in another copy of the S,) signifies *and in it they shall be safe*; from **عَصْرَةٍ** signifying “a cause, or means, of safety:” (S) or *they shall be safe from trial, or affliction, and shall preserve themselves by plenty, or fruitfulness*. (TA.)*

عَصْرٌ [which is the most common form] and **عَصْرٌ** (S, A, O, Mgh, K) and **عَصْرٌ** (S, A, O, K) and **عَصْرٌ** (A, O, K) i. q. **ذَهْرٌ** [as meaning *Time; or a time; or a space or period of time*]; (S, A, O, Mgh, K,) or *any unlimited extent of time, during which peoples pass away and become extinct*; (Esh-Shiháb, in the “Sharh esh-Shifé;”) [a succession of ages:] such is said by Fr to be its meaning in the Kur ciii. 1: (TA.) pl. (of pauc., O) **أَعَصَرُ** (O, K) and **أَعَصَارُ**; (K;) and [of mult.] **عَصُورٌ** (S, O, K) and **عَصَرٌ**. (K.) You say, **مَا تَعَلَّكَ عَصْرًا**, and **بَعَصَرٍ**, *I did it not in its time*. (A.) And **لَكِنَّ تَرَى يَحِيَّ لِعَصْرٍ** *He came,*

but he came not at the [proper] time of coming (AZ, O, K, but AZ relates it without **لَكِنَّ**. TA.) And **نَامَ نَامٌ لِعَصْرٍ**, (K,) or, accord. to AZ and Sgh and the author of the L and others, **نَامَ عَصْرًا**, (TA,) *He slept, but hardly, or scarcely, slept* (AZ, K, &c.) And **نَامَ فَلَانٌ وَلَمْ يَمِرْ عَصْرًا**, and **بَعَصَرٍ**, *Such a one slept, but slept not during a [considerable period of] time, or day, (A,) agreeably with other significations, here following. (TA.) — عَصْرٌ also signifies An hour, or a time, (سَاعَةٌ) of the day. (Katádeh, O) — A day (K) [or day, as opposed to night] and a night (K) [or night, as opposed to day] also the morning, before, or after, sunrise, syn. **عَدَاةٌ** and the afternoon, or evening, or last part of the day, until the sun becomes red; as also **عَصْرٌ**, (IDrd, K) Hence, **العَصْرَانِ** *The night and the day* (O, TA.) or *night and day* (Msb) and *the morning, before, or after, sunrise, and the afternoon or evening, or the first part of the day and the last part thereof*, **الْعَدَاةُ وَالْعَشِيُّ**. (ISk, S, O, Mgh) [See also **الْأَبْرَدَانِ**.] A poet says,*

وَأَمَطْلُهُ الْعَصْرَيْنِ حَتَّى يَمْلِي
وَتَرَضَى بِصِفِ الدَّيْنِ وَالْأَنْفِ رَاعِمُ

[And I put him off, delaying the payment of his debt, morning and evening, or from morning to evening, so that he loathes me, and is content with half of the debt, though unwilling] meaning, when he comes to me in the first part of the day, I promise to pay him in the last part of it (ISk, S) or, accord. to Sgh, the right reading (instead of **فِي عَيْرٍ نَائِلِ** [without liberality]: and the verse is by 'Abd-Allah Ibn-Ez-Zubeyr El-Asadee. (TA.) — Hence also (S, O) **صَلَاةُ الْعَصْرِ**, (S, O, Mgh,) and **صَلَاةُ الْعَصْرِ**, (O, TA,) fem. only, and simply **العَصْرُ**, [and **العَصْرُ**,] masc. and fem., (Msb,) [The prayer of afternoon; the time of which commences about mid-time between noon and nightfall, or accord. to the Sháfi'ees, Málikees, and Hámbelees, when the shade of an object, cast by the sun, is equal to the length of that object, added to the length of the shade which the same object casts at noon, and accord. to the Hanafees, when the shadow is equal to twice the length of the object added to the length of its mid-day shadow its end being sunset, or the time when the sun becomes red] so called because performed in one of the **عَصْرَانِ**, i. e., in the last portion of the day (O) also called **الصَّلَاةُ الْوُسْطَى** [accord. to some], because it is between the two prayers of the day [that of day-break and that of noon] and the two prayers of the night [that of sunset and that of nightfall]. (Abu-l-'Abbás:) pl. [of pauc.] **أَعَصَرُ**; and [of mult.] **عَصُورٌ**. (Msb.) [And hence likewise,] **العَصْرَانِ** is applied in a trad. to *The prayer of day-break and that of the evening*; one being made predominant over the other; (Msb, TA;) as is the case in **الْقَمْرَانِ** applied to the sun and the moon; (TA;) or they are so called because they are performed at the two extremities of the **عَصْرَانِ**, meaning the night and the day; (Msb, TA;)

but the former is the more likely. (TA.) [See an ex. of the dim., **العَصِيرُ**, voce مُرَهَّقَةٌ, in art رَهَق] — You say also, **جَاءَ فَلَانٌ عَصْرًا**, meaning *Such a one came late*. (Ks, S, O.) = See also **عَصِيرٌ**. — **عَصْرٌ** also signifies † *Rain from the [clouds called] مُعْصِرَاتٍ. (K.) = Also A man's [near himself such as are termed his] رَهْطٌ and عَشِيرَةٌ (O, K, TA) or his عَصَاةٌ [q. v.]. (TA)*

عَصْرٌ see **عَصْرٌ**, in four places = And see also **عَصْرٌ**

عَصْرٌ see **عَصْرٌ**

عَصْرٌ see **عَصْرٌ**, in three places. = Also A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging, a place of refuge; an asylum, a refuge (S, O, K) and a cause, or means, of safety; syn. **مَنْحَاةٌ**. (S, K) as also **عَصْرٌ** (K) and **عَصْرَةٌ** (S, O, TA) and **مُعْصِرٌ** (O, K) and **مُعْصِرٌ** (TA) and **عَصْرٌ**, from which **عَصْرٌ** is said to be contracted, (TA,) [and **عَصِيرَةٌ**] You say, **مُعْتَصِرِي** and **عَصِيرَتِي** and **زَيْدٌ عَصْرَتِي** † [Zeyd is my refuge]. (A.) = Also *Dust*; or *dust raised and spreading*, syn. **عَبَارٌ** (S, O, K.) or *vehement dust*, (TA;) which latter is also the signification of **عَصَارٌ** and **عَصْرَةٌ** (O, K, TA) or this last, or, accord. to some, **عَصْرَةٌ**, has the former signification. (L.) It is said in a trad., **مَرَّتْ أَمْرَأَةٌ مُتَطَيِّبَةً لِنَيْلِهَا عَصْرٌ**, (S, O,) or **عَصْرَةٌ**, or, as some relate it, **عَصْرَةٌ**, (L,) *A perfumed woman passed by, her skirt having a dust proceeding from it*, (S, A, L,) occasioned by her dragging it along [upon the ground], (L,) or occasioned by the abundance of the perfume (A.) or **عَصْرَةٌ** may mean † *an exhalation of perfume*. (L, TA.) [for] it has this meaning also: (IDrd, O) but accord. to one relation, it is **إِعْصَارٌ**, (L,) which also signifies *dust raised by wind*. (TA.)

عَصْرٌ see **عَصْرٌ** = and see **عَصْرٌ**.

عَصْرَةٌ [app., A thing from which water or the like may, or may almost, be expressed, or wrung out]. You say, **بَلَّ الْمَطَرُ ثِيَابَهُ حَتَّى صَارَتْ عَصْرَةً**, *The rain wetted his clothes so that their water was almost wrung out*. (TA.) = See also **عَصْرٌ**, in four places. = Also i. q. **دُنْيَةٌ**. one says, **هَؤُلَاءِ مَوَالِيْنَا عَصْرَةٌ** i. e. **دُنْيَةٌ** [These are sons of our paternal uncle, or the like, closely related], exclusively of others (S, O) and so **فُصْرَةٌ**. (TA.)

عَصْرَةٌ see **عَصْرٌ**, in three places.

عَصَارٌ see **عَصَارَةٌ**.

عَصَارٌ see **عَصْرٌ**, and **إِعْصَارٌ**.

عَصُورٌ see **عَصْرٌ**.

عَصِيرٌ i. q. **مُعْصُورٌ** [Pressed, or squeezed, or wrung, so that its juice, syrup, honey, oil, water, or moisture, is forced out]; (K;) as also **عَصْرٌ**. (TA.) See also **عَصَارَةٌ**, in two places.

عَصَارَةٌ *Expressed juice or the like; what flows*

(S, O, Msh, K) from grapes and the like, (Msh, K) of things having oil or sirup or honey, (TA,) on pressure or squeezing or wringing, (IDrd, S, O, Msh, TA,) [an extract, but properly, such as is expressed;] as also **عَصِيرٌ** (Mgh, Msh, K) and **عَصَارٌ** (K,) or, as some say, **عَصَارٌ** is a pl of [or rather a coll gen n of which the n. un. is] **عَصَارَةٌ**. (TA) — Also *What remains of diegs, after pressing to force out the juice or the like* (S, O, TA.) — Also *The choice part, or the refuse*, (**نَقَانَةٌ** [which has these two contr significations]) of a thing. (TA) — Also † *The produce* (IF, A, O) of a land (A) — **وَلَدَ فُلَانٌ عَصَارَةَ كَرِيمٍ** [means † *The children of such a one are of generous race, or of generous disposition*]. (A.) — **رَجُلٌ كَرِيمٌ الْعَصَارَةِ** (K,) and **الْمُعَصِّرِ** (S, O, K,) and **الْمُعَصِّرِ** (K,) † *A man generous, or liberal, when asked* (S, O, K) And **مَبِيعُ الْمُعَصِّرِ** † *One with whom one cannot take refuge, or whose protection is unobtainable* (TA) And **كَرِيمُ الْعَصِيرِ** (O, L,) or **كَتِيرٌ** (TA,) not **كَرِيمُ الْعَصِرِ** as in the [O and] K, (TA,) † *Of generous race*. (O, L, K) [See also **عَصِيرٌ**.]

عَصِيرَةٌ: see **عَصَرٌ**, in two places.

عَصَارٌ *A presser of [grapes or] oil [and the like]* (MA, KL) — [And hence, † *An extorter, or exacter*.] See 8, former half.

عَاصِرٌ act. part. n of 1. — **لَا أَفْعَلُهُ مَا دَامَ لِلزَّيْتِ عَاصِرٌ** [I will not do it as long as there is an expresser of the oil of the olive]; i. e., ever. (S, O.) — **عَوَاصِرٌ** [as though pl of **عَاصِرٌ** or of **عَاصِيَةٌ**] *Three stones with which grapes are pressed so as to force out the juice*, (K,) being placed one upon another. (TA.) — **عَاصِرٌ** and **عَصُورٌ** † *One who takes of the property of his child without the latter's permission*. (TA) — **فُلَانٌ عَاصِرٌ** † *Such a one is tenacious, or avaricious*. (TA)

عَصْرٌ (S, O, Msh, K) and **عَصْرٌ** (S, O, K,) the former of which is the more commonly known, but the latter [accord. to my copy of the Msh] is the more chaste, (TA,) *Origin*; syn. **أَصْلٌ** (S, O, Msh, K:) *race, lineage, or family* (Msh:) *rank or quality, nobility or eminence, reputation or note or consideration, derived from ancestors, or from one's own deeds or qualities*; syn. **حَسَبٌ**. (S, O, K) pl. **عَاصِرٌ**. (Msh.) You say **فُلَانٌ كَرِيمٌ الْعَصْرِ** [Such a one is of generous origin, or race, &c.], like as you say **كَرِيمٌ الْعَصِيرِ**. (L.) — *An element* (**أَصْلٌ**) [of those] whereof are composed the material substances of different natures; [an element considered as that from which composition commences.] it is of four kinds; namely, fire, air, earth, and water. (KT.) [But this application belongs to the conventional language of philosophy. See also **مَادَّةٌ**, and **جِسْمٌ**.]

عَوَاصِرٌ: see **عَاصِرٌ**.

عَصَارٌ *A whirlwind of dust [or sand], resembling a* Bk I.

*pillar, a wind that raises dust [or sand] between the sky and the earth, and revolves, resembling a pillar, called also by the Arabs a زَوْبَعَةٌ, of the masc. gender; (Msh,) a wind that raises the dust [or sand], and rises towards the sky, as though it were a pillar; (S, O,) a wind that blows from the ground, (K, TA,) and raises the dust [or sand], and rises (TA) like a pillar towards the sky, (K, TA,) called by the people a زَوْبَعَةٌ (TA) unless it blow in this manner, with vehemence, it is not thus called (Z, TA) [see **عَمُودٌ**] a wind that rises into the sky (AZ) or a wind that raises the clouds, (S, O, K,) with thunder and lightning (S, O) or in which is fire (K) mentioned in the Kur ii. 268 (S, O) or in which is **عَصَارٌ**, which signifies vehement dust, (K,) or this latter word signifies dust raised into the air, by the wind, in the form of a pillar (**مَا عَصَرَتْ يَدُ** (الرَّيْحُ مِنَ التُّرَابِ فِي الْبَوَاقِ): (TA) [see also **عَصَرٌ**] pl. **أَعَاصِيرُ**, (Msh, TA,) and **أَعَاصِرٌ** [occurring in poetry]. (Ham p. 678) — **إِنْ كُنْتُ رِبَاً فَقَدْ لَاقَيْتُ إِعْصَاراً** [If thou be a wind, thou hast met with a whirlwind of dust like a pillar] is a prov. of the Arabs, (O, TA,) relating to a man in whom is somewhat of power and who meets with one superior to him, (O,) or to a man who meets his adversary with courage. (TA.) — And one says, **وَعْدُهُ إِعْصَارٌ** [His promising is unprofitable like a whirlwind of dust]. (A, TA.)*

عَصَارَةٌ: see **كَرِيمُ الْمُعَصِّرِ**.

مُعَصِّرٌ and **مُعَصِرَةٌ**. see 4, near the end. — **مُعَصِرَاتٌ** signifies † *Clouds*; (Az, K;) so called because they press forth water (Abou-Is-hāk, TA) this explanation is most agreeable with what is said in the Kur lxxviii. 14, because the winds called **أَعَاصِيرُ** [pl of **إِعْصَارٌ**] are not of the winds of rain (Az, TA) or clouds at the point of having rain pressed forth from them by the winds (Bd in lxxviii 14, and TA.) or clouds ready to pour forth rain (TA.) or clouds pressing forth rain. (S, O) or clouds that flow with [or ooze forth] rain but have not yet collected together; like as **مُعَصِرٌ** is applied to a girl who has almost had the menstrual discharge but has not yet had it: (Fr, TA) or winds ready to press forth the rain from the clouds: (Bd, ubi suprà.) or winds having **أَعَاصِيرُ**; (Bd, ubi suprà; and TA;) i. e., dust. (TA.)

مُعَصِرٌ (K, TA) and **مُعَصِرَةٌ** (S, O, TA) *That in which grapes (S, O, K) and olives (S) are pressed, to force out their juice (S, O, K) and oil. (S.)* [See also **مِعْصَارٌ**.]

مُعَصِرَةٌ *A place in which grapes and the like are pressed, to force out their juice or the like. (K, TA.)*

مُعَصَّرٌ: see **عَصَرٌ**.

مِعْصَارٌ *That in which a thing is put and pressed, in order that its water, or the like, may flow [or ooze] out. (K, TA.)* [See also **مُعَصِرٌ**.]

مُعْصُورٌ: see **عَصِيرٌ**. — Also † *A tongue dry (O, TA) by reason of thirst*. (TA.)

مُعْصِرٌ: see **عَصَرٌ**, in two places — and see **عَصَارَةٌ**, in two places.

مُعْتَصِرٌ: *One who expresses the juice of grapes, to make wine, for another or others* (Mgh) [But see 1.] — † *Voiding ordure* (Mgh, K, TA) from **عَصَرٌ**, or from **عَصْرٌ** signifying “a place of refuge or concealment” (TA) — And † *One who gets, and takes, of, or from, a thing*. (S, O)

عصف

1 **عَصَفَتِ الرِّيحُ** aor -, (S, O, Msh, K,) inf n. **عَصَفٌ** and **عُصُوفٌ**, (O, Msh, K,) *The wind blew violently, or vehemently, as also* **عَصَفَتْ**, (S, O, Msh, K,) the latter of the dial of Benoo-Asad. (S, O) — Hence, (TA,) **عَصَفٌ** signifies also † *The being quick, or swift*; (Lth, O, TA,) and so **عَصَفٌ** and **عَصَفٌ**. (TA:) and is used in relation to anything. (Lth, O) **عَصَفٌ** signifying † *He, or it, was quick, or swift* (K) One says, of a she-camel, **تَعَصَفَ بِرَأْسِهَا** † *She goes quickly, or swiftly, with her rider*, (Sh, S, Z, O, TA,) likening her to the wind in the swiftness of her course. (Z, TA) And **عَصَفَتْ السَّيْرُ** † *She (a camel) was, or became, quick, or swift, in going along*. (TA:) and **عَصَفٌ** said of a horse, *he went, or passed, along quickly, or swiftly*; (S, O, K,) like **عَصَفٌ**, (O,) of which it is [said to be] a dial var. (S.) — [Hence, also,] **عَصَفَتِ الْحَرْبُ بِالْقَوْمِ**, (O, K, TA,) aor **تَعَصَفَ بِهِمْ**, (S, O, TA,) † *War, or the war, carried off, and destroyed, the people, or party*, (S, O, K, TA;) as also **عَصَفَتْ**, (O, K,) which is [said to be] the more correct. (O, TA) — And **عَصَفٌ** signifies † *It (a thing) inclined, or declined*. (K.) [See **عَاصِفٌ**, last sentence.] — **عَصَفَ عِيَالُهُ**, (Ibn-Abbād, O, K, TA,) and **لِعِيَالِهِ**, (Ibn-Abbād, O,) aor -, (K,) inf n. **عَصَفٌ**, (S, O,) *He gained, or earned, or he sought sustenance*, (Ibn-Abbād, S, O, K, TA,) for his household, or family; (Ibn-Abbād, O, K, TA,) and so **لِعِيَالِهِ** **عَصَفَ**, (Lh, S, O, TA;) like as one says **صَرَكَ** and **اصْطَرَفَ**: and some add, in explaining **عَصَفَ عِيَالُهُ**, and *he sought for his household, or family; and exercised for them art, or skill, in the management of affairs*. (TA) — **عَصَفَ الرَّزْعُ**, (S, O, K, TA,) aor -, inf n. **عَصَفٌ**, (TA,) *He cut, or clipped, the corn before its attaining to maturity*; (S, O, K, TA,) i. e. he cut off its leaves that were inclining in its lower part, in order to lighten it; for if he did not thus, it would lean: or he cut it from its stalks. (TA.)

4 see 1, in five places. — **عَصَفَ** (said of a man, S, O) *He died, or perished*. (S, O, K) — And *He (a man) deviated, declined, or wandered, from the road, or way*. (TA.) — **عَصَفَتِ الْإِبِلُ** *The camels went round about the well, eager for the water, raising the the dust*, (En-Nadr, O, K,)

and spreading it, around (En-Nadr, O.) = **اعصف الزرع** The corn, or seed-produce, put forth its **عصف** [q v.] (S, O, K) or its **عصف** became long or it attained to the time for its being cut, or clipped. (TA. [See 1, last sentence.])

5 see 1, second sentence.

8 see 1, last sentence but one.

10. **استعصف الزرع** The corn, or seed-produce produced its culm, or jointed stalk. (TA.)

عصف The herb (نقل) of corn, or seed-produce (Fr, S, O, K) and (TA) the leaves, or blades, of corn, or seed-produce, (MA, Mgh, TA,) as also **عصوف**; each a pl. of **عصفة**. (MA [or rather **عصف** is a coll. gen n. of which **عصوف** is the pl. and **عصفة** is the n. un.] or the leaves, or blades, that are upon the stalk of corn, or seed-produce, and that dry up and crumble; as also **عصفة** and **عصيفة** and **عصافة** or the leaves, and what is not eaten, thereof. in these three different senses it is expl. as used in the Kur lv. 11. (TA) or it there means the stalk, or stem, of corn (Fr, S voce **ريحان**) or straw, (Jel, TA;) and so **عصيف** **الزرع**, (M voce **تبن**), or **عصيفة** **الزرع** (so in copies of the K voce **تبن**) and **عصوف** signifies straws. (IAar, TA) or **عصف** signifies dry leaves, like straw (Bd in lv. 11) or corn, or seed-produce, or barley, cut while green, for fodder, syn. **قصيل** (En-Nadr, TA:) or leaves of corn, or seed-produce, that are cut, and eaten while fresh. or the leaves of the ears of corn, as also **عصيفة**. or what are cut thereof; as also **عصيف**: or both signify the leaves, of corn, that incline in its lower part, and which one cuts off, in order that it may become lightened or the former signifies the ears, themselves, of corn: and the pl. is **عصوف**. (TA.) **كعصف مأكول**, in the Kur [cv. last verse], means Like corn of which the grain has been eaten and the straw thereof remains (El-Hasan El-Basree, S, O, K) or like leaves of which the contents have been taken and which remain without any grain therein: (O, K.) or like **عصف** (O,) or leaves, (K,) which the beasts have eaten (O, K) or, as Sa'eed Ibn-Jubeyr is related to have said, like barley growing or growing forth [that has been eaten]. (TA) — And IAar says, (O, TA,) [the pl.] **عصوف**, (O, K, TA,) with damm to the ع, (TA,) [in the CK, erroneously, **عصوف**,] signifies Handfuls of reaped corn; syn. **كدر** [a coll. gen. n. of which the n. un. is **كدره**] (O, TA:) in the copies of the K, **كدره**; and in the L, **كد**. (TA) — And accord. to IAar, (O,) **عصوف** signifies also Wines; syn. **خمور**. (O, L, K. [In the CK **خمرة**; and in the TA, as from the K, **خمير**.])

عصفة [as an inf. n. un. of 1 signifies A gust, or strong puff, of wind. — And hence,] † The odour, (K,) or fragrance (نغمة) of odour, (Z, TA,) or exhaled odour, (IF, O,) of wine: (IF, Z, O, K,

TA) likened to the **عصفة** of wind. (Z, TA) — See also **عصف**, in three places.

عصفان A seller of **تبن** [i. e. straw, or straw that has been trodden, or thrashed, and cut] (IAar, O, TA)

عصوف. see **عاصف**. — Hence, (Z, TA,) † **Swift**, applied to a she-ostrich, and to a she-camel (S, O, K, TA) that goes swiftly with her rider, (S, O, TA;) likened to the wind in the swiftness of her course. (Z, TA) pl. **عصف**. (TA:) and **عاصف** is applied in like manner to a she-camel as meaning swift, (Sh, TA;) and so too is **معصفة**. (TA)

عصيف see **عاصف** — and see also **عصف**, in two places.

عصافة What has fallen from the ears of corn, [app. when they are trodden, or thrashed, consisting] of the straw, (S, O, K, [but in the CK **التبن** is put in the place of **التبن**]) and the like (S) See also **عصف**. Also What the wind has carried away. (TA.)

عصيفة The combined leaves in which are the ears of corn (S, O, K, TA) or the leaves that open from around the fruit or the heads of the ears of wheat. (TA.) See also **عصف**, in three places.

عاصف **ريح** (S, O, Mgh, K) and **عاصفة** (O, Mgh, K) and **عصوف** [but this app has a more intensive meaning] (S, O, K) [and **عصيف** as used in "Fakihet el-Khulafa" p 196 line 18 but not found by me in this sense in any lexicon] and **معصف** (S, O, K) and **معصفة** (S, O, Mgh, K) Wind blowing violently, or vehemently: (S, O, Mgh, K:) pl. of the first **عواصف**, and of the second **عاصفات**; (Mgh;) and of the last two **معاصف** and **معاصيف**, and **معصفات** [pl. of **معصفة**] which signifies winds that raise the clouds and the winds. (TA.) — One says also **يَوْمَ عاصِف**, (Fr, S, O, Mgh,) because of the violent blowing of the wind therein, (Fr, O, Mgh,) **عاصِف** in this case being an instance of **فَاعِل** in the sense of **مفعول فيه** (S, O,) like as one says **يَوْمَ بَارِد**, (Fr, O,) or like **يَوْمَ نَائِم**; the meaning being, A day in which the wind blows violently, or vehemently: (S, O) this is the meaning in the phrase **فِي يَوْمٍ عاصِف** (Fr, O, K) in the Kur [xiv. 21]: or this phrase may mean **فِي يَوْمٍ عاصِف الريح** [in a day violent, or vehement, in respect of the wind], because the wind is mentioned in the former part of the sentence. (Fr, O.) — See also **عصوف**. — **عاصِف** also signifies † An arrow turning aside, or declining, from the butt; (El-Mufaddal, O, K, TA;) pl. **عصَف**; a tropical meaning: (TA.) and anything inclining, or declining. (El-Mufaddal, O, K.)

معصِف, and the fem., and pls.: see **عاصِف**, in five places: — and for the fem., see also **عصوف**.

== **مَكَانٌ مُعَصِفٌ** A place abounding with corn, or seed-produce. (Lh, S, L.) or with straw. (Lh, L.)

عصفر

Q. 1 **عَصَفَر** He dyed a garment, or piece of cloth, with **عَصْفَر**. (S, O, Mgh, K.)

Q. 2. **نَعَصَرَ** It (a garment, or piece of cloth,) became dyed with **عَصْفَر**. (S, O, K.)

عَصْفَر [Safflower, or bastard saffron; i. e., *cnucis*, or *carthamus tinctorius*,] a certain dye, (S, O,) or plant, (Mgh, K,) well known, (O, Mgh,) with which one dyes, (M,) the first juice (سَلَاة) of which is called **حَرْيَال**, (TA,) and one of the properties of which is that it causes tough meat to become thoroughly cooked, so as to fall off from the bone, (K, TA,) when somewhat thereof is thrown into it (TA) its seed is called **قَرْطَمَر**: (K.) there are two kinds of it, one of the cultivated land, and one of the desert; and both grow in the country of the Arabs. (M, TA) it is an Arabicized word. (Az, TA.)

عَصْفُور (S, O, Mgh, K, &c) and **عَصْفُور**, (Ibn-Rasheek, MF,) but the latter is not an approved form, because there is no chaste word of the measure **فَعْلُول**, (MF, TA,) [The sparrow,] a certain bird, (S, O, K,) well known, (Mgh) accord. to AHat, the same that is called the **نَقَار**; the male black in the head and neck, the rest of it inclining to ash-colour, with a redness in the wings; the female inclining to yellowness and whiteness: (O) the word is masc. (TA) fem with ه: (S, O, K) pl. **عَصَافِير**. (Mgh) Accord to Hamzeh, it is so called because it was disobedient, and fled, **عَصَى وَفَر**. (MF, TA.) [This, I believe, is said to have been the case when the beasts and birds &c. were summoned before Adam, to be named by him. See the Kur ii. 29—31.] — [It is also applied to Any passerine bird. And hence,] **عَصْفُورُ الْحَمَةِ** [The passerine bird of Paradise; meaning] the swallow; syn. **الْحَطَّاف**. (ISd in TA art. **خطف**, and IB in TA art. **وط**.) — [Also, sometimes, Any small bird.] — **طَارَتْ عَصَافِيرُ رَأْسِهِ** [lit., The sparrows of his head flew;] is a prov., meaning † he became frightened; as though there were sparrows upon his head when he was still, and they flew away when he was frightened: (Meyd) [or he became light, or inconstant: or he became angry: like **طَارَ طَائِرُهُ**: (see **طَائِر**.)] or he became aged. (TA.) — **نَقَتْ عَصَافِيرُ بَطْنِهِ** [lit. The sparrows of his belly cried], (K,) like **نَقَتْ صَفَادِعُ بَطْنِهِ**, alluding to the intestines, is also a prov., (TA,) meaning † he was, or became, hungry. (K, TA.) In like manner also one says, **لَا تَأْكُلْ حَتَّى تَطِيرَ عَصَافِيرُ بَطْنِكَ**, meaning † Eat thou not until thou be hungry, (TA.) — **أَصَافِيرُ الْمُنْذِرِ** is an appellation of † Certain excellent camels, that belonged to kings. (S, O, K) or certain excellent camels that belonged to En-Noaman Ibn-El-Mundhar were called **أَصَافِيرُ النُّعْمَانِ**. (T, TA.) — **العَصْفُور** also signifies The

male locust. (O, K.) = And *The chief, or lord* (IAar, O, K.) — And *The king*. (K) = Also *A portion, (S, O,) or small portion, (K,) of the brain, (S, O, K,) beneath the قَرَح of the brain, (TA,) as though separated therefrom (S, O, TA) between the two is a pellicle (S, O, K) — And A certain vein in the heart (IF, O.) — And A prominent bone in the temple of the horse, (S, O, K,) on the right and on the left; both being called عُصْفُورَان. (S, O) — And *The place whence grows the forelock [app. of the horse]. (M, K) — And A narrow blaze extending downwards from the blaze on the forehead of the horse, not reaching to the muzzle. (O, K) — The عَصَافِير of a camel's hump see expl. voce عُصُوف. = And عُصْفُور signifies also A piece of wood in the [kind of camel-vehicle called] هَوْدَج, uniting the extremities of certain [other] pieces of wood therein; [perhaps what unites the outer extremities of two long pieces of wood which project horizontally from the lower part of the هَوْدَج, from the two extremities of either side,] (K;) having the form of the [kind of saddle called] إِكَّاف (L) or the pieces of wood which are in the [kind of camel's saddle called] رَحْل, by which the heads of the [curved pieces of wood called the] أَحْصَاء are fastened [together] (K) and the wood by which are fastened the heads of the [kind of saddle called] قَب: (K:) the pl. is عَصَافِير: or the عَصَافِير of the قَب are its عَصَافِير, from which عَصَافِير is formed by transposition; and they are four pins of wood which are put between [or rather which unite or conjoin] the heads of the أَحْصَاء of the قَب, in each حَوْ are two of these pins, fastened with sinews or with camel's skin; and in it [or appertaining to the same part] are the طَبَقَات: (S, O:) or the nails which unite the head of the قَب: (IDrd) or the عُصْفُور of the [kind of saddle called] إِكَّاف is its عُصُوف, from which latter word the former is formed by transposition; and it is a piece of wood fastened between [or rather uniting or conjoining] the anterior جَوَان. (S, O.) In a trad. it is said that it is unlawful to cut or shake off aught from the trees of El-Medeeneh, except for the عَصُوف of a قَب, or to supply a sheave of a pulley, or for the handle of an iron implement. (S.) — Also A nail of a sheep. (O, K.)**

عصل

1. عَصَلَ العُودَ, (K, TA,) aor. 2, inf. n. عَصَلَ, (TA,) *He made the عود [or piece of wood, or branch, or the like,] crooked: = and عَصَلَ, aor. 2, [inf. n. عَصَلَ, q.v.,] It was crooked naturally [or originally]: thus in the K: or, as in some copies, [and among them my MS copy, and the CK,] the latter verb has this meaning: and it is added, فَإِنْ كَانَ أَعْوَجَ بِهِ قُلْتُ عَصَلَ + تَعَصَّلَ meaning that this last verb signifies *it became crooked of itself, i.e. by some accident of its growth*. (TA.) And عَصَلَ, aor. 2, [inf. n. عَصَلَ,] signifies also *It was crooked, with hardness: (K, TA) and it was crooked and strong or hard; said of the**

canine tooth of a camel; as is the case only when he has become advanced in age and, said of the same, [simply,] *it became strong or hard, as also* + أَعَصَلَ. (TA.) Also, said of a horse, *He had that twisting of the tail which is signified by the term عَصَلَ* expl. below. (K, TA) = عَصَلَ, (K, TA,) aor. 2, inf. n. عَصَلَ, (TK,) said of a man, and of other than man, (TA, [in the TK said of a boy,]) also signifies *He winded, made water* (K, TA) [in the CK, مَال is erroneously put for بَال] it occurs in a trad. as said of a fox that made water upon the head of an idol (TA)

2. عَصَلَ: see 1. — Also, inf. n. تَعَصَّلَ, *It (an arrow) twisted when shot. (TA. [But see مَعْصَلٌ]) — Also, (AA, O,) inf. n. as above, (AA, O, K,) said of a man, (AA, O,) He was, or became, slow, dilatory, late, or backward. (AA, O, K.)*

4: see 1.

Q. Q. 4. اِعْصَلَّ *He grasped, or laid hold upon, his staff. (IKh, O, K.)*

عَصَلَ see the next paragraph.

عَصَلَ [inf. n. of عَصَلَ, q.v.] *A twisting in the عَصَب [or bone, or slender part, or part where the hair grows,] of the tail (S, O, K) of the horse, (K,) so that a portion of the inner side upon which is no hair appears, (S, O,) or so that it hits [the flesh of the part of the thigh that is called] his كَادَ and [the flesh upon the socket of the hip, or the vein in the thigh, that is called] his فَائِل. (K, TA. [In the CK, قَائِلَة is erroneously put for فَائِلَة]) And Crookedness with hardness (K) or crookedness and strength or hardness of a canine tooth (S, O.) = Also sing. of اِعْصَلَّ signifying *The intestines into which the food passes from the stomach, (As, S, O, K,) and it (the sing.) is also pronounced* + عَصَلَ. (K) — And *Wreathed, or twisting, and curved, sands occurring in this sense in a trad. (TA.) — And Certain trees which, when the camel eats thereof, cause him to void thin dung. (S, O) or the trees called دِقْلَى [q.v.] (K) or certain trees resembling the دِقْلَى, which the camels eat, and after which they drink water every day. or, as some say, [trees of the kind called] حَمَض that grow upon, or at, the waters: (TA) a single tree thereof is called عَصْلَة. (S, O, K. [See also عَصْلَة, in art. عضل.]) [According to Forskål (Flora Aegypti Arab. pp. cxiv. and 110) now applied to a species of *Ocimum* which he terms *serpyllifolium*.]**

عَصَلَ: see اِعْصَلَّ, in three places. — Also *An arrow crooked in [the portion called] its مَتْن [q.v.]. (TA.) — And شَحْرَة عَصْلَة A crooked tree, (S, O, TA,) that cannot be straightened by reason of its hardness. (TA)*

عَاصِلٌ, applied to an arrow, *Strong, or hard* (K, TA.)

العَصَلَة and العَصَلَة, and العَصَلَة and العَصَلَة,

(S, O, K, [in the O, and a second time in the K, mentioned in art. عَصَلَ]) *What is called (S, O, K) by the physicians (S, O) الإِسْقَال (S, O, K,) pronounced with إِسْقَال [i.e. el-iskālu, notwithstanding the ق, which is generally an obstacle to إِسْقَال, and in some of the books of the physicians written with ي, [i.e. الإِسْقِيل,] (O,) or only known to them as thus pronounced; (TA;) [i.e. scilla, or squill, particularly the officinal squill,] q. التَّصَلَّي, (O, K,) also called النَّصْلُ الْفَارِ; (K;) [see art. بَصَلَ,] and a vinegar is prepared from it: (S, TA.)* IAar says that it is a certain plant in the desert, of which they assert that longing pregnant women desire it and eat it, and that it is what is called النَّصْلُ الْتَرَيُّ AHn says, it consists of leaves like the leek, appearing extended and lank: and in one place he says, it is a certain tree [or plant] of the plain, or soft, tracts, growing in places of water and moisture, in like manner as does the مَوْرَة [?], and it has a blossom like that of the white سَوْسَن [or lily], of which the bees eat, and make honey; and the oxen, in cases of drought, eat its leaves, which are mixed for them in the fodder (TA) it is good for the alopecia, and hemiplegia (العَالَج), and sciatica, and the vinegar thereof, for chronic cough, and asthma, and the rattles, and strengthens the weak body. (K) the pl. is عَنَاصِل. (S, O.) — أَحَدٌ طَرِيقَ الْعَصَلِ (S, O) and طَرِيقَ الْعَصَلِ (S,) [He entered upon, or took to, the road of] [the] العَصَلِ and العَصَلِ, a road from El-Yemāmel to El-Baḡrah, is said of a man as meaning + he went astray (S, O) but AHāt says that he asked As respecting طَرِيقَ الْعَصَلِ, and he pronounced the latter word with fet-h to the ص, adding that it should not be pronounced with damm; and that the saying originated from El-Farezdaq's mentioning, in his poetry, a man who went astray in this road. (O) One says also, سَلَكَ طَرِيقَ الْعَصَلِ, meaning + *He pursued that which was false, vain, or futile. (TA.)*

العَصَلَة and العَصَلَة: see the next preceding paragraph.

أَعَصَلَ, applied to a horse, *Having a twisting of the عَصَب [of the tail, such as is termed عَصَلَ, expl. above]: pl. عَصَال (K, TA,) which is extr, or, in the opinion of ISd, this is pl. of + عَصَلَ. (TA.) And Crooked, with hardness; as also + عَصَلَ; (K, TA;) both applied to anything: (TA:) pl. as above. (K, TA.) And [simply] Crooked; applied in this sense to a canine tooth; and to an arrow. pl. عَصَل (K, TA: [in the CK and in my MS. copy of the K, وَكَيْتَابٍ وَلِبَابٍ] is erroneously put for وَكَيْتَابٍ) or [the pl.] عَصَل is applied in this sense to arrows: and اِعْصَلَ applied to a canine tooth signifies *crooked and strong or hard; (S, O, TA;) and + عَصَلَ likewise signifies crooked and strong or hard, and old; applied to the canine tooth of a camel, because**

it is thus only when the camel has become advanced in age and the former, applied to an arrow, signifies also *scanty in the feathers*. (TA.) — Also *Crooked in the shank*, (S, O, K, TA,) *diy*, or *tough, in the body* (TA) pl. *عَصَلٌ* (K) and the sing., applied to a man, [simply,] *dry, or tough, in the body*; and so [the fem.] *عَصَلَةٌ* applied to a woman (TA) or this, thus applied, signifies *having no flesh upon her*, (K, TA,) and *diy*, or *tough* (TA) and [the pl.] *عَصَلٌ* is applied to camels as meaning *lank in their bellies* (O) — Also (K, TA, in the CK “or”) *Keeping, or clinging, to a thing, and favourably inclined to it*. (K, TA.) — And *أَمْرٌ أَعْصَلٌ* † *An affair, or a case, that is hard, troublesome, or distressing* (TA)

مُعَصِّلٌ One who is *hard upon his debtor*. (O, K)

مُعَصِّلٌ An arrow that *twists when it is shot* (S, O, K) or, accord. to Aleé Ibn-Hamzeh, it is correctly *مُعَصِّلٌ*, with the pointed *ص*, from *عَصَلَتْ* meaning “the egg twisted, or became difficult [to be excluded], in her inside.” (TA.)

مِعْصَالٌ A stick, or staff, with a crooked, or bent, head, with which one reaches, or takes hold of, [or draws towards him,] the branches of a tree (IDrd, O, K.) And The [kind of gaff-stick called] *صَوْلِحَانٌ* [q v]; as also *مِعْصِيلٌ*. (O, K.)

مِعْصِيلٌ: see what next precedes.

عصر

1. *عَصَرَ*, aor. *عَصَرَ*, (K, TA,) inf. n. *عَصْرٌ*, (TA,) *عَصَرَ* [as meaning *He, or it, prevented, or hindered* or, as is generally the case, *defended, or protected*]. (K, TA.) this is [said to be] the primary signification: (TA [but see *عَصِيَّةٌ*].) and *he, or it, preserved, or kept*, syn. *وَقَى*. (K, TA:) and *it withheld* (*أَمْسَكَ*) a thing. (TA.) One says, *عَصَمَهُ الطَّعَامُ* [for *عَصَمَهُ مِنَ الْجُوعِ*] *The food prevented him, or defended him, from being hungry*. (S, K.) And *عَصَمَهُ اللَّهُ* (Mgh, Msh, TA,) aor. as above, (Msh, TA,) inf. n. *عَصَمَةٌ*, (Mgh,) or this is a simple subst., (Msh,) and the inf. n. is *عَصَمٌ*, (TA,) *God defended, or protected, him*; (TA,) or *preserved him*; (Mgh, Msh, TA;) *مِنَ الشُّؤْمِ* [from evil], (Mgh,) or *مِنَ الْمَكْرُوهِ* [from what was disliked, or hated]. (Msh.) And *عَصَمْتُهُ* I [defended, or protected, him; or] *preserved him*. (S.) — And [hence,] *عَصَمَ الْقُرْبَةَ*, (K, TA,) aor. *عَصَمَ*, inf. n. *عَصَمٌ*, (TA,) *He put, or made, to the water-skin, an عصام*; (K, TA;) as also *عَصَمَهَا*: (ISK, S, K, TA) or the latter signifies, (TA,) or signifies also, (K,) *he bound it with the عصام*, (K, TA,) i. e. the [tie called] *وَكَاةٌ* [which is bound round its head to confine the contents]. (TA.) = *عَصَمَ إِلَيْهِ*: see 8. = *عَصَمَ*, aor. *عَصَرَ*, (S, K,) inf. n. *عَصْرٌ*, (S, K)

signifies also *اِخْتَسَبَ* [i. e. *he gained, or earned, or he sought means of subsistence*]. (S, K) = *عَصَرَ تَمِيَّتَهُ الْعَارُ* means *The dust stuck to his central incisor*; like *عَصَبَ* [q. v.] (TA) = *عَصَرَ*, aor. *عَصَرَ*, (K, TA,) inf. n. *عَصْرٌ*, (S, TA,) said of a gazelle, and of a mountain-goat, [and app. of a horse,] *He was such as is termed عَصْرٌ*. (K, TA.)

4. *اعصمر* He exerted his strength, and laid hold, or fast hold, upon a thing, or clung to it, lest his horse, or his camel, should throw him down; [or rather *اعصمر بشئ* has this meaning, or *he laid hold, or fast hold, upon a thing, or clung to it*,] and in like manner one says *به اعصمر*, and *استعصمر*, (S,) *به اعصمر* is said by Er-Rāghib, to signify thus, whence, in the Kur [iii 98] *وَأَعَصِمُوا بِحَبْلِ اللَّهِ* [expl. in art *حبل*] (TA) and [hence, likewise,] *اعصمر بحبله* signifies *He held fast by his covenant*. (Mgh.) One says also, *اعصمر بالنعير* He laid hold upon one of the cords, or ropes, of the camel, (K, TA,) lest the camel should throw him down (TA.) And *اعصمر بالفرس* He laid hold upon the mane of the horse, (K, TA,) lest his horse should throw him down. (TA.) And *اعصمر بفلان* He laid upon such a one. (K) or *اعصمر بصاحبه* He clung to his companion (S) — And [hence,] *He took refuge, and defended, or protected, himself, مِنَ الشَّرِّ from evil*, as also *استعصمر*, and *اعصمر* (Ham p 810) = Also *He was not firm [in his seat] upon the back of the horse*. (K.) = *اعصمر فلاناً* He prepared for such a one, (S, K,) in the camel's saddle, and in the horse's saddle, (S,) a thing upon which he might lay hold, (S, K,) lest he should fall. (S.) — *اعصمر القربة*: see 1, latter half.

7. *انعصمر* He became [defended, or protected, or] *preserved, quasi-pass of عَصَمَةٌ*. (S.)

8: see 4, first sentence, in three places. [Hence,] *اعتصمر بالله* He held fast, or clung, unto God (Jel in iii. 96) or, to his religion: or he had recourse to God for protection, in, or in respect of, the concurrences, or combinations, of his affairs: (Bd ibid) he confided in, or relied upon, God, (Bd and Jel in xxii. last verse,) in, or in respect of, the concurrences, or combinations, of his affairs, not seeking aid from any but Him: (Bd ibid.) or he defended, or preserved, himself, or he refrained, or abstained, by the grace of God, (S, Msh, K,) from disobedience. (S, K. [See also 10.]) And *عَصَرَ إِلَيْهِ* signifies the same as *انعصمر به*. (K.) See also 4, latter half. = *اعصمت*, said of a gull, or young woman, [from عصام,] *She applied collyrium to her eyes*. (El-Muarrj, TA.)

10. *استعصمر*: see 4, in two places. — Also *He defended, or preserved, himself, or he refrained, or abstained*; syn. *امتنع*. (TA [See also 8])

عَصَرَ (S, K) and *عَصْرٌ* (K) and *عَصِيمٌ* (S, K)

1. *velic*, and a trace, of anything, (S, K,) such as tar [with which camels are smeared when mangy], (S,) and *حصاب* [i. e. *hinnà* (حصاء) and the like, with which one dyes, or tinges, the hair &c], and the like (S, K) and *عَصْرٌ* is also expl. as signifying a trace of anything such as *ورس* [q v.] or saffron or the like. (TA) Ag says, I heard an Arab woman of the desert say to her fellow-wife, *أَعْطِنِي عَصْرَ حَافِكَ*, meaning [Give me] what thou hast wiped off and cast away of thy *حصاء* (S, TA) after thy dyeing of thy hands with it. (TA) = *عَصْرٌ* is also a pl. of *عَصَامٌ* [q v.] (TA)

عَصْرٌ see *عَصِيَّةٌ*.

عَصْرٌ see *عَصْرٌ* = Also a pl. of *عَصَامٌ* [q v.]. (Msh)

عَصِيَّةٌ A قلادة [meaning collar for a dog]; (S, K,) as also *عَصِيَّةٌ*, (Kr, K, &c.,) resembling a bracelet. (Er-Rāghib, TA:) pl. (of the latter, TA) *عَصَرٌ*, and pl. *عَصَرٌ* and *عَصِيَّةٌ* [in the CK *عَصِيَّةٌ*, but, as is said in the TA, with *kesr* and then *fet-h*], and pl. *عَصَامٌ*; (K,) or this last, which is said in the S to be pl. of *عَصِيَّةٌ*, and thought by ISd to be formed from *عَصِيَّةٌ* after rejecting the augmentative letter [ة], and said by some to be a pl. of which the sing. is *عَصْرٌ*, like as *أَعْدَالٌ* is of *عَدْلٌ*, is correctly pl. of *عَصْرٌ*, which is pl. of *عَصِيَّةٌ*, (IB, TA,) of which *عَصِيَّةٌ* is also a pl. [of pauc.] (TA) And *عَصَامٌ* signifies also The straps (عَدَنَات) that are upon the necks of dogs: and the sing. is *عَصِيَّةٌ*, and, (K, TA,) some say, (TA,) *عَصَامٌ*, (K, TA,) with *kesr*, [in the CK *عَصَامٌ*,] mentioned by Lth. (TA.) [Hence,] one says, *دَفَعْتُهُ إِلَيْهِ بِعَصَمَتِهِ*, [i. e. *I gave it to him altogether*]; like as one says, *بِرُمَّتِهِ* [q v.]. (TA) = Also The quality denoted by the epithet *عَصْرٌ* [q v.]: (S, K) ISh says, it is in the arm of the gazelle and of the mountain-goat: and IAg says, it is in cloven-hoofed animals in the fore legs; and in the crown, in the shanks; and sometimes, he says, it is in horses. (TA)

عَصِيَّةٌ [mentioned in the Mgh as an inf. n., but said in the Msh to be a simple subst.,] primarily (TA) signifies *منع* [as meaning Prevention, or hindrance: or, as seems to be indicated by most of its subordinate applications, defence, or protection]: (S, K, TA.) or, as some say, its primary signification is the act of tying, or binding; and hence the meaning of *منع*. or, accord. to Zj, it primarily signifies *حَبْلٌ* [i. e. a rope, or cord]; and accord. to Mohammad Ibn-Neshwān El-Himyree, *سَبَبٌ* and *حَبْلٌ* [which mean the same]. (TA.) Defence, or protection, (TA,) or preservation, (S, Msh, K,) [in an absolute sense, and] as an act of God, (Msh, TA,) from that which would cause destruction of a man. (TA.) *عَصِيَّةٌ* *الْأَنْبِيَاءِ* signifies God's preservation of the prophets;

first, by the peculiar endowment of them with essential purity of constitution, then, by the conferring of large and highly-esteemed excellences; then, by aid against opponents, and rendering them feeble, then, by sending down upon them tranquillity (السَّكِينَةُ, q v), [see the KUR ix 26, &c.,] and the preservation of their hearts, or mind, and adaptation to that which is right. (Er-Rághib, TA) — Also [a defence as meaning] a defender from a state of perdition and from want so in a saying of Abou-Tálib, in praise of the Prophet, cited voce تِبَالٌ. (TA) — And a faculty of arousing, or shunning, acts of disobedience, [or of self-preservation therefrom,] with possession of power to commit them (El-Munáwee, TA) [or,] as used by the Muslim theologians, inability to disobey or a disposition that prevents [disobedience], not such as constrains [to act] (MF, TA) — عِصْمَةُ النِّكَاحِ means The tie, or bond, of marriage. [also called, in the present day, عِصْمَةُ الْمَرْأَةِ i. e. the woman's matrimonial tie or bond, which is in her husband's hand, or power a term used by the lawyers] one says, بِيَدِهِ عِصْمَةُ النِّكَاحِ i. e. [In his hand, or power, is] the tie, or bond, of marriage pl. عِصْمٌ whence, in the KUR [ix. 10], وَلَا تُمْسِكُوا عِصْمَ الكَوَافِرِ [And hold ye not to the matrimonial ties, or bonds, of the unbelieving women, meaning divorce ye such women. but the common reading is وَلَا تُمْسِكُوا, which signifies the same] (TA) — See also عِصْمَةٌ.

عَصَامُ The tie of a قُرْة [or water-skin]; (S, Mṣb;) [i. e.] its [tie called] وَكَاءُ [which is bound round the head to confine the contents]. (TA) and the strap that is used for the carrying thereof (S, Mṣb) or a cord that is used for the tying, or binding, of the leathern bucket and of the water-skin and of the [leathern vessel for water called] إِدَاوَةٌ and the loop-shaped handle that serves for the suspending of the [bag, or other receptacle, for travelling-provisions or for goods or utensils &c. called] وَعَاءُ: (K.) and anything that serves for the protection, or preservation, of a thing: (TA.) pl. [of pauc.] أَعْصِمَةٌ and [of mult.] عُصْمٌ (K, TA,) or عُصِمٌ (Mṣb, and so in some copies of the K,) and عَصَامٌ, like the sing., of the class of دِلَاصٌ (AZ, K.) but Az states, as what had been heard [app. by him] from the Arabs, respecting the عُصِم of [the leathern water-bags called] مَزَاد, that they are the cords that are fixed in the loops of the pairs of water-bags, and with which they are tied when they are bound upon the back of the camel; after which the [rope called] رِوَاءُ is bound over them: they are erroneously said by Lth to be the طَرَاتِي [app. meaning borders] of the extremity of the مَزَادَة [or leathern water-bag], at the place of the كَلْبِيَّة [or kidney-shaped piece of leather to which a loop is served]. (TA. [See also خَصِرٌ.]) Mention is made, in a trad., of a place where a camel was shackled with عُصِم, as meaning that its abundance of herbage confined him so that he would not go away in search of

pasturage. (TA.) — Also *The cord, or bond, of the [vehicle called] مَحْمِل*, (K, TA,) *which is bound at the extremity of [each of the transverse pieces of wood called] عَارِصَانِ* [correctly عَارِصَانِ], *in the upper part of each of these* [fol.] *as Lth says, there are two of such cords, or bonds.* and Az says that *the عَصَامَانِ of the مَحْمِل are like those of the [pair of leathern water-bags called] مَرَادَتَانِ*. (TA.) — And *The slender part of the end of the tail*, (M, K,) and *عَصَا* is a dial var thereof (TA. [but see the latter]) *or the tail with its hair and its عَسِيب* [q. v.] (ISh, TA.) pl. *أَعْصِمَة*. (K.) — See also *عُصْمَة*, in two places. — Also *Collyrium* (K, TA) mentioned on the authority of El-Muarrj. so called because it defends and strengthens the eye. (TA.)

عَصُومٌ *Edacious, voracious*, (K, TA;) applied to a she-camel; (TA,) and عَيْصُومٌ signifies the same, (K, TA,) applied to a human being, male and female, (TA,) the latter occurring in the saying of a rájiz, applied to an old woman, (S, TA,) and said to have this meaning, (S,) but as some relate it, the word is there with ص; (S, TA,) and عَيْصُومٌ signifies thus accord to Kr, applied to a woman: عَيْصُومٌ, however, is of higher authority (TA in art عَصْر) عَيْصَامٌ also signifies the same, applied to a man. (TA) — Also A female whose family, or household, have become numerous. (Az, TA.)

عَصِير see عَصْر. — Also *Sweat* (K.) or, accord. to Lth, *rust* [that is an effect] of sweat. (TA.) — And *Dirt, and urine that dries, upon the thighs of camels*, (K, TA,) so as to become like the road, in thickness. (TA.) — And *Black hair that grows beneath the fur of the camel when it falls off* (إِذَا أُنْسَلَ) [perhaps a mistmancription for إِذَا أُسْلَ]. (K.) — And *The leaves of trees* (IB, TA.)

عِصَامِي [a rel. n used as meaning *Of the class of 'Isām*; and hence, *self-ennobled*]. عِصَامٌ is the name of a chamberlain of En-Noḡmān Ibn-El-Mundhir. and [in relation to him] it is said in a prov. كُنْ عِصَامِيَّ وَلَا تَكُنْ عِطَامِيَّ (S, K, TA,) [the former clause meaning *Be thou of the class of 'Isām*, i. e. *be thou self-ennobled*, and] the latter clause meaning *and be not of those who glory in old and wasted and crumbling bones*, [i. e. *in their ancestors*,] (TA,) alluding to his saying, [so in the S and K and TA, but correctly the saying of En-Nābighah, (see Har p. 297,)]

* نَفْسٌ عِصَامٍ سَوَدَتْ عِصَامًا *
* وَعَلَّمَتْهُ الْكُفْرَ وَالْإِفْدَامَا *

[The soul of 'Isám ennobled 'Isám, and taught him
the art of attack, and boldness]. (S, K, TA.)

And [hence] one says also, **فُلَانٌ عِصَامِيٌّ وَعِصَامِيٌّ**
 1. e. *Such a one is noble in respect of soul, or self,*
and of origin. (A, T.A.)

عَاصِدٌ [act. part. n. of عَصَمَ, signifying] *Defending* [&c.], or a *defender* [&c.]. (T.A.) عَصَمَ

عَاصِمَ الْيَوْمِ مِنْ أَمْرِ اللَّهِ, in the Kur [xī 45], may mean *There is no defender [this day from the decree of God]* (TA) or the meaning may be, *no [person] defended* or *no possessor of defence* (S, TA) so that عَاصِمَ may be an instance of فَاعِل in the sense of مَفْعُول : (S) or it may thus be a possessive epithet. (TA. [See also دَافِعٌ.]) —[Hence,] الْعَاصِمَةُ is a name of *El-Medeeneh*. (K) —أَنُو عَاصِمَ is an appellation of *The meal of parched barley or the like* (السَّوِيق). (S, K) And also *The food called سَكَنَاح* [q. v]. (K)

عَصَامٌ. see عَصُومٌ.

عُصُومٌ see عُصُومٌ — Also A woman who
sleeps long, and speaks angrily when she is roused.
(TA)

أَعْصُرُ A gazelle, and a mountain-goat, *having* in his arms, (As, T, S, K,) or in one of them, (AO, S, M, K,) a whiteness, (S, K,) the rest of him being red or black - (K) or a goat white in the fore legs, or in the fore leg (Az, TA.) fem. عَصْمَاءُ (S, K) and pl. عُصْمٌ (S) — And A horse white in the fore leg (As, TA) or having a whiteness in one of his fore legs, above the pastern: (ISh, TA) or having a whiteness in his fore shanks: (Hump 180) or having a whiteness in one of his fore legs, (S, TA,) but not in his hind legs, (TA,) little or much, in which case he is termed أَعْصُرُ الْيُسْرَى or أَعْصُرُ الْيُمْنَى [white in respect of the right fore leg or of the left]: when the whiteness is in both of his fore legs, he is termed أَعْصُرُ الْيَدَيْنِ [white in respect of the two fore legs], unless having a blaze in his face, in which case he is termed مُحَلَّلٌ, not أَعْصُرٌ; (S, TA;) though a blaze in his face does not cause him to be termed مُحَلَّلٌ when the whiteness is in one fore leg. (S.) — And A crow having a white feather in its wing; (S, K, [in some copies of the K, in its two wings,]) i. e. in one of its wings (TA) because the wing of the bird corresponds to the fore leg [of the beast] (S, TA) or white in the wings (ISh, IATH, TA) or white in the legs (TA) or red (أَحْمَرٌ) in the legs and beak, (Az, K, TA,) and this is said by Az to be the correct explanation; [but] he adds that the Arabs term بَيَاضٌ [i. e. whiteness] حُمْرَةٌ [which properly signifies redness], saying of a woman of white complexion that she is حُمْرَاءُ. [so that by the last of the foregoing explanations of أَعْصُرٌ applied to a crow is app. meant white in the legs and beak.] the Prophet is said to have explained this epithet, thus applied, as meaning of which one of the legs is white: (TA) some say that الْغُرَابُ الْأَعْصُرُ is like الْغُرَابُ الْأَنْبُوقُ and الْأَنْبُوقُ الْعَقُوقُ applied to anything that is rarely found (S, TA:) it occurs in a number of trads.; and a righteous woman is likened thereto. (TA.)

مَعْصَرٌ The part, of the fore arm, which is the place of the bracelet; (S, Mṣb, K;) [the wrist pl. مَعْصِرٌ:] in a citation from a poet (voce عَرَقٌ), الْمَعْصِرُ is used by poetic license for الْمَغَاصِرُ. (L in art. عَرَقٌ.) — And The يَدُ [meaning arm],

(K, TA,) used in this sense in a verse of El-Anshā. (TA) = Also, thus without the article ال, a name for *The she-goat*, which is called to be milked by one's saying *مِعْصَرٌ مِعْصَرٌ*, with the last letter quiescent. (K)

مِعْصَرٌ A place of defence, protection, or preservation. (Ksh and Bd in xi 45)

عصو

1. *عَصَاهُ* (K, TA,) aor *يَعْصُوهُ* (TA,) inf. n. *عَصُو* (TK,) *He struck him, or beat him, with the staff or stick or rod (العَصَا)* (K, TA) or *عَصَوْتُهُ* *I struck him, or beat him, with the staff &c.* (S) — And *عَصَى بِهَا* *He took it, i. e. the staff &c. and عَصَى بِسَيْفِهِ* *he took his sword as one takes the staff: or he struck, or beat, with it as one does with the staff; as also عَصَا*, aor. 2, inf. n. *عَصَا*: or you say *عَصَوْتُ بِالسَّيْفِ* and *عَصَيْتُ بِالْعَصَا* [in the CK *عَصَيْتُ*] or the reverse of this: or each of these verbs followed by *بِالسَّيْفِ* and *بِالْعَصَا* (K, TA) all these phrases are mentioned by the leading lexicologists and by ISd in the M. (TA) or you say *عَصَى بِالسَّيْفِ*, aor. 2, inf. n. *عَصَا*, meaning *he struck with the sword*. (S) [See also 5] — *عَصَايَ فَعَصَوْتُهُ*. see 3. — [See also 2.] = *عَصَوْتُ الْقَوْمَ* (K, TA,) aor *أَعْصَوْتُهُمْ* (TA,) *I collected together the people, or party, for good or for evil.* (K, TA) [This seems to be regarded by some as the primary signification, (see *عَصَا*), but, I think, without good reason.] — And *عَصَوْتُ الْحَرَجَ* (S, K,) inf. n. *عَصُو*, *I bound the wound.* (S, K) = *عَصَا*, inf. n. *عَصُو*, also signifies *It was, or became, hard* as though for *عَسَا*; the س being changed into ص. (TA.) = And *عَصَا*, aor. *يَعْصُو*, said of a bird, *It flew.* (TA)

2. *عَصَاهُ الْعَصَا*, inf. n. *تَعْصِيَةٌ*, *He gave him the staff [or staff, &c.]*. (K.) [Accord. to Golus, *عَصَاهُ*, evidently a mistake, for *عَصَاهُ* is not mentioned by him.]

3. *عَصَانِي فَعَصَوْتُهُ* *He contended with me in striking, or beating, (K, TA,) or, as in the M, he acted roughly towards me, and opposed me, or contended with me, (TA,) with the عصا [or staff, &c.], and I overcame him [therein].* (K, TA.)

4. *اعصى* *It (a grape-vine) put forth its عِيدَان* (S, K, TA) or *عَصِي* [i. e. rods]. (TA.)

5. *عَصَى* *He struck, or beat, with the عصا [or staff, &c.]*. (Mgh.) And *تَعْصَى بِالْعَصَا* *He made use of the عصا [or staff, &c.]*: and *he struck, or beat, with it.* (Mgh.)

8. *اعْتَصَى عَلَى الْعَصَا* *He leaned, or he supported, or stayed, himself, upon the عصا [or staff, &c.]*. (S, Mgh.) — And *يَعْتَصِي بِالسَّيْفِ* *He makes use of the sword as a staff.* (S, and TA in this art. and in art. *عصى*.) — And *اعْتَصَى الشَّجَرَةَ* *He cut a staff, or stick, or rod, (عَصَا), from the tree.* (K.)

عَصَا i. q. *عُودٌ* [as meaning *A staff, or stick, or*

rod] (K) originally *عَصَوُ*, and accordingly its dual is as below said to be thus called because the fingers and hand are put together upon it [to grasp it], from the saying *عَصَوْتُ الْقَوْمَ* “I collected together the people, or party;” as related by As from some one or more of the Basrees. (TA) of the fem. gender. (S, Msh, K) it is said in a prov., *العَصَا مِنَ الْعَصِيَّةِ* [lit. *The staff is from the little staff*, the dim having the affix 2 because it is the dim. of a fem. n.], (S,) [or] *العَصَا* in this prov. is the name of a male of Jedheemeh [mentioned voce *صُلُ*], and *العَصِيَّةُ* is that of her dam, meaning that part of the thing, or affair, is from part; (S, K, TA,) and said when one is likened to his father, or meaning that the big thing is in its commencement small (TA [see also Freytag's Arab Prov. i. 17.]) it is not allowable to say *عَصَا*; nor to affix 2 (As, TA) one says, *هَذِهِ عَصَايَ أَتَوَكَّلُ عَلَيْهَا* [This is my staff, I support, or stay, myself upon it]: Fr says that the first incorrect speech heard in El-'Irāk was the saying, *هَذِهِ عَصَاتِي* (S) the dual is *عَصَوَانِ* (S, Msh:) and the pl. [of mult.] is *عَصِي* (S, Msh, K,) [originally *عَصَوُ*], of the measure *فَعُولٌ* (S, Msh,) and *عَصِي* (S, K,) in which the ع is with kesr because of the kesrah following it, and [of pauc] *أَعْصَى* (S, Msh, K) and *أَعْصَا* (K,) or this last is agreeable with analogy, but has not been transmitted, (ISK, Msh,) and is disallowed by Sb, who says that *عَصِي* was used in its stead. (TA.) — [Hence various sayings, here following. — *أَلْقَى عَصَاهُ* [lit. *He threw down his staff*,] meaning *he stayed, (S, Msh, K, TA,) and rested, (Msh,) and ceased from journeys, (S,) having reached his place: (K, TA:) a prov.; (S, TA;) applied to him to whom an affair has become suitable and who has therefore kept to it. (TA) or he made firm his tent-pegs, and pitched his tent, or stayed; (K, TA;) like him who has returned from his journey. (TA.) And رَفَعَ عَصَاهُ [He took up his staff] means *he ceased from staying [in a place at which he had alighted; he departed].* (Har p. 454) — *لَا تَرْفَعْ عَصَاكَ عَنْ أَهْلِكَ* — [Put not thou away thy staff, or stick, from thy family, or thy wife,] denotes [the practice of] discipline (S. [See art. *رفع*, p. 1122, col. 3.]) — *هُمُ عِيدُ الْعَصَا* [They are the slaves of the staff] means *they are [persons] beaten with the staff.* (K, TA.) It is said in the A, *النَّاسُ عِيدُ الْعَصَا* [Mankind are the slaves of the staff], meaning that they are dreaded by reason of their doing harm [and are therefore to be kept in awe] (TA.) — And *مَا هُمْ إِلَّا عِيدُ الْعَصَا* [They are none other than the slaves of the staff] is said of persons regarded as low, base, or vile. (TA.) — *إِنَّهُ لَيَنْ الْعَصَا* [Verily he is one whose staff is supple] means *he is gentle, a good manager of that whereof he has the charge: (S, K:) accord. to ISd, alluding to the beating little with the عصا.* (TA.) And *إِنَّهُ صَعِيفُ الْعَصَا* [Verily he is one*

whose staff is weak, meaning *تَرْعِيَّةٌ* [i. e., *one who performs well the act of keeping or tending, or of pasturing or feeding, camels*] (S) or *one who beats the camels little* (K, TA) with the عصا: and such is commended. (TA.) And *صَلَبَتْ الْعَصَا* and *صَلَبَهَا* [One whose staff is hard], i. e. *one who is ungentle with the camels, beating them with the عصا*. and such is discommended. (TA.) See an ex in a verse of Er-Rá'ee cited voce *صَلَبْتُ*. — *فَرَعَهُ بِعَصَا الْمَلَامَةِ* [He struck him with the staff of censure] means *he exceeded the usual bounds in censuring him.* (TA.) — See also 1 in art. *قَرَعَ*. — *فَلَانٌ يَصْلِي عَصَا فَلَانٍ* [Such a one straightens the staff of such a one by turning it round over the fire] means *such a one manages, orders, or regulates, the affairs of such a one.* (TA.) — *لَا تَدْخُلُ بَيْنَ الْعَصَا وَلِحَاتِهَا* [Enter not thou between the staff and its peel] means *[intermeddle not thou between two close friends; (see Freytag's Arab Prov. i. 153;) or] enter not thou into that which does not concern thee.* (TA.) And *قَسَرْتُ لَهُ الْعَصَا* [I peeled for him the staff] means *I discovered to him what was in my mind.* (TA.) — *سَقَى الْعَصَا* [lit. *The splitting of the staff*] means *the contravening of the collective body [or the community] of El-Islām [i. e. of the Muslims].* (K, TA) and also *the disuniting of the collective body of the tribe* (TA:) or *عَصَا* means *he separated himself from, and he contravened, the collective body [or the community].* (Msh) and [it is said that] the primary signification of *العَصَا* is the state of combination and union (TA) this is the meaning in the saying, respecting the *خَوَارِجُ* [see *حَارِجِي*], *قَدْ شَقُّوا عَصَا الْمُسْلِمِينَ*, [They have made a schism in the state of combination and union, or in the communion, of the Muslims]. (S, TA.) [Hence,] their saying *وَقُنْ الْعَصَا* means *Beware thou of slaying or being slain in making a schism in the communion of the Muslims (فِي سَقَى عَصَا الْمُسْلِمِينَ).* (TA.) And one says, *انْشَقَّتِ الْعَصَا* (S, TA) [The staff became split], meaning, *disagreement, or discord, befell.* (TA.) And *طَارَتْ عَصَا بَنِي فَلَانٍ شَقًّا* [lit. *The staff of the sons of such a one flew in splinters*,] a prov., meaning *the sons of such a one became scattered in various directions.* (Meyd.) — *عَصَا الْعَبْدِ* [The stick of the slave] is the thing with which one stirs the مَلَّة [or hot ashes wherein bread is baked]. (TA.) — *العَصَا* signifies also *the bone of the shank; (K, TA;) as being likened to the عصا [properly so called].* (TA.) And [the pl.] *العَصِي*, *the bones that are in the wing.* (S.) And [the same, or] *العَصِي*, *Certain stars, having the form of the عصا [or rather of عَصِي].* (TA. [But what stars these are, I have not been able to determine.]) — Also, (i. e. *العَصَا*), *The tongue.* (K.) [Perhaps as being likened to a staff because used in cluding.] — And *The woman's [muffler, or head-covering, called] خِمَارٌ*. (K) — *عَصَا الرَّاعِي* [The pastor's rod; an appellation of knot-grass; a species of polygonum, p. aviculare;] the بطباط

[i.e. بَطْطَا, but the former name is the better known], male and female, the former of which is the more potent. asserted by Dioscorides to be diuretic, and a remedy for him who suffers suppression of the urine. (Ibn-Scenā, whom we call Avicenna, book II p. 229)

عَصِيَّة dim. of عَصَا, q v.

العَاصِي see عَاصٍ in art. عَصَى.

عَصَى

1 عَصَاهُ, aor. يَعْصِيهِ, inf. n. عَصَى and مَعْصِيَةٌ (S, Mṣb, K, TA) and عَصِيَانٌ, (TA, and so in some copies of the S,) or this last is a simple subst., (Mṣb,) He ([for instance] a slave, Mṣb, TA) disobeyed him, or rebelled against him, (S, K, TA,) i.e., his master; (Mṣb, TA,) as also عَصَاهُ, (S, Mṣb, K, TA,) inf. n. مَعْصَاةٌ; (TA;) and استَعْصَى عَلَيْهِ, (S,) meaning he opposed him, or resisted him, and did not obey him, [or he rebelled against him,] namely, his prince, or commander. (TA.) [See also an ex. of the first in a verse cited voce رَجٌّ means † Such a one faces the quarter from which the wind blows, not opposing his side to the wind (TA)]

3. see the preceding paragraph.

5 تَعَصَّى It (an affair) was, or became, difficult, syn. اِعْتَصَصَ. (K, TA) said by some to be originally تَعَصَّصَ; like تَطَطَّى and تَعَصَّى. (TA.)

6 تَعَاصَى [occurs in the S and TA, voce تَحَمَّسَ, as meaning He feigned disobedience, or rebellion. and in the A and TA, voce تَسَاعَتَ, as meaning he manifested incomppliance].

8 اِعْتَصَتِ النَّوَاةُ The date-stone was, or became, hard. (S, K.)

10 : see the first paragraph.

عَصِيَانٌ [mentioned above as an inf. n., but accord. to the Mṣb a simple subst.,] Disobedience, or rebellion; contr. of طَاعَةٌ. (S, K.)

عَصِيٌّ : see what follows, in two places.

عَاصٍ and عَصِيٌّ Disobeying, or rebelling; or disobedient, or rebellious: (S, K) [both are mentioned in the S and K as though syn.: but] † the latter is an intensive epithet [and therefore has the latter signification, or means very disobedient or rebellious]: the pl. of the former is عَصَاةٌ. (Mṣb.) — العَاصِي is an appellation of The young camel when it disobeys its mother, and does not follow her. (TA) — And it signifies also † The ven that will not cease bleeding: (S, K, TA.) belonging to this art. and to art. عَصَو: (TA.) mentioned in art. عَصَو in the K) pl. العَوَاصِي. (S.)

عَض

1. عَضُّهُ, and عَضَّضْتُ عَلَيْهِ, (S, O, Mṣb, K,) and بِهِ, (S, O, Mṣb,) third pers. عَضَّ, (S,) aor. ٤,

(S, Mṣb, K,) i.e. يَعْصُ, (ISK, S, O,) imp. عَصَّ [i.e. عَصَّ and عَضَّ] and اِعْصَصْ, (TA,) inf. n. عَصَّ (Mgh, O, Mṣb, K) and عَضِصْ (O, K) and عَصَّصْ, (TA, [see also عَصَّصْ, below,]) [I bit it, or] I seized it, or took hold of it, with my teeth, (A, Mgh, Mṣb, K,) and pressed it therewith, (TA,) namely, a thing, (A,) or a morsel of food. (S, Mṣb) or with my tongue, (A, K,) as, for instance, a serpent does, but not a scorpion, for this latter stings (TA) accord. to the Book of Verbs by IKtt, one also says عَصَّصْتُ, aor. ٤ (Mṣb) and [it has been asserted that] one says, (Mṣb, K,) though rarely, (Mṣb,) عَصَّصْتُ, aor. ٤ (Mṣb, K) it is said in the S [and O] that ISK cites AO as asserting that عَصَّصْتُ, with fet-h [to the first ص] is a dial. var [which obtained] among [the tribes of] Er-Ribāb but, IB says, this is a mistranscription, for what ISK says, in the book entitled “El-Isḫāh,” is عَصَّصْتُ بِاللُّغَةِ قَالًا أَعْصَى بِهَا عَصَصًا قَالًا, with [the pointed ص and] the unpointed ص to which [says SM] I add, that thus it is found in the handwriting of Abou-Zekerecyā and of Ibn-El-Jawāleekē, in the “Isḫāh” of ISK, and they expressly assert that what is in the S is a mistranscription. (TA.) — عَصَّصَ الْفَرَسُ عَلَى لِحَامِهِ [The horse champed his bit]. (Mṣb.) — It is said in the Kuri [m. 115], وَأَدَا حَلَوًا عَصَوَا عَلَيْكَ الْأَنَامِلَ مِنَ الْعِطِّ [And when they are alone, they bite the ends of the fingers by reason of wrath, or rage, against you] meaning that, by reason of the vehemence of their hatred of the believers, they eat [or rather bite] their hands in wrath, or rage. (O, TA.) You say also, عَصَّصَ عَلَى يَدِهِ عِطًّا † [He bit his hand in wrath, or rage], when a man is inordinate in his enmity. (TA.) In like manner, it is said in the Kuri [xxv. 29], وَيَوْمَ يَعْصُ الطَّالِبُ عَلَى يَدَيْهِ † [And the day when the wrong-doer shall bite his hands]; meaning, in repentance and regret. (O, TA.) And it is said in a prov., عَصَّصَ عَلَى شِدْعِهِ, i.e. لِسَانِهِ † [He bit his tongue]. applied to the clement, or forbearing. (O, TA.) One says also, عَصَّصَ بِأَلْحَسِ, meaning He bit the fingers. (Ham p. 790.) — عَصَّصَ فِي الْعِلْمِ بِأَجْزِهِ † He confirmed his knowledge; made it sound. (Mgh.) — Mohamad said, عَلَيْكُمْ بِسُنَنِ وَسْطَةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَيْنِ عَصَايَ, meaning † [Keep ye to my course of conduct, and the course of conduct of the orthodox Khaleefs after me] cleave ye, or hold ye fast, thereto (Mgh, + Mṣb.) And you say, of a man, عَصَّصَ بِصَاحِبِهِ, (S, O, K,) aor. ٤, (S,) inf. n. عَضِصْ (S, O, K) and عَصَّ, (TA,) † He kept, or clave, to his companion; (S, O, K,) he stuck to him: (TA.) and عَصَّصَ has the same, which is said to be the primary signification; (TA;) or this signifies he seized him with his teeth, because the doing so is a means of cleaving. (IAth, TA.) You say also عَضَّضْتُ بِهَا لِي, [so in the TA, without any vowel-signs to the verb,] inf. n.

عَضُوصَةٌ and عَصَاصَةٌ, [to agree with which, the pret. by rule should be عَضَّصْتُ] † I clave, or held fast, to my property. (TA.) And عَصَّصَ قُلَانٌ بِالسَّيْرِ † Such a one kept, or clave, to evil, or mischief, and did not leave it. (A, TA.) — عَصَّصَ, (Abou-Is-hāk, TA in art. هَمَز,) or عَصَّصَ يَلْسَانَهُ, (A, TA, +) inf. n. عَصَّ, (TA,) † He defamed him; spoke evil of him, or backbit him. (Abou-Is-hāk, ubi suprà, A, TA) — عَصَّصَ التَّقَافُ بِأَنْبَابِ الرَّمْحِ and عَصَّصَ عَلَيْهِ, inf. n. عَصَّ, † The straightening-instrument held fast to [or pinched] the internodal portions of the spear. (TA) — عَصَّصَ الْقَسَبُ, inf. n. عَصَّ, † [The camel's saddle hurt him] as though it bit him. (IB.) — عَصَّصَ السَّلَاحُ † [The weapon, or weapons, wounded them]. (O, TA.) — عَصَّصَ الْأُمُورُ † The thing, or affair, was, or became, severe, or distressing, or afflictive, to him. (A, TA) And you say also, عَصَّصَ الْحَرْبُ (A, O) and عَصَّصَ بِهِ † War, or the war, was, or became, severe to him. (Ham p. 628. See an ex. voce رَجِيمٌ.) عَصَّصَ الْحَرْبُ and عَصَّصَ الرَّمَانِ signify † The severity, or vigour, of time, or fortune, and of war. or in these two cases, the former word is with ط. (K) or, accord. to IKtt and others, عَصَّ and عَطَّ are two dial. vars. (TA.) And عَصَّصَ, aor. ٤, inf. n. عَضِصْ, signifies also † He, or it, was, or became, strong, or hard; syn. اسْتَدَّ and صَلَبَ. (IKtt, TA) app. said of a man (TA:) [or, thus used, it has a more comprehensive meaning, for] it is said in the S that عَضَّصْتُ, addressed to a man, signifies † thou becamest, or hast become, such as is termed عَصَّ [q v.], and the like is said in the A, and Sgh adds [in the O] that its inf. n. is عَصَاصَةٌ. (TA.) — عَصَّصَ الْأَسْفَارُ † Travels rendered him experienced, or expert. (A, TA.) And one says, عَصَّصَ الْأُمُورَ بِأَصْرَاسِهَا وَأَكَلَتْهُ حَتَّى عَرَفَتْهُ † [The management of affairs rendered him experienced so that they taught him]. (A in art. جَرَسَ.)

2. عَضَّصَهُ, inf. n. تَعَضِّصْ, [He bit him, or it, much, or frequently,] a word of the dial. of Temeem. (TA.) You say, قُلَانٌ يَعْصُصُ شَفَتَيْهِ, (عَضَّصَ) his lips much, or often, by reason of anger. (S.) And, of an ass, عَضَّصَتْهُ The asses bit him much, (O, K,) and lacerated him with their teeth. (O.) — [And hence,] عَضَّصَ He jested with his girl, or young woman. (IAqr, O, K) — Also عَضَّصَ, (inf. n. as above, IAqr,) † He drew water from a well such as is termed عَضُوصٌ. (IAqr, O, K) — And He fed his camels with [the provender termed] عَصَّ. (IAqr, O, K.)

3. عَصَّصَتِ الدَّوَابُّ, (K, + TA,) inf. n. عَصَّصَ (S, K) and مَعْصَاةٌ, (S,) The beasts bit one another. (S, K, + TA.) And in like manner you say, هَمَا يَتَعَصَّصَانِ They two bite each other. (S.) —

عَضَا : see عَضُوسٌ, first signification.

عَضَعُ . see عَض

عَاصٌ A camel that feeds upon the trees called عَضٌ. (ISk, S, O)

تَعَضُوسٌ A sort of black dates, (S, O, K,) sweet, (K,) very sweet, the place of origin of which is Hejer (S, O) n un with o (S, O, K) which latter is said by AHn to be a date of a colour like that of the spleen, large, succulent, melliferous, luscious and [also a tree producing such dates; for] he mentions his having been told that the نَعُصُوسُ bears, in Hejer, a thousand pounds, of the weight of the pound of El-'Idāk (O.)

نَعُصُوسٌ n un. of نَعُصُوسٌ [q v] — See also عَضُوسٌ, third signification

مَعَصٌ [lit. A place in which to bite. — And hence,] i q مَسْتَمَسَكٌ † [A place in which, or on which, to lay hold and a thing on which to lay hold]. (S, A, O, Msb.) So in the saying مَا لَنَا مَعَصٌ † [There is not for us, in the earth, any place in which, or on which, to lay hold; meaning, in which to settle]. (A, TA)

And in the saying مَا لَنَا فِي هَذَا الْأَمْرِ مَعَصٌ † [There is not for us, in this affair, anything on which to lay hold]. (S, O, Msb, TA.)

مُعَصٌ One whose camels feed upon [the trees called] عَضٌ (S, O) [and upon عَضٌ also see the verb]. — And أَرْضٌ مُعَصَّةٌ Land abounding with [the trees called] عَضٌ (S) [and with عَضٌ].

حِمَارٌ مُعَصَّصٌ An ass bitten much by other asses, (O, K,) and lacerated with their teeth. (O)

مَعُصُوسٌ [pass. part. n. of 1; Bitten: &c] — See also عَضَا, in two places.

عَض

1. عَضَبَهُ (S, O, Msb, K,) aor. ʔ, (Msb, K,) inf. n. عَضَبٌ (S, A, O, &c.) He cut, or cut off, him, or it. (S, A, Mgh, O, Msb, K.) مَا لَهُ عَضَبٌ meaning [What aileth him?] may God cut off (O, TA) his arm and his leg, or his hand and his foot, (O,) or his arms and his legs, or his hands and his feet, is a form of imprecation used by the Arabs. (TA.) And hence, (O,) one says, إِنَّ الْحَاجَةَ لَيُعَصِبُهَا طَلِبُهَا قَبْلَ وَقْتِهَا, Verily the seeking of the object of want before its time assuredly cuts it off, or precludes it, and mars it: a prov. (O, TA.) And إِنَّكَ تَعُصِبُنِي عَنْ حَاجَتِي † Verily thou cuttest me off from [the attainment of] the object of my want. (TA.) — And [hence] † He reviled him; (A, K,) and (A) so عَضَبَهُ بِلِسَانِهِ (S, A, O.) — And He beat him, or struck him, (O, K,) with a staff, or stick. (O.) — And He thrust him, or pierced him, (K,) with a spear. (TK.) [But in the O and TA, هُوَ أَنْ تَشْغَلَهُ is expl. by the words عَضَبَهُ بِالرُّوحِ; and the meaning app. is, I occupied him so

Bk. I.

as to divert him with the spear, though this meaning would be expressed more agreeably with usage by saying هُوَ أَنْ يَشْغَلَهُ عَنْهُ; or rather هُوَ هُوَ أَنْ يَشْغَلَهُ عَنْهُ, which, I think, is the right reading.] — And It (disease, O) rendered him weak, or infirm (S, O) and (O) deprived him of the power of motion (A, O, K.) You say, عَضَبَهُ الرِّمَانَةُ, aor. as above, (O, TA,) and so the inf. n., (TA,) meaning [Disease of long continuance, or want of some one or more of the limbs,] deprived him of the power of motion and AHeyth says, it [in the O هُوَ (so that it does not refer to الزمانة), and in the TA العصب,] is الشَّلَلُ and الحُلُّ and العَرَجُ [a state of privation of the power of motion, and unsoundness, and lameness, app. meaning that these are the effects denoted by the phrase عَضَبَهُ الزمانة]. (O, TA.) — See also 4 = عَضَبٌ (O, K,) aor and inf. n. as above, (K,) signifies also He returned (O, K) عَلَيْهِ [against him] (O) = عَضِبْتُ, said of a ram, (K,) or عَضِبْتُ, said of a شَاةٌ [i. e. sheep or goat, male or female], (S, O, Msb,) aor. ʔ, (Msb, K,) inf. n. عَضَبٌ (S, O, Msb,) He, or she, had the inner [part of the] horn broken. (S, O, Msb, K) or had one of the horns broken. (S, O, Msb) — عَضِبْتُ is mostly used in relation to the horn but sometimes, in relation to the ear (A'Obeyd, TA) one says of a شَاةٌ [expl. above], and of a she-camel, عَضِبْتُ, inf. n. عَضَبٌ, meaning He, or she, had her ear slit, or had a slit ear. (Msb) [or had half, or a third, of the ear cut off; for] accord. to IAAr, عَضِبْتُ in relation to the ear is when half, or a third, thereof has gone. (O.) = عَضَبْتُ, aor. ʔ, inf. n. عَضُوبَةٌ (S, O, K) and عَضُوبٌ (O, K,) said of a man's tongue, † It was, or became, sharp in speech, (S, O, K, TA,) being likened to a sharp sword. (O.)

3. رَادَهُ عَاصِبُهُ [He endeavoured to turn him from, or to, a thing]. (O, K.)

4. اعْضَبَ (Fr, S, O, Msb, K,) inf. n. اعْضَابٌ; (K,) and عَضَبَ (Fr, O, K,) aor. ʔ, inf. n. عَضَبٌ; (K,) He rendered a شَاةٌ [i. e. sheep or goat, male or female], (Fr, S, O, Msb, K,) and a she-camel, (Msb, K,) such as is termed عَضْبَاءُ. (Fr, S, O, Msb, K)

7. انْعَضَبَ It (a horn) became cut, or broken, off. (TA)

عَضَبْتُ A sharp sword; (S, O, Msb;) an inf. n. (Msb, TA) used as a subst. [properly so termed], (Msb,) or as an epithet (TA) applied to a sword as meaning sharp: (TA.) or it signifies a sword. (K.) — And † A tongue sharp in speech; (S, TA,) likened to a sharp sword: (TA:) and so applied to a man; (K;) or so اللِّسَانُ عَضَبُ. (O.) — And, applied to a boy, or young man, (O, K, TA,) † Light-headed. (K:) or light, or active, sharp-headed, light in body; (IAAr, O, TA,) as also عَضِبْتُ. (IAAr, TA.) — And † The offspring of the cow when his horn comes forth, (As, O, K, TA,) which is after he is a year old: (As, O, TA.) or, accord. to Et-Táfee, when his horn is [or can be] laid hold upon: fem.

with ʔ after that, he is termed حَدَعٌ; then, تَبَى, then, رَنَاجٌ, then, سَدَسٌ; then, تَمَرٌ; and when all his teeth are grown, عَمَرٌ. (O, L, TA.)

عَضَبْتُ inf. n. of عَضَبْتُ [q. v]. (S, &c.) — Also A fracture in a spear. (TA.)

عَضَاتٌ + A man who reviles much. (S, A, O)

عَضَبْتُ applied to a ram, and the fem. عَضْبَاءُ applied to a شَاةٌ [i. e. sheep or goat, male or female], Having the inner [part of the] horn (which is called the مَسَاسُ, AZ, S, O) broken (AZ, S, O, Msb, K,) and so in the Mgh as applied to a شَاةٌ or having one of the horns broken (S, O, Msb) — And the masc. applied to a camel, (Msb, TA,) and the fem. applied to a she-camel (S, O, Msb, K) and to a شَاةٌ [expl. above], (S, Mgh, Msb, K,) Having a slit ear. (S, Mgh, O, Msb, K) The she-camel of the Prophet, called الْعَضْبَاءُ, was not slit-eared; this being only her surname. (S, IAAh, Mgh, O, Msb, K) or, accord. to some, the fewer number, she was slit-eared (IAAh, TA) or her name was taken from the epithet عَضْبَاءُ applied to a she-camel as meaning “short in the fore leg.” (Z, TA) — And the fem. is applied to a horse's ear as meaning Of which more than a fourth part has been cut off. (K.) — And, applied to she-camel, Short in the fore-leg; as mentioned above. (Z, TA) and the masc., (O, K,) applied to a man, (O,) short in the arm. (O, K.) — Also the masc., applied to a man, † Who has no aider against an enemy, (S, O, K,) nor brethren (O) and one whose brother has died or who has no brother, nor any one [beside]. (K)

مَعُصُوبٌ Weak, or infirm. (S, O, K) And Crippled, or deprived of the power of motion, by disease, or by a protracted disease (A, Mgh, O, Msb, K.) — And مَعُصُوبُ اللِّسَانِ Impotent in tongue; having an impediment in his speech. (TA)

عَضَد

1. عَضَدَهُ, aor. ʔ, (S, O, Msb, K,) inf. n. عَضَدٌ (Msb,) He hit, or hurt, his عَضَدٌ [or upper arm, between the elbow and the shoulder-blade], (S, O, Msb, K;) i. e., a man's. (Msb.) — And, aor. as above, (S, A, &c.) and so the inf. n., (Msb,) † He aided, or assisted, him; (S, A, O, Msb, K,) he was, or became, an عَضَدٌ i. e. aider, or assistant, to him. (Msb:) thus used, it is doubly tropical, for عَضَدٌ primarily [and properly] relates to the arm, then it was metaphorically applied to signify an aider, or assistant, then they formed the verb in this meaning, and it obtained so extensively as to become a حَقِيقَةٌ عَرَفِيَّةٌ [i. e. a word so much used in this tropical sense as to be, in the said sense, conventionally regarded as proper], therefore it is not mentioned by Z [in the A] as tropical, (TA,) and عَاصِدُهُ (K, TA,) inf. n. مَعَاصِدُهُ (S, A, O, TA,) likewise signifies he aided him against another. (S, K, TA) — Also, عَضَدَهُ, He (a camel) took him (another camel) by his عَضَدٌ [i. e. arm], and threw him down. (L.) — عَضَدَهُ فِي الْعَصَدِ [He bound it, or

attached it, upon the **عضد** (or upper arm)]; namely, a thong, or the like; (O, K, TA;) such, for instance, as an amulet. (TA) — **عَصَدَ الدَّابَّةَ**, aor. ٢, [thus I find it in this instance,] inf. n. **عَصَدٌ** [in the TA **عَصَدَ**,] *He walked by the side* [as though by the **عضد** (or arm)] of the beast, (L, Msh,) on the right or left, (Msh,) or sometimes on its right and sometimes on its left, not quitting it (L.) — **عَصَدَ الرِّكَابَ**, (L, K,) aor. ٢, inf. n. **عَصَدٌ**, (L,) *He came to the camels, or other beasts, used for riding, from the tracts, or parts, surrounding them, and gathered them together.* (L, K) — See also 4. — **عَصَدَ الشَّجَرَةَ**, aor. ٢, (S, Mgh, O, &c.) inf. n. **عَصَدٌ**, (Mgh, Msh,) † *He cut, or lopped, the trees* (S, Mgh, O, Msh, K) with a **مِعَصَد**, (S,) as also **استعصده**. (Hr, O, K) — And **عَصَدَ الشَّجَرَةَ** † *He scattered the leaves from the tree for his camels.* (Th, TA) — **عَصَدَهُ الْقَتَبُ**, (O, K,) inf. n. **عَصَدٌ**, (TA,) *The saddle galled and wounded him, namely, a camel.* (O, K) — **عَصَدَ**, (L, K,) a verb like **عَنَى**, (K,) *He had a complaint of his عضد [or upper arm]* (L, K) And in like manner are formed verbs relating to all other members, or parts of the body (L.) — **عَصَدَ** *He (a camel) had the disease termed عضد* [q. v.] (S, O, K)

2. see 4, in two places.

3. see 1, second sentence.

4. **اعضد البطر**, and **عَصَد**, *The moisture of the rain reached [or penetrated] to the [measure of the] عضد [or upper arm].* (L) — **رَمَى فَأَعَصَدَ**; as also **عَصَدَ**, inf. n. **تَعْصِيدٌ**; [and app. **عَصَدَ** likewise, said of an arrow; (see its part. n. **عَاصِدٌ**);] † *He shot, or cast, and it [i. e. the arrow or other missile] went to the right and left* (O, K) [or fell on the right, or left, of the butt. see **عَاصِدٌ**].

5: see 8.

6. **تعاقدوا** † *They aided, or assisted, one another.* (O, Msh, K)

8. **اعتصده** *He put it, or placed it, (i. e. a thing, S,) upon (في) his عضد [or upper arm]:* (S, O, K) [or] *he placed it under his arm; as also* **تَعْصَدُهُ**; syn. **اِحْتَصَدَهُ**. (A.) — **اعتصده** † *He became strong; or he strengthened himself.* (TA.) — **اعتصده** † *He asked, begged, or desired, aid, or assistance, of him.* (S, A, O, K)

10. **استعصده**: see 1, last quarter. — Also *He gathered it; namely, fruit; (O, K;) he cut it off and gathered it from a tree, to eat it.* (Hr, O.)

عَصَدٌ: see **عَصَدٌ**, first sentence: — and **عَصَادٌ**.

عَصَدٌ: } see **عَصَدٌ**, first sentence.
عَصَدٌ

عَصَدٌ *A certain disease in the أعصَاد [or arms (pl. of عضد)] of camels, (S, O, K,) on account of which they are slit [in those parts].* (S, O.) — And † *What is cut, or lopped, of trees; (S, O,*

K;) as also **عَصِيدٌ** (TA) and **مَعْصُودٌ**: (S, O) or **العَصَدُ** signifies *what is cut, or lopped, from trees; or the leaves that are made to fall by beating trees, and used as food for camels; as also* **عَصِيدٌ** (TA) or *the leaves scattered off from a tree for camels* (Th, TA) — See also **عَصَدٌ**, first sentence — and again, near the middle, in two places.

عَصَدٌ, (S, O, Msh, K,) which is the most common form of the word, (TA,) and **عَصِيدٌ**, (S, O, Msh, K,) of the dial. of Asad, (O, Msh,) and **عَصَدٌ**, (AZ, O, Msh, K,) of the dial. of Tihámeh, (AZ, TA,) or of El-Hijáz, (Msh,) and **عَصَدٌ**, (Th, TA,) and **عَصِيدٌ**, (S, O, Msh, K,) of the dials of Temeem and Bekr, (O, Msh,) and **عَصَدٌ**, (S, O, Msh, K,) and **عَصِيدٌ**, (K,) the last three of which are said to be contractions of the first or second, or variants thereof formed to assimilate them to other words preceding them, (TA,) all masc. and fem.; (L,) or fem. only, (Lh, TA,) or masc. in the dial. of Tihámeh, (AZ, L;) or fem. in the dial. of Tihámeh, and masc. in the dial. of Temeem; (AZ, Msh,) i. q. **سَاعِدٌ**, (S, L,) i. e. [The upper arm, or upper half of the arm,] from the elbow to the shoulder-blade, (S,) or the part between the elbow and the shoulder-blade, (L, O, Msh, K,) of a human being: (L) [and in a beast, the arm; (see **أَنْصَهُ** &c.)] in this case like **ذِرَاعٌ**: pl. **أَعْصَادٌ** and **أَعْصَادٌ**, (Msh,) or only the latter, (L,) which is used in a poem of Sâ'idh Ibn-Ju-eyh as meaning the legs of bees (TA) **مَلَأَ مِنْ شَحْمٍ عَصِيدِي** in the story of Umm-Zara, means † *He filled with fat, not peculiarly my عضد, but my whole body; for when the عضد becomes fat, the whole body becomes so.* (O, L) — [Hence,] **عَصِيدٌ** [in the CK **العَصَدُ** is erroneously put for **العَصَدُ**] signifies also † *An aider, or assistant; (L, K, TA;) and so [app. any of its variants mentioned above, and] **عَاصِدٌ** (TA) and **عَصَادَةٌ** (L, TA.) And it is also used*

for [its pl.] **أَعْصَادٌ**; as in the Kur xviii. 49, in which the sing. form is said to be employed for the sake of agreement with the other verses [preceding and following], that they may all end with singulars: (TA) but one also says, **هَرَمَ عَصِيدِي** and **أَعْصَادِي** † [They are my aiders, or assistants]. (O, K, TA.) And one says, **فَلَنْ عَصِيدِي**, meaning † *Such a one is my support, or stay.* (Msh.) And **فَتَّ فِي عَصِيدِهِ** † *He broke some of the intentions, purposes, or designs, of his aiders, or assistants, (or of the people of his house, TA,) and separated, or dispersed, them from him.* (O, K;) or *he sought to injure him by diminishing, or impairing, [in number or power,] the people of his house; (T and O in art. فت,) and in like manner, **فَتَّ فِي أَعْصَادِهِ**. (TA in the present art.) And **فَتَّ فِي عَصِيدِي وَهَدَّ رُكْنِي** † *He broke my strength, and dispersed, or separated, my aiders, or assistants:* (TA in art. فت.) [for] **عَصَدٌ** signifies also † *Strength, because the part so called, of a man, is a mean of strength to him.* (L.) **سَتَشَدَّ عَصَدَكَ بِأَخِيكَ**, in the Kur*

[xxviii. 35], means, accord. to Zj, † *We will and thee, or assist thee, by thy brother.* (L) — Also † *The side of the armpit; and so* **عَصَدٌ**. (L) And † *A side of a road, (O, L; [in this sense written in the TA **عَصَدٌ**];) as also* **عَصَادَةٌ**. (L) † *The side, or quarter, from which the wind blows.* (L) † *A side; or a lateral, or an outward, or adjacent, part, or portion; a quarter, region, or tract, (O, L, K,) of a house, and of anything pl. **أَعْصَادٌ**. (L) [Hence,] **عَصَدُ الرِّكَابِ** † *The tract, or part, surrounding the camels, or other beasts, used for riding* (L) One says, **إِمْلِكْ أَعْصَادَ الْإِبِلِ** † [lit. *Have thou possession of the tracts adjacent to the camels*], meaning *direct thou aright the course of the camels, so that they may not wander away to the right and left.* (A) — Also, and **عَصَدٌ**, (L,) and **أَعْصَادٌ**, (S, L, K,) which last is a pl. of the two preceding words, as is also **عَصُودٌ**, (L,) † *A raised enclosing border, or such borders, of built work, (S, O, L, K,) &c., (S, L,) of a watering-trough or tank, and of a road, &c., (K,) or of anything, (S, O,) such as the **أَعْصَادُ** of a watering-trough or tank, which are stones, (S,) or broad and thin stones, (L,) set up around the brink, (S, L,) also called **عَصْدٌ**; extending from the place whence the water flows into it, to its hinder part (L) or **عَصْدٌ** signifies the two sides of a watering-trough or tank: (IAqr, L) or its side: (O, TA.) and its **أَعْصَادُ** are its sides and the **أَعْصَادُ** of a portion of sown land that is separated from the parts adjacent to it by ridges of earth, for irrigation, are its raised borders that confine the water; (A,) **أَعْصَادُ الْمَرَاعِ** signifying the [raised] boundaries between the portions of sown land (En-Nadr, L.) — **عَصْدٌ** (O, K, in the CK **عَصْدٌ**), is also syn. with **عَصِيدٌ**, (K,) or **عَصِيدَةٌ**, (O,) as signifying † *A row of palm-trees.* (O, K.) the first of these words is mentioned by Hr as occurring in a trad., and is thus expl. but others say that it is **عَصِيدٌ**, (TA,) which, accord. to As, signifies a palm-tree having such a [low] trunk that one can reach from it [the fruit or branches]; (S, TA;) and the pl. is **عَصْدَانٌ**: (S, K.) he adds that when it exceeds the reach of the hand it is called **جَبَارَةٌ**. (S, TA.) — **عَصْدَا شِرَاكِ** and **عَصَادَتَاهَا** [and **عَصْدَا شِرَاكِ** signifies † *The two branches of the شِرَاكِ of the sandal, described voce أدن, q. v.;] the two appertences, of the sandal, that lie upon the foot.* (L.) — **عَصْدَا الرَّحْلِ** † *The two pieces of wood that are attached to the fore part of the camel's saddle, (L,) or to the lower portions of its fore part (the **وَاسِطُ**): (Lth, O, L;) or, accord. to AZ, the upper portions of the **طَلْعَتَانِ** [a mistake for the **جَوَانِ**] of the camel's saddle, next [the pieces of wood called] the **عَرَاْفِي**, below them being the **طَلْعَتَانِ**, which are the lower parts of the **جَوَانِ** of the **وَاسِطُ** and of the **مُؤَخَّرَةُ**. (O, L.) [See **طَلْعَةٌ**. In a similar manner, also, the term **عَصْدَانِ** is used in relation to a horse's saddle: see **قَرْنُوسٌ**.] — See also **عَصَادٌ**.***

عَضْدٌ Having a complaint of his **عَضْد** [or upper arm]. (O, K.) — A camel having the disease termed **عَضْد** (TA.) — One that has drawn near, or approached, to the **عَضْدَان** [i. e. the two sides] (O, TA) of the watering-trough, or tank (O, K.) — A male [wild] ass that has drawn together the she-asses (الأنثى) from their several quarters (مِنْ حَوَانِيهَا), as also **عَاصِدٌ** (O, K.) the former occurs in a verse of El-Akhṭal, describing a sportsman shooting at [wild] asses. (O.) — **عَضْدَةٌ** An arm of which the **عَضْد** [or portion between the elbow and the shoulder-blade] is short (ISK, S, O, K.) And **عَضْدٌ عَضْدٌ** a short upper arm. (TA.) — See also **عَضْدٌ**, first sentence. — And see **عَصَادٌ**.

عَضْدٌ: see **عَضْدٌ**, first sentence.

عَصَادٌ and **عَصَادٌ** A woman thick and ugly in the **عَضْد** [or upper arm] (Fr, O, K.) or, as some say, short. (TA.) And the former, applied to a man and to a woman, signifies short (O, K.) or this epithet is applied to a woman, and **عَصَادٌ** and **عَصَادٌ** and **عَصَادٌ** are applied in this sense to a man. (L.) And **عَصَادٌ**, [in the CK and my MS. copy of the K. **عَصَادٌ**, but it is] like **رَبَاعٌ**, applied to a boy, or young man, short, compact, of moderate dimensions, (O, K, TA.) firm in make. (TA.) — **عَصَادَةٌ** A she-camel that does not come to the watering-trough, or tank, to drink, until it is left to her unoccupied, that cuts herself off from the other camels. (O, L.) such is also termed **قَدُورٌ**. (L.)

عَصَادٌ: see **عَصَادٌ**, in three places. — Also **عَصَادٌ** mark made with a hot iron upon the **عَضْد** [or arm] of a camel, (Ibn-Habīb, S, O, TA.) cross-wise. (Ibn-Habīb, TA.)

عَضِيدٌ: see **عَضْدٌ**, in two places. — and see **عَضْدٌ**, latter half, likewise in two places.

عَصَادَتَانِ: see **عَضْدٌ**, in three places. — **عَصَادَتَانِ** also signifies † The two sides, (L.) or wooden side-posts, of a door, (S, O, L.) which are on the right and left of a person entering it. (L.) One says, **وَقَعَا كَأَنَّهَا عَصَادَتَانِ** † They two stood still as though they were two side-posts of a door. (A.) And **فُلَانٌ عَصَادَةٌ فُلَانٌ** † Such a one is the close attendant of such a one; not quitting him. (A.) [See also **عَنْحَةُ الْهَوْدَجِ**, in art. **عَنْج**.] — Also The two sides of a buckle and the like: each of them is called **عَصَادَةٌ**. (L.) — And The two sides [or branches] of a bit. (Az, TA voce **قَبْقَبٌ**.) — And Two pieces of wood in the yoke that is upon the neck of a bull that draws a cart or the like — the piece that is in the middle is called **النَّوَاسِطُ**. (O, L.)

عَضِيدَةٌ: see **عَضْدٌ**, latter half.

عَصَادِيٌّ (S, O, Msh, K) and **عَصَادِيٌّ** (O, Msh, K) and **عَصَادِيٌّ** (O, K) A man large in the **عَضْد** [or upper arm]. (S, O, Msh, K.)

عَاصِدٌ see **عَضْدٌ**, former half — and see also **عَضْدٌ**. — Also A he-camel that takes the **عَضْد** [or arm] of a she-camel, and makes her lie down that he may cover her. (S, O, K.) — And One who walks by the side of a beast, (O, K,) on the right or left thereof (O) — And † An arrow that falls on the right or left of the butt pl. **عَوَاصِدُ**. (Msh.) — **عَوَاصِدَانِ** † Two rows of palm-trees upon [the two sides of] a river, or rivulet and [the pl.] **عَوَاصِدُ** palm-trees growing upon the sides of a river. (L.) — And A cutter, or lopper, of trees. (TA.)

أَعَصَدُ A man (S) slender in the **عَضْد** [or upper arm]. (S, O, K.) And Having one **عَضْد** shorter than the other, (O,) short in one of his **عَضْدَانِ**. (K.)

مِعَصَدٌ An amulet that is bound upon the **عَضْد** [or upper arm], as also **عَصَادٌ**. (TA.) and **مِعَصَادٌ** signifies a thong, or the like, (O, K,) such as an amulet, (TA,) which thou bindest, or attachest, (**عَصَدْتَهُ**) upon the **عَضْد**; (O, K,) called in Pers **نَارُزَنْد**. (TA.) Also, (O, K,) **مِعَصَدٌ** (S, O, Msh, K) and **مِعَصَادٌ** and **عَصَادٌ** (O, K) An amulet, or bracelet for the arm, syn **ذَمْلُجٌ**, (Lh, S, O, Msh, K;) which is thus called because it is [worn] upon the **عَضْد**, like a **مِعَصَدَةٌ**: (Lh, TA.) pl. of the first **مِعَصَدٌ**. (A.) — And An instrument with which trees are cut, or lopped, (O, K,) as also **مِعَصَادٌ** (TA.) anything with which this is done — described by an Arab of the desert as a heavy iron instrument in the form of a reaping-hook, with which trees are cut, or lopped (AHn, TA.) **مِعَصَادٌ** also, (TA,) or **عَصَادٌ**, (O, K,) signifies an iron instrument like a reaping-hook, (O, K, TA,) without teeth, having its handle bound to a staff or cane, (TA,) with which the pastor draws down the branches of trees to his camels, (O, K, TA,) or his sheep or goats. (TA.) and **مِعَصَدٌ**, a sword which is commonly, or usually, employed for cutting, or lopping, trees; (S, Mgh, O, Msh, K;) and so **مِعَصَادٌ**, (S, O, K,) which also signifies a sword wherewith a butcher cuts bones. (O, K.)

مِعَصَدَةٌ A purse for money; (O, K;) the thing that the traveller binds upon his **عَضْد** [or upper arm], and wherein he puts the money for his expenses. (Lh, TA.)

مِعَصَدٌ † A garment having some figured, or embroidered, work on the place of the **عَضْد** [or upper arm] (S, O, K) of its wearer. (S, O.) or marked with stripes in the form of the **عَضْد**: (TA.) or of which its figured work is in its sides (Lh, TA:) or **مُصَلَّغٌ** [q. v.]. (A, TA.) — **إِبِلٌ مُعَصَدَةٌ** Camels branded upon the **عَضْد** [or arm] with the mark called **عَصَادٌ**. (S, O, L.) — In a description of the Prophet, as related by Yahyà Ibn-Ma'een, the epithet **مِعَصَدٌ** is applied to him, meaning **Firmly made**: but accord. to the relation commonly retained in the memory, it is **مُقَصَّدٌ** [q. v.]. (TA.)

نُسْرٌ مُعَصَدٌ † Dates beginning to ripen on one side. (S, O, K.)

مِعَصَادٌ see **مِعَصَدٌ**, in five places.

مِعَصُودٌ: see **عَضْدٌ**.

يَعَصِيدُ [a word of a very rare measure (see **يَعْقِيدُ**)] A certain herb, or leguminous plant, (S, O, K,) also called **طَرْحَسُوقٌ**, (S, O, TA, [and hence supposed by Gohus to be the taraxicon, with which the description has little agreement,] in the T **تَرْحَسُوقٌ**, TA,) this being an Arabicized word from [the Pers] **نَلْنَجْ كُوك**: accord. to Abou-Ziyād, it is a herb, or leguminous plant, of those termed **أَحْرَارٌ**, bitter, and having a yellow blossom, desired by the camels and the sheep or goats, and liked also by the horses, which thrive upon it, and it has a viscous milk (O.) it is a herb, or leguminous plant, of which the blossom is more intensely yellow than the **وَرَسٌ** [q. v.] or, as some say, it is of the class of trees (**مِنْ الشَّجَرِ**) [but this term **شجر** is often applied to small plants] — and some say that it is of the herbs, or leguminous plants, of [the season called] the **رَبِيع**, having in it a bitterness thus in the M (TA.)

عصرط

عَصْرُطٌ (A'Obeyd, S, O, K) and **عَصْرُطٌ** (K) The **عَصَان**, (A'Obeyd, Ibn-Abbād, S, O, K,) which is [the perineum, i. e.] what is between the anus and the genitals, (A'Obeyd, S, TA,) so in the dial. of Hudheyl; also called **عَصَارِطِيٌّ**: (Ibn-Abbād, O.) and, (O, K,) some say, (O,) the **أَسْت** [or anus itself], (O, K;) as also **عَصَارِطِيٌّ**: (K.) and, (O, K,) accord. to I'Ar, (O,) the [caudal bone called] **عَضْصُ**: (O, K.) or [the meaning is that first expl. above, i. e.] the line [or seam] that extends from the penis to the anus, (K;) as in the M. (TA.) One says, **فُلَانٌ أَهْلَبُ الْعَصْرُطِ** Such a one is a person having much hair (S; O) of the part between the anus and the genitals, (S,) [or of the anus,] or of the body. (O.)

عَصْرُطٌ and **عَصْرُوطٌ** and **عَصَارِطٌ** One who acts as a servant for the food of his belly: and a hired man pl. **عَصَارِطٌ** and **عَصَارِطٌ** and **عَصَارِطَةٌ** (K) or **عَصْرُوطٌ** has the former of these significations; and the pl. is **عَصَارِطٌ** and **عَصَارِطَةٌ**. (Lth, O.) and the former, (S,) or each, (O,) of these two pls. signifies followers, (S, O,) and the like of them, (S,) and the sing. is **عَصْرُطٌ** and **عَصْرُوطٌ**: (S, O) and accord. to Aṣ, **عَصَارِطٌ** signifies hired men; as also **عَصَارِطٌ**; of which latter the sing. is **عَصَارِطٌ**. (O.) Also, [i. e. the three sings. above mentioned,] (K,) or **عَصْرُطٌ**, (Lth, O, TA,) with kesr, (TA,) The base, low, ignoble, mean, or sordid, (Lth, O, K, TA,) of men. (Lth, O, TA.) And **قَوْمٌ عَصَارِطٌ** means **صَعَالِكٌ** [i. e. Poor, or needy, persons: or thieves, or robbers]. (TA.)

عَضْرُط: see عَضْرُط = and see also عَضْرُط.

عَضْرُوط; pl. عَصَارِيطُ and عَصَارِطَةٌ see عَضْرُط.

= Also The *oesophagus*, or *gullet*, (مَرِيءُ الْحَلْقِ) which is the head of the stomach, adherent to the *حُلُقُوم*, red, oblong, and white in its interior (Ibn-Abbād, O, K) — And *العَصَارِيطُ* signifies [app. The axillary artery with its branches,] the veins that are in the arm-pit, between the two portions of flesh. (Ibn-Abbād, O, K)

عَصَارُط: see عَضْرُط.

عَصَارِيطُ see عَضْرُط, in two places. — Also A flabby vulva (K, TA.)

عصرط

عَصْرُوطُ The *عَدْفُوط* (K,) [i e] a small creeping thing called *عَسُودٌ*, white, soft, or smooth, to which the fingers of girls are likened, found in the sands, and called by some *عَصْفُوطٌ* and *عَدْفُوطٌ*, of which the pls. are *عَصَافِيطُ* and *عَدَافِيطُ*. (Lth, O) or the male of the [species of lizard called] *عَطَاءٌ*; (S, O, K,) and it is (O, K) said to be (O) one of the animals ridden by the jinn, or *genu*. (O, K) pl. *عَصَارِطُ* and *عَصْرُوطَاتُ*. (Lth, O, K) dim *عَصِيرِيفُ* and *عَصِيرِيفُ*. (S)

عصل

1. *عَصَلَهَا*, (As, S, O, Mṣb, K,) aor. 2 and 3; (As, S, O, Mṣb,) or it is *مَصَلَّتْ*, (K,) i. e. the aor. is 2 and 3, the first of which is the most chaste and most known, and the second is mentioned by such as IKt and ISd, whereas the last is unknown and there is no reason for it, (MF,) or the author of the K may mean by this that the verb is like *نَصَرَ* and *صَرَبَ* and *عَلِمَ*, not *مَنَعَ* as one might understand it to mean at first sight, (TA, [but I do not find that any one has mentioned *عَصَلَهَا*,]) inf. n. *عَصَلٌ* (As, S, O, Mṣb, K) and *عَصَلٌ* and *عَصَلَانٌ*; (Fr, O, K;) and *عَصَلَهَا*, (K, TA,) inf. n. *تَعْصِيلٌ*; (TA;) *He prevented, withheld, or debarred, her from marrying*, (As, S, O, Mṣb, K, [الزَّوْجُ in the CK being a mistake for *الزَّوْجُ*,]) *wrongfully*; (K;) i. e., a woman, (K,) or his husbandless woman, (S, O,) or a woman highly esteemed by him. (Mṣb.) The primary signification of *العَصَلُ* is *The act of straitening*; (O;) or *preventing, withholding, or debarring*; and *straitening*. (Ham p. 466.) — *عَصَلَ عَلَيْهِ*. see 2. — *عَصَلَ بِهِ*: see 4. — *عَصَلَتْهُ*, inf. n. *عَصَلٌ*, I struck his *عَصَلَةٌ* [i. e. muscle]. (TA) = *عَصَلَ*, (S, O, K,) aor. 2, (K,) inf. n. *عَصَلَ*, said of a man, (S, O,) [He was, or became, muscular, musculous, or branny;] he had many *عَصَلَاتُ* (S) or *عَصَلَ* (O, K) [i. e. muscles]: or he was large in the *عَصَلَةُ* [or muscle] of his shank. (K.)

2. see 1, first sentence. — *عَصَلَ عَلَيْهِ*, inf. n. *تَعْصِيلٌ*; (S, O, TA;) or *عَصَلَ عَلَيْهِ*, (K, TA,)

inf. n. *عَصَلَ*, (TA,) *He straitened him* (S, O, K, TA) *in his affair*, (S, O,) and *intervened as an obstacle between him and that which he desired* (S, O, TA) — *عَصَلَ الشَّيْءُ* *The thing was, or became, strait* (TA) — *عَصَلَتْ*, (S, O,) or *became, strait* (TA) — *عَصَلَتْ يَوْلَدَهَا*, (K,) inf. n. *تَعْصِيلٌ*, (S,) and *أَعَصَلَتْ*; (K,) said of a woman, (S, O, K,) and of a ewe or goat, (S, O,) *She had her child, or young one, sticking fast [in her vagina]*, (S, O, TA,) and *not coming forth easily*, (S, O,) or so that part of it came forth and part did not, thus remaining (TA) or she had difficulty in bringing forth her child, or young one (K, TA:) and in like manner one says of a hen (K, TA) *بَيَّضَهَا*, (TA,) and of others (K, TA) *عَصَلَتْ* [said of any bird] meaning *the egg trusted, or became difficult [to be excluded] in her inside* (TA in art *عَصَلَ*) or *عَصَلَتْ يَوْلَدَهَا*, said of a woman, means *her child became choked in her vulva, and did not come forth nor go in [or back]* (Abou-Malik, TA) and *عَصَلَهَا وَلَدَهَا*, occurring in a trad., said of a gazelle, means *Her young one made her to be such as is termed مَعْصَلَةٌ, by sticking fast in her belly, not coming forth*. (IAth, TA.) — And [hence,] *عَصَلَتْ الْأَرْضُ بِأَهْلِهَا* † *The land became choked with its people*, (S, O, K, TA,) by reason of their multitude (TA.) And *عَصَلَ الْبَكَانُ* † *The place became strait*, (K, TA,) *بِهِمْ* with them (TA) — See also 4. — *عَصَلَتْ النَّاقَةُ* *The she-camel became fatigued in consequence of travelling, and being ridden, and from any work* (TA.)

4. *اعْضَلُ* *It (an affair) was, or became, hard, strait, or difficult*, syn. *اُسْتَدَّ*; (S, O, Mṣb,) and as though it were closed against one, syn. *اِسْتَعْلَقَ*. (S, O.) You say, *اعْضَلُ بِهِ الْأَمْرُ*, (K, TA,) and *عَصَلَ بِهِ*, (IDrd, O, K,) and *عَصَلَ بِهِ*, (TA, and Ham p. 258,) and *اعْضَلُهُ*, (K, TA,) *The affair was, or became, hard, strait, or difficult, to him*, syn. *اُسْتَدَّ*, (IDrd, O, K, TA, and Ham ubi suprà,) and as though it were closed against him, syn. *اِسْتَعْلَقَ*. (TA.) — And *أَعْصَلَنِي فَلَانٌ*, (S,) or *اعْصَلَنِي*, (O,) *Such a one's affair, or case, wearied me* (S, O) Hence the phrase, in a trad. of 'Omar, *أَعْصَلَ بِي أَهْلُ الْكُوفَةِ*, (O,) i. e. [The people of El-Koofeh have caused that] the means of effecting my object in their affair, or case, have become strait to me, (O, TA,) and the treating them with gentleness has become difficult to me: (TA.) from *عَصَالٌ*, (O, TA,) as applied to a disease, (O,) or as meaning a "hard," or "difficult," affair, "which one will not undertake," or "[be able to] manage." (TA.) One says of a disease [such as is termed *عَصَالٌ*,] *اعْضَلُ*, *الْأَطْيَاءُ*, and *تَعْصَلَهُمْ*, *It overcame the physicians*, (K, TA,) and *wearied them*. (TA.) — See also 2.

5: see the next preceding paragraph.

Q. Q. 4. *اعْضَلَّتِ الشَّجَرَةُ* *The tree had many branches, and was tangled, or luxuriant, or dense*. (S, K.) But [its part. n.] *مَعْصَلَةٌ*, applied to branches, in a verse cited by J [in the S], is said by

Az to be correctly *مَعْصَلَةٌ*, meaning *نامية* [app. a mistranscription *نَاعِمَةٌ* i. e. soft, &c]. (TA.) See Q. Q. 4 in arts. *عطل* and *عطل*.

عَصَلَ, applied to a man, *Very cunning*, or *possessing much intelligence or sagacity*, or *much intelligence mixed with craft and forecast*. (IAar, K, TA.) — And *Very bad, evil, foul, or unseemly*, as also *مَعْصَلٌ*; (IAar, K, TA,) applied to a thing. (IAar, TA)

عَصَلَ see *عَصَلَهُ* = Also, (O, K, TA,) accord. to the context in the S, (K, TA,) and as written in all the copies, (TA,) with damm to the ع, but it is only with fet-h to that letter and to the ص, (K, TA,) and thus it is written by IAar and other leading lexicologists, (TA,) The [large species of rat called] *جُرَدٌ* (S, O, K) or, accord. to IAar, the male of the *فَارٌ* [or rat] (TA, and T in art. *فَارٌ*) pl. *عَصَلَانٌ* (Abou-Naṣr, S, O, K.) [See also *عَطَلٌ*.]

عَصَلَ, (S, O, K,) and accord. to the K *عَصَلَ*, but correctly *عَصَلَ*, (TA,) applied to a man, (S, O,) [Muscular, musculous, or branny,] *having many عَصَلَاتُ* (S) or *عَصَلَ* (O, K) [i. e. muscles]: or large in the *عَصَلَةُ* [or muscle] of his shank. (K) — And *عَصَلَةٌ*, applied to a woman, *Compact in flesh, and unseemly, or devoid of beauty*. (TA.) = See also *عَصَالٌ*.

عَصَلَةٌ A calamity, or misfortune. pl. *عَصَلٌ* (S, O, K) and *عَصَلٌ* [which latter may be a coll. gen. n.]. (K.) One says, *إِنَّهُ لَعَصَلَةٌ مِنَ الْعَصَلِ* *Verily it is a calamity of the calamities* [meaning a great calamity]. (S, O.)

عَصَلَةٌ (S, O, K) and *عَصِيلَةٌ* (K) [A muscle; or any of what are termed the voluntary muscles; i. e.] any tendon, or sinew, with which is thick flesh; (K;) or any collected and compact flesh upon a tendon or sinew: and particularly of the shank (S, O) pl. *عَصَلٌ*, (S, O, K,*) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *عَصَلَاتُ*. (S.) = Also the former, accord. to AA, A certain tree resembling the *دِفْلَى*, which the camels eat, after which they drink water every day but Az says that he thinks it be *عَصَلَةٌ*, [n. un. of *عَصَلَ*, q. v.,] with the unpointed ص; and what he says is correct. (O.)

عَصَلَ: see *عَصَلَ*.

عَصَالٌ, applied to a disease, (S, O, Mṣb, K,) *Severe, or distressing*, (S, O, Mṣb,) *that wearies the physicians*; (S, O,) as also *عَصَلَ* and *عَصِيلٌ*: (O.) or *wearing and overcoming*: (K.) or, so applied, *hateful, that attacks suddenly, and is not slow to kill; the treatment of which wearies the physicians*: (Sh, TA.) or *that frustrates the ability of the physicians, there being no cure for it*. (IAth, TA.) And in like manner it is applied to an affair [as meaning *That wearies him who would perform it*] (S, O:) or meaning *hard, or difficult, which one will not undertake, or [be able to] manage*; and in like manner

مُعَصِّل [or مُعَصِّل] or, as some say, the affair [that is hard, or difficult,] is termed عَصَال in its first state; and معصل [1 e. مُعَصِّل or مُعَصِّل] when it is obligatory. (TA.) And عَصَالٌ حَلْفَةٌ means *A hard, or severe, oath, in which is no exception* (K) or, accord to IAA, in the phrase حَلَفْتُ عَصَالًا, the latter word signifies *a wonderful calamity*, and the phrase means *I swore an oath that was a severe calamity* (TA.)

عَصِيل see the next preceding paragraph.

عَصِيلَةٌ see عَصَلَةٌ.

عَصِيلٌ *Base, ignoble, or mean; narrow [or illiberal] in disposition.* (O, K)

مُعَصِّل, applied to an affair, [*Hard, strait, or difficult*; (see its verb, 4, first sentence.)] *such that one cannot find the way to perform it* (S, O) See also عَصَال in two places. — And see مُعَصِّل. — and عَصَل.

مُعَصِّلَةٌ [as a subst.] sing of مُعَصِّلَات (TA) which signifies *Hard, or distressing, events*. (S, O, K, TA) and معصلة [app. accord to the context مُعَصِّلَةٌ] *a hard, or difficult, or strait, calamity* (Ham p. 258) Also, and مُعَصِّلَةٌ, *An affair, or a case, that is strait in respect of the ways of getting out therefrom.* (TA.) [Hence,] اَعُوذُ بِاللّٰهِ مِنْ كُلِّ مُعَصِّلَةٍ تَيْسُ لَهَا أَبُو حَسَنِ (O, TA,) or, as some relate it, مُعَصِّلَةٌ, (TA,) is a saying of 'Omar, (so in the O, but in the TA "in the trad of Ibn-'Omar," who meant thereby [*I seek protection by God from*] every difficult question or case [*for which there is no Aboo-Hasan*, meaning, no one such as 'Alee the son of Aboo-Talib, who was surnamed الْحَسَنِ, and was celebrated for his answers to what are termed الْمَسَائِلُ الْمُعَصِّلَات, as is related by En-Nawawee, in his Biographical Dictionary (p. 437)] (O, TA.) ابو حسن, though determinate, is put in the place of that which is indeterminate. (IAth, TA.)

مُعَصِّل [from عَصَلَةٌ "a muscle"] *Rendered firm, strong, or compact, in make.* such, it is said, was the Prophet. (TA.)

مُعَصِّل (S, O, K) and مُعَصِّلَةٌ (S, O) and مُعَصِّل (K) are epithets applied to a woman (S, O, K) and to a sheep or goat (S, O) and in like manner to a hen and to others, (K;) meaning *Having her child, or young one, sticking fast [in her vagina], and not coming forth easily.* (S, O) or *having difficulty in bringing forth her child, or young one*: (K) [&c.: see 2] accord. to Lh, مُعَصِّلَةٌ signifies *whose child, or young one, will not come forth, so that she dies*: and Lth says that مُعَصِّل is applied to a قَطَاة as meaning *whose eggs stuck fast [in her]*, but Az says that the epithet applied by the Arabs to a قَطَاة is مَطْرَقٌ: (TA.) the pl. applied to sheep or goats is مَعَاصِل [irreg.]. (O.) — See also عَصَال in

two places. — مُعَصِّل applied to an arrow: see مُعَصِّل.

مُعَصِّلَةٌ [as a subst.] see مُعَصِّلَةٌ, in three places.

مَعَاصِل: see مُعَصِّل.

عصر

عَصْرٌ *A mowing-fork, i. e. the wooden implement (S, ISd, K) with prongs (ISd, K) with which wheat is mown.* (S, ISd, K.) and عَصْرٌ is a dial. var thereof (AHn, TA) pl. أَعْصِمَةٌ and عَصْرٌ, [the former of pauc and the latter of mult.,] (K, TA,) both anomalous, the true state of the case being that they formed from عَصَرُ the pl. عَصَامٌ; and from this, أَعْصِمَةٌ and عَصْرٌ, [of which latter, عَصْرٌ is app. a contraction,] like أَصْنَمَةٌ and مِثْلٌ pls of مَتَالٌ. (TA.) — And The board, (S, K,) i. e. the broad board, (TA,) of the plough, at the head of which is the iron [or share] (S, K, TA) that cleaves the earth: and so عَصْرٌ, accord. to AHn. (TA.) — And The handle, or part that is grasped by the hand, of a bow (S, K.) and عَصْرٌ is a dial. var. thereof (AHn, TA) pl. عَصَامٌ. (K.) — And The [part of the tail called] عَصَبٌ [q. v.], (S, K, TA,) or the عَصْوَةٌ [or root of the tail where it is bare of hair, S in int. عَصَو], (TA,) of the camel, (S, TA,) or of the horse, (ISd, TA,) or of both (K) as also عَصَامٌ, (K,) of which عَصَامٌ is a dial. var.

(TA [but see the latter:]) pl. أَعْصِمَةٌ (S, TA) and عَصْرٌ, [both, accord. to analogy, of the latter sing,] the former of pauc. and the latter of mult. (TA) — And A line, or streak, in a mountain, differing from the rest in colour. (K, TA) = Also Mountain goats. (K.)

عَصَامٌ: see the preceding paragraph.

عَصُومٌ, applied to a she-camel, *Hard, or robust, (K, TA,) in her body; strong to journey.* (TA.)

عَصُومٌ *Edacious; voracious*; (K, K;) applied to a woman. (K, TA) but عَصُومٌ is of higher authority [in this sense]. (TA.) — And *Having a habit of biting*; syn. عَصُوصٌ. (K.)

عضه

1. عَضَةٌ, said of a camel, (Msb, K,) or عَضَتِ, (S, TA,) said of camels, (S,) or of a she-camel, (TA,) aor. عَضَ, (S, Msb, K, TA,) inf. n. عَضَةٌ, (S, Msb, TA,) *He, or they, or she, depastured the trees called عَضَاهُ*: (S, Msb, K, TA) or *had a complaint of the belly from the eating thereof.* and عَضَ, aor. عَضَ, inf. n. عَضَةٌ, *he (a camel) ate the عَضَاهُ*. (K) — And عَصَاهُ الْعَصَاهُ; as also عَضَاهَا; (so accord. to the copies of the K;) or عَصَاهُ الْعَصَاهُ, like مَنَعَ [in form], inf. n. عَضَ, as also عَضَّهَا, inf. n. تَعَضُّهُ; (so accord. to the TA;) *He cut the trees called عَضَاهُ*. (K, TA) accord. to AHn, (TA,) عَصِيَّةٌ signifies the

cutting of the عَضَاهُ, (S, TA,) and the collecting firewood thereof. (TA.) = عَصَ, aor. عَضَ, inf. n. عَضَ and عَضَ and عَصِيَّةٌ and عَصِيَّةٌ, *He lied.* (K) And *He excited discord, or dissension, and made known discourse in a mischievous manner, or embellished speech with falsehood, or he calumniated*; syn. تَمَرَّ, (K, TA,) or بَهَتَ. (TA) whence the saying, in a trad, اَنْذَرُونَا مَا الْعَصَةُ (TA) i. e. [*Know ye what is*] the reporting of conversation, or of what has been said, from one person to another, to make mischief between them' (El-Jámi' es-Sagheer.) [or,] accord. to IAth, the calumnious speech between men? or, accord. to As, the evil, or foul, speaking? (TA.) And the same verb, (so accord. to my MS. copy of the K,) or عَصَ, (so accord. to other copies and the TA,) *He uttered falsehood and calumny*, as also عَصَاهُ (K, TA) [whence] one says, قَدْ عَصَاهُ يَا رَجُلُ Thou hast uttered calumny, O man (S, TA) — And عَصَاهُ فُلَانًا, (S, K, TA,) [in some copies of the K عَصَاهُ, but it is] like مَنَعَ, [in form], (TA,) inf. n. عَضَ (S, TA) and عَصِيَّةٌ, (TA,) *He calumniated such a one*, (S, K, TA,) and said that there was in him what was not (K, TA) — And عَصَاهُ, inf. n. عَضَ, *He reviled him, or vilified him, plainly [or in coarse language, as is shown by an explanation of it in the R].* (TA) — And عَصَاهُ, inf. n. عَضَ and عَصَ and عَصِيَّةٌ and عَصِيَّةٌ, *He enchanted* (K, TA) because enchantment is a lying, and a causing to imagine that which has no reality: and *he divined.* (TA.)

2. see 1, former half, in two places.

4. أَفْصَحَتِ الْأَرْضُ The land abounded with the trees called عَضَاهُ. (K.) — And اعصه القَوْمُ The people, or party, had their camels depasturing the عَضَاهُ. (S, K) = See also 1, latter half, in two places.

أَرْضٌ عَصِيَّةٌ see عَصَاهُ, in three places. — عَصِيَّةٌ and عَصِيَّةٌ (K, TA) and مُعَصِّبَةٌ (S, K, TA) *A land having trees such as are called عَضَاهُ* (TA) or *abounding with such trees.* (S, K, TA.)

عَصَ [also pronounced عَصَ] *A lie, or falsehood, and a calumny*; (Ks, S, K, TA,) as also عَصِيَّةٌ. (S, TA) the former said by Et-Toosee to be a mistranscription for عَضَ; but it is not so. (IB, TA:) and it signifies also *enchantment*, (S, K, TA,) and *divination*: (S, TA) and its pl., (S, K,) or [rather] the pl. of عَصَ, (thus accord. to the TA and one of my copies of the S,) is عَصُونٌ, like as عَزُونٌ is of عَزَةٌ: (S, K, TA) whence the saying in the Kur [xv. 91], الَّذِينَ جَعَلُوا الْقُرْآنَ عِصْبًا [Those who pronounced the Kur-án to be lies, or enchantments]: (S, TA) accord to Fr, [the sing.] عَصَ is originally عَصِيَّةٌ, the deficient [radical] letter being ه; (S, TA,) for عَضَ and عَصُونٌ in the dial. of Kureysh signify *enchantment [and enchantments]*, and they term the enchanter عَاصٍ: (S.) or, as some say, the deficient [radical] letter is و, (S, TA,) from عَصِيَّتِ الشَّيْءُ meaning *فَرَّقَهُ*, (S,) or from عَصَوْتُهُ

meaning *فرقة*; (TA,) because they divided their sayings respecting the *Kui-an*, pronouncing it to be falsehood, or enchantment, or divination, or poetry. (S, TA.) And one says, *لَا لِلْعَصِيَةِ*, with *kesi* to the *J*, [*O the lie?*] denoting a calling to aid, (S;) or said on an occasion of wondering at a great lie; and with *fet-h* to the *L* [i. e. *لَا لِلْعَصِيَةِ*] denoting a calling for aid. (TA.)

عَصَة, originally *عَصِيَة*: see *عَصَاهُ*, in two places. — And see also *عَصَة*, in three places. and *uit. عَصُو*.

عَصِيَة see *عَصَاهُ*.

عَصِي, applied to a camel, *That depastures the trees called عَصَاهُ*; as also *عَصَاهِي* so applied, (S, K,) and in like manner, applied to camels, *عَصَاهِيَة*; (S,) the second and third being rel. ns. from *عَصَة*, and therefore irregularly formed, or from *عَصَاهَة*, not from *عَصَاهُ* because this is a pl. or has the meaning of a pl.: (TA.) so too *عَصَوِي* applied to a camel, (S, K,) and *عَصَوِيَة* applied to camels, both with *fet-h*, irregular. (S) [See also *عَصَاهُ*.]

عَصَاهُ Any great trees having thorns, these being of two sorts, genuine (*حَالِص*) and not genuine (*عَبْرَ حَالِص*) the former sort are the *عَرَب*, the *عَرْط*, the *طَلْح*, the *سَلَر*, the *سَدْر*, the *سَيَال*, the *سَمَر*, the *يَبْنُوت*, the greater *قَتَاد*, the *كَهْبَل*, the *سَوْحَة*, and the *عَوْسَج*. the other sort are the *عَبْر*, the *نَبَع*, the *شَرِيَان*, the *سَرَاء*, the *سَمَر*, the *عَجْرَم*, and the *تَائِب*; and these are called the *عَصَاهُ* of *bons* (*عَصَاهُ الْقِيَاس*) [i. e. *الْقَيْسِي*] pl. of *قَوْس*: the small thorny trees are called *عَص* [q. v.]: and such as are neither *عَص* nor *عَصَاهُ*, of thorny trees, are the *شَكَاغِي*, the *حَلَاوِي*, the *حَاذ*, the *كُت*, and the *سُج*. (S) or, as AZ says in the beginning of his book of herbage and trees, *عَصَاهُ* is the general name of certain thorny trees which have different particular names: the genuine *عَصَاهُ* (*العَصَاهُ الْخَالِص*) are those which are large and have strong thorns: such as are small, of thorny trees, are called *عَص* and *شَرَس* [q. v.]. of the *عَصَاهُ* are the *سَمَر*, the *عَرْط*, the *سَيَال*, the *قَرْط*, the greater *قَتَاد*, the *كَهْبَل*, the *عَوْسَج*, the *سَدْر*, the *عَاف*, and the *عَرَب*: these are the genuine *عَصَاهُ*: and of the *عَصَاهُ* of *bons* (*عَصَاهُ الْقِيَاس*) i. e. *الْقَيْسِي* are the *شَوْحَة*, the *نَبَع*, the *شَرِيَان*, and the *سَرَاء*: (TA voce *عَص*): or *عَصَاهُ* signifies any trees having thorns; as the *طَلْح* and the *عَوْسَج*: or, accord. to some, except the *قَتَاد* and the *سَدْر*. (Msb.) or the greatest of trees: or the *خَمِط* [q. v., for it is variously explained]: or any having thorns: or such as are great and tall, of these: (K:) [*حَبْلَة* and *سِفَة* are terms applied

to the fruit, or produce, of trees of the kind called *عَصَاهُ*: see the former of those words.] a single tree thereof is called *عَصَاهَة* (S, K) and *عَصِيَة* and *عَصَة*, (S, Msb, K, [but in the copies of the K the last of these is erroneously written *عَصَه*]) the radical *ه* being rejected in the last, as it is in *تَعَة*; or, accord. to some, the rejected radical letter is *و*, (AAF, S, Msb, '.) opinions differing on this point because of the different forms of the pl., (AAF, S, TA,) the pl. being *عَصَاهُ* and (of pauc, TA) *عَصَوَات* (AAF, S, K, TA, in the CK *عَصَوَات*) and *عَصُون*, (K,) [the second and third of which are pls. of *عَصِيَة*,] or, accord. to ISd, *عَصَاهُ* may be an instance of the kind of pl. that differs from its sing. [only] in respect of the *ه*, like *قَتَادَة*, of which the sing. is *قَتَادَة*, [i. e., what is more properly termed a coll. gen n.,] or it may be a broken pl., as though its sing. were *عَصِيَة*. (TA) the dim. [of *عَصِيَة*] is *عَصِيَة*. (S, TA.) [Hence,] one says, *فَلَانٌ يَتَّحِبُّ عَصَاهُ* [lit. *Such a one takes the bark of other than his own عَصَاهُ*, to tan therewith]; meaning † such a one arrogates to himself the poetry of another. (S. See a verse cited in art. *نَحَب*) [See also 1, first sentence.]

عَصِيَة. see *عَصِيَة*. — And see also *عَصَة*, in two places.

عَصِيَة [dim. of *عَصِيَة*]: see *عَصَاهُ*.

عَصَاهِي; and its fem., with *ه*: see *عَصِي*.

عَصِي applied to a he-camel, as also *عَصِي*, (S,) and *عَصِيَة* applied to a she-camel, (S, K,) and thus also *عَصِيَة*, (K,) *Depasturing the trees called عَصَاهُ*; (S, K, TA,) and the pl. [of *عَصِي* and *عَصِيَة*] in this sense, applied to camels, is *عَوَاصِيَة*: (S, TA.) or, accord. to 'Alee Ibn-Hamzeh, (IB, TA,) *عَصِي* has this meaning; (IB, Msb, TA,) but *عَصِيَة* signifies *having a complaint from eating the عَصَاهُ*. (IB, TA) or *عَصِي* has the latter meaning, or the former meaning: or, accord. to AHn, *عَصِيَة* applied to a she-camel signifies *breaking the branches, or twigs, of the عَصَاهُ* (TA) [See also *عَصِي*.] — Also *Enchanting*, or an *enchanter*; (As, S, K, TA,) in the dial. of Kureysh. (As, S, TA.) See also the last paragraph of this art. A poet says,

أَعُوذُ بِرَبِّي مِنَ النَّافِثَا
تِ فِي عَقْدِ الْعَاصِيَةِ الْمُعْضِيَةِ

[I seek protection by my Lord from the women sputtering upon the knots of the lying enchanter: see art. *نَفَث*, and the *Kur-án* cxiii. 4]. (S, TA:) or, as some relate it, *عَصِي* فِي [upon the enchantment]. (TA) — And *عَصِيَة* and *عَاصِيَة* A serpent that kills instantly (AO, S, K) when it bites. (AO, S.)

عَاصِيَة: see its fem. voce *عَصِيَة*: — and see the verse cited voce *عَاصِيَة*.

مُسْتَعْصِيَة A woman seeking, or demanding, enchantment: hence the trad., *لَعَنَ اللَّهُ الْعَاصِيَة* وَالْمُسْتَعْصِيَة [May God curse her who enchants and her who seeks, or demands, enchantment] (TA.)

عضو

1. *عَصَا*, aor. *يَعْصُو*, inf. n. *عَصُو*: see 2, in three places. — *الْعَصُو* in the language of the Arabs signifies [also] *السَّحَر* [i. e. *عَصُو* is the inf. n. of *عَصَا* signifying *He enchanted*, like *عَصَهُ* an inf. n. of *عَصَة* see the last sentence of the first paragraph of art. *عَصَة*]. (TA.) — And *يَعْصُو* كَانَ *الْجِرَاح* occurs in the “Aghānce” of Abu-l-Faraj, in the biographical notice of Et-Tufeyl [it means *He used to understand, or have skill in, wounds*. for it is added] *يَعْصِي* means *He who understands, or is skilled in, wounds* (TA.)

2. *نَعْصِيَة* signifies The act of dividing [a thing] into parts, or portions and the act of distributing, as also *عَصُو* [in both of these senses] (K, TA.) You say, *عَصَبْتُ الشَّاةَ*, (S,) or *الدَّيْبَحَة*, (Msb,) inf. n. *تَعْصِيَة*, (S,) *I divided the sheep, or goat, (S,) or the slaughtered animal, (Msb,) into أَعْصَاءَ* [i. e. limbs, or members, &c.; *I limbed it, or dismembered it*]. (S, Msb) and *عَصَا* *الشَّاةَ*, aor. *يَعْصُو*, inf. n. *عَصُو*, *he divided the sheep, or goat, into parts, or portions*. (TK.) And *عَصَيْتُ الشَّيْءَ*, inf. n. as above, *I distributed the thing* (S) and *عَصَاهُ*, aor. *يَعْصُو*, inf. n. *عَصُو*, *he distributed it* (TA.) It is said in a trad. *لَا تَعْصِيَة فِي مِيرَاثٍ إِلَّا فِيهَا أَحْتَمَلُ الْقَسْمَ* [There shall be no distributing in an inheritance, except in the case of that which is susceptible of division], i. e., what is not susceptible of division, such as the bead of precious stone, and the like, shall not be distributed, even though one or more of the inheritors demand its division, because therein would be injury to them or to one or more of them, but it shall be sold, and its price shall be divided among them. (S.)

عَصُو and *عَصُو*, (S, Msb, K, &c.,) the former of which is the more commonly known, (Msb, TA,) [A limb, a member, and an organ, of the body;] any bone with the flesh entire, or with much flesh; (M, TA;) any entire bone of the body; thus in the Abridgment of the 'Eyn; (Msb,) any flesh that is entire, or much in quantity, with its bone; (K, TA,) a [distinct] portion of the body; (KL;) a part of an animal, such as the head, (Msb in art. *رَأْس*), or the heart, and the brain, and the liver, and the testicles: (Mgh and K in that art.:) and † of a bow: (K in art. *تَبَع*.) pl. *أَعْصَاءُ*. (S, Msb, TA.) One says *عَصُو مِنَ اللَّحْمِ* [A portion of flesh forming a distinct limb or member]. (K voce *خَصْلَة*.) [And *الْعَصَوَان* is used as meaning The male and female genital organs; which are also called *العَصِيْلَان*: see *عَصِيْلَة*, last sentence.]

عَصَة A piece, part, or portion, (Msb, K,) of a thing: originally *عَصُوَة*: pl. *عَصُون*, irreg., like

سُونَ. (Msb.) — And *A party, sect, or class*, (K, TA,) of people: (TA) [pl. as above] one says, *فِي الدَّارِ عَصُونَ مِنَ النَّاسِ* *In the house, or place of abode, are [several] parties, sects, or classes, of people* (S, TA) so says As, (S,) or Ks. (TA.) = Also *A lie, or falsehood* pl. عَصُونَ. (K) In this sense, (TA,) as sing of the last word in the saying in the K̲ur [xv 91], *وَالَّذِينَ هَاجَرُوا أَلْقَرَانًا عَصِينَ*, its deficient [radical] letter is و or ه, as has been mentioned in art. عَصِه [q. v.] (S, TA) those who say that it is و regard as an evidence its having for a pl عَصَوَاتُ, and those who say that it is ه regard as an evidence their saying عَصِيَّةٌ. (TA) — العَصُونَ as meaning السَّحَرُ [i. e. *Enchantment*, in the CK (erroneously) السَّحَرُ] is [said to be] pl of عَصِه [in the CK عَصِه], with ه. (K. [But see عَصِه, in art. عَصِه.])

عَصُو The state of possessing sufficient clothing and food. (ISd, K)

عَصَوِي applied to a camel, and عَصَوِيَّة applied to camels see عَصِي in art. عَصِه.

عَاض A man possessing sufficient clothing and food. (ISd, K) = See also 1, last sentence.

عط

1. عَطَّ النَّوْبُ (S, O, K,) aor. 2, inf. n. عَطَّ (S, O,) *He slit, or rent, the garment, or piece of cloth, lengthwise, (Lth, S, O, K,) or breadthwise, without separation, (Lth, O, K,) but not heard by M̲r as meaning breadthwise in chaste language, (Har p 636,) like عَطَّطَ; (K,) or this, of which the inf. n. is تَعَطَّطَ (S, O, TA) and تَعَطَّطَ also, (TA,) is with teshdeed to denote muchness [of the action], or multiplicity [of the objects] (S, O, TA) and عَطَّطَ النَّوْبُ signifies [the same, or simply] *he slit, or rent, the garment, or piece of cloth.* (TA.) El-Mufaddal is related to have said that he had read in a copy of the K̲ur-ān, [in xu. 28,] *فَلَمَّا رَأَى قَبِيصَهُ عَطَّ مِنْ ذُبُرٍ* [And when he saw that his shirt was rent in the hinder part]. (O, K.)*

2: see the preceding paragraph.

5: see what next follows.

7. اِنْعَطَّ *It (a garment, or piece of cloth,) became slit, or rent, (S, O, K,) lengthwise, or [accord. to some] breadthwise, without separation, as also تَعَطَّطَ: (K.) or the latter signifies تَشَقَّقَ [as meaning it became slit, or rent, &c., much, or in several, or many, places; or is like the former verb but said of several, or many, garments, &c.]. (O.) — Also, said of a stick, or branch, or the like, It bent without breaking so as to part asunder. (AZ, O, K.)*

8: see 1. — [Hence,] one says, *اَعَطَّ أَوَائِلَ الْقَوْمِ* *He clave the foremost persons of the people, or party.* (TA.)

مَلَا حِفَّ [Wrappers of the kind called] عَطَطَ

[pl. of مَلْحَقَةٌ] slit, or rent; or slit, or rent, much, or in many places. (IAar, O, K.)

عَطِيطٌ A garment, or piece of cloth, slit, or rent, [lengthwise, or, accord. to some, breadthwise, without separation,] as also مَعَطُوطٌ. (TA)

مَعَطٌ [A place of slitting or rending &c.]. One says *فَتَى وَاسِعَ الْمَعَطِ* [A rent of which the place of slitting is wide] (TA.)

مَعَطُوطٌ see عَطِيطٌ.

عطب

1. عَطَبَ (S, A, Mgh, O, Msb, K,) aor. 2, (A, Mgh, Msb, K,) inf. n. عَطَبٌ (S, Mgh, O, Msb,) and مَعَطَبٌ also may be an inf. n. of the same, (Har p 196,) *He perished, or died* (S, A, Mgh, O, Msb, K) [Freitag mentions عَطَبَ also in the same sense, as from the K, in which I do not find it] it is said of a man, and of other than man: in a trad it is said of seed-produce. (TA.) — And *He (a camel, and a horse,) fluffed, or became powerless* (K, TA) or *stopped with his master [or ruler] from fatigue.* (TA.) — And *He was, or became, violently, (O,) or most violently, (K,) angry with him* (O, K) = الشَّوْفُ signifies لَيْنُ الْقُطْنِ (O, K) and الصَّوْفِ, (O,) and نَعُومَتُهُ (K) you say, عَطَبَ, aor. 2, (A, O, K,) inf. n. عَطَبٌ and عَطُوبٌ, (O,) *It [i. e. cotton, and wool,] was, or became, soft* (A, O, K.) [See also عَطَبٌ, below.]

2. تَعَطَّيْتُ (O, K,) inf. n. of عَطَبَ, (TA,) signifies *The brewing (عِلَاج) of beverage, or wine, in order that its odour may become good* (O, K) so says Abou-Sa'ced. (O) The phrase رَجِيحٌ مَعَطَّبٌ occurs in a poem of Lebeed, as some relate it; but as others relate it, it is مَقَطَّبٌ, which means “mixed” (O, TA) so says Az; and he adds, “I know not what مَعَطَّبٌ is” (TA.) = Also, in a grape-vine, *The appearing of the knots, or gems, in the places whence grow the bunches of grapes.* (K)

4. اَعْطَبَهُ *He (a man, Msb,) or it (calamity, A,) destroyed him, or caused him to perish.* (S, A, O, Msb, K)

8. اَعْتَطَبَ النَّارَ *He took fire in a portion of cotton.* (A.) or اَعْتَطَبَ بَعْطَبَةً *he took fire in a piece of rag* (O, K) or *a portion of cotton.* (O.)

عَطُوبٌ and عَطَبٌ Cotton: (IAar, S, O, K:) and عَطَبَةٌ signifies a portion thereof, (S, A, O, TA,) or of wool. (TA.) [SM says,] In the T, العطب is said to mean لَيْنُ الْقُطْنِ وَالصَّوْفِ, [and so in the O, where it is written الْعَطَبُ, and said to be with fet-h,] and its n. un. is عطبة; but I have found it written with damm [to the ع], therefore by لَيْنٌ seems to be meant لَيْنٌ [i. e. *Such as is soft* of cotton and of wool: which I think to be evidently a mistake: see 1]. (TA.)

عَطِبَ [Perishing, or dying]. see an ex., from a poet, voce رَبَّ

عُطِبَ. see عَطِبَ.

عُطَّةٌ: see عَطِبَ. — Also *A portion of rag by means of which fire is taken.* (K) or *a portion of burning cotton* (S, A, O) or *rag.* (S, O) so in the saying, *أَحْدَرِي عُطَّةً* [I perceive the odour of a portion of burning cotton or rag]. (S, A, O.)

عَوُطٌ A calamity, or misfortune. (As, O, K) from الْعَطَبُ [inf. n. of عَطِبَ]. (As, TA.) — And *The main part, or fathomless deep, of the sea:* (As, K.) likewise from الْعَطَبُ. (As, TA) and so عَوُطٌ, (K in art. عَطِ), formed by transposition (TA ibid) or *the deepest place in the sea.* (IAar, O) or *a depressed part between two waves.* (IAar, O, K)

أَعُطِبَ *More [and most] soft:* so in the saying, *هَذَا الْكَنْسُ أَعُطِبَ مِنْ هَذَا* [This ram is more soft in his wool than this]. (O.)

مَعَطَبٌ A place of perdition or destruction pl. مَعَاطِبُ. (S, O, Msb) [See also 1, first sentence.]

مُعْطَرٌ One who scants his household; syn. مُقْتَرٌ. (O, K.)

عطد

عَطْدٌ *Hardness, severity, rigour, or difficulty.* (IDrd, O, L.)

عَطُودٌ *Hard, severe, rigorous, or difficult:* (IDrd, O, L, K) applied in this sense to anything and particularly to a journey: or in this case meaning *distant.* (L.) — *A quick pace, or rate of going.* (S, O, L, K) and so عَطْرٌ [q. v.]. (L.) — *A high mountain.* (O, L, K, TA) [in the CK, مِنَ الْجِبَالِ is erroneously put for مِنْ الْجِبَالِ] as also عَصُودٌ and عَطْرٌ. (L.) — *A long day:* (O, K) a complete day (L) or year: (Ibn-Abbād, O, K.) a whole day. (T, O, L, K.) One says, *ذَهَبَ عَطُودًا* *He went away a whole day.* (O, K.) — *A conspicuous, clear, open, road, along which one goes whithersoever he will.* (ISH, O, L, K) — *A generous, noble, liberal, man.* (Ibn-Abbād, O, K.) — *A sharpened spear-head.* (Ibn-Abbād, O, K.) — Accord. to [IDrd and] Az [and J], this word is quasi-coordinate to the quinqueliteral-radical class. (TA.)

عطر

1. عَطَّرَتْ (S, A, O, Msb,) aor. 2, inf. n. عَطَّرَ (S, O, Msb,) said of a woman, (S, A, Msb,) *She perfumed herself;* (TA;) and تَعَطَّرَتْ (A, O, Msb,) inf. n. تَعَطَّرَ (S;) and اِسْتَعَطَّرَتْ (A;) [signify the same: also عَطَّرَ he (a man) was sweet in the odour of his body; and عَطَّرَتْ, said of a woman, signifies the same: see the part. n. عَطْرٌ] and اِسْتَعَطَّرَتْ signifies she (a woman) made use of perfume. (TA.) [See also 5.]

2. *عطر* *He perfumed a woman* [&c.; and so, app., *اعطر*]. (Msb) — *بَطِي عَطِرِي* (K,) but in other lexicons than the K we find *اعطري*, (TA,) [occurring in a prov.,] see in art. *سأر* [voce *سائر*]. (K.)

4. see 2, in two places.

5. see 1. — It is said in a trad., of Mohammad, *كَانَ يَكْرَهُ تَعَطَّرَ النِّسَاءَ وَتَشَبَّهَنَّ بِالرِّجَالِ* (O, K, TA,) meaning *He used to dislike women's perfuming themselves with perfume of which the odour was perceived like that of men [and their affecting to be like men]* (TA:) or *then being without ornaments* (O, K, TA) and *dye on the hands* &c. [and then affecting to be like men], (TA;) the *ر* in this case being substituted for *ل* (O, K, TA) or *تعطر*, here, is from what follows (TA) — *تَعَطَّرَتْ* *She (a woman, O, TA) remained in the house, or tent, of, (O, K,) or with, (L,) her father and mother, and did not marry.* (O, L, K, TA)

10: see 1, in two places.

عطر *Perfume, an odouriferous, or a fragrant, substance; syn. طيب: (S, A, O, K) pl. [of pauc] اعطار (A) and [of mult.] عطور. (A, O, K.)* [And *عطرة*, as used in the present day, and in medical books, signifies *Perfumes and drugs* see an ex. voce *صيدنة*]. — *عطر الأمة* *A certain herb* see *دفر*]

عطر, applied to a man, (K, TA,) and *عطرة*, applied to a woman, (S, A, O, Msb, K,) *Having perfume upon, or using perfume for, or perfuming, [himself, and] herself, (S, O,) and متعطرة*, applied to a woman, (S, K,) signifies the same. (S.) [See also *عاطر*, and *معطرة*, and *معطير*] — Also *عطر*, *Sweet in the odour of his body*, and in like manner *عطرة* applied to a woman. (TA.) *امراة عطرة* means *A woman who perfumes and cleanses and washes herself much: (O) [or is sweet in the odour of her body, and often uses the tooth-stick; for] كَتِيرَةُ السَّوَاكِ* *مطرة* signifies here *easy of sale in the market, (O, K;) that sells herself by her goodness; (TA;) as also عطرة (O, K) and متعطرة: (TA.)* or a she-camel of generous race, or excellent; (S, O, K,) as also *معطار* (S, O, TA) and *معطرة* and *معطرة* [or *معطرة*?]; (K, TA;) or *معطرة*: (O:) and *عطرات* and *معطرات* she-camels goodly, and of generous race, or excellent. (A.)

عطرية [Fragrance]. (TA in art. *زرد*.)

عطرة *The trade of a seller of perfumes.* (K.) — See also *عطر*.

عطار *A seller of perfumes; (O, K;) and معطير* signifies the same in the saying of El-Ajjaj, describing the [wild] he-ass and the she-asses,

يَتْبَعْنَ جَانِبًا كَمَدَقِ الْمَعْطِيرِ *

[*They (the she-asses) follow a bulky male like the stone with which the seller of perfumes pounds, or pulverizes, his perfume*] (S, O)

عطرة: see *عطر*.

عطر *One who loves perfume* (IAar, O, K) or *عطر* [q. v.] (TA) pl. *عطّر*. (O, K)

اعطر العرب *The most sweet, in perfume, of the Arabs* (TA, from a trad.)

معطر [or *معطر* is the correct form, pass. part. n. of *اعطر*, and agreeable with the pl in two copies of the S,] (K, TA) *A beautiful she-camel, as though there were a dye upon her fur by reason of her beauty* (TA; and so the pl is explained in the S) or *strong and beautiful*; as also *معطار* (K, TA) pl of the former *معطرات* (TA,) or *معطرات* (S, O,) meaning *fat or red, as though dyed* (O) — *معطرة* [or *معطرة*] *A red she-goat* (El-Báhllee, as cited in the TA.) — See also *عطر*.

معطرة: see *عطر*, last sentence.

معطرة, applied to a woman [*Perfumed* see 2] (K.)

معطار and *معطرة*. see *معطير*, each in two places. — and see *معطر*; and *عطر*, in three places.

معطير, applied to a woman, (Msb,) or to a man and a woman, (S, K,) and *معطار*, applied to a woman, (S, Msb,) or to a man and a woman, (K,) and *معطرة* (K,) *One who perfumes himself, and herself, much, (S, Msb;) and who frequently does so* and *معطار* and *معطرة* a woman who is accustomed to do so. pl. *معاطير*. (TA) Lh says that an epithet of the measure *مغال* is masc. and fem. without *ة*, except in some extraordinary instances, in which the fem. is with *ة*. (TA.) — Also *معطير*, *A she-camel red, and whose sweat has a sweet odour.* (L, and so in the CK.) In [some of] the copies of the K, *طيبة العرب* is put by mistake for *طيبة العرق*. (TA.) — See also *عطار*.

معاطر see *عطر*, last sentence

معطرة see *عطر*, first sentence

عطر

Q. 1. *عطرده لنا* *Make thou it to be to us, (O, K,) with thee, or in thy estimation, (O,) like the promise, (كاعدة, K, TA, inf. n. of وعد, and this is the only explanation given by the leading authorities on strange words, TA, [in the O, كاعدة,]) or like the apparatus that is prepared for the casualties of fortune; (كاعدة and العتاد; Ibn-Abbád, O, K,) and اعطردنا لنا عطردا* signifies the same. (O, K.)

عطرده i. q. *عطود* in its several meanings: (K:)

signifying *High*, applied to a mountain — and *Tall*, applied to a man or camel (L) — and *Long*, applied to a day, and to a limit, term, reach, or goal, or to a heat, or single run to a goal or limit, (S, O, L,) and to a road: (L) — and *Generous, noble, or liberal*, applied to a man (O) — and *Quick*, applied to a pace, or rate of going (L) — and *Sharpened*, applied to a spear-head (O)

اجعله لنا عطردا see the first paragraph.

عطار or *عطارد*, (accord. to different copies of the S,) or both, being perfectly and imperfectly decl, (K,) but what is the cause of its being imperfectly decl, with the quality of a proper name, requires consideration, (MF,) [*The planet Mercury, the star of the scribes, (Az, TA,) one of the stars called الحس, (S, O, K,) accord. to the K [and O], in the sixth heaven [or sphere]; but the sheykh 'Alce El-Makdisce says that this is a mistake, for it is well known to be in the second.* (TA.)

عطس

1. *عطس*, aor = (S, A, O, Msb, K) and *ع*, (S, O, Msb, K,) the former of which is the more approved, and therefore it alone is mentioned in some copies [of the K], (TA,) inf. n. *عطس*, (Msb,) or *عطاس*, (S, A,) or both, (O, K,) or the latter is a simple subst, (TA,) *He sneezed*; expl. by *آتته العطسة*: (A, K) [properly] said only of a man. (MF, from the “*Iktāh*”) It is said in a trad., *كَانَ يُحِبُّ الْعَطَاسَ وَيَكْرَهُ التَّأَوُّبَ*, [*He (Mohammad) used to like sneezing, and dislike yawning*]: (O, TA) because the former is accompanied by lightness of the body, and openness of the pores, and facilitation of movements; whereas, in yawning, the contrary is the case; and these properties are caused by taking light nourishment and little food and drink (TA) but the Arabs used to augur evil from sneezing; (A, O;) so that if a man were journeying and heard a sneeze, it prevented him from going on. (A.) — *عطس الصبح*, (S, O, K,) inf. n. *عطس*, (TA,) † *The dawn broke* (S, K:) or *shone forth.* (A, Msb) — *عطست به اللحمر*, (A, O, K,) and *اللحمر*, (A,) *Evil omens brought all luck upon him* (A, O) *لحمر* and *لحمر* are pls. of *لحمة* and *لحمر*, which are syn. with *طيرة*, because the *طيرة* refrains one from a thing that he wants: for they used to augur evil from sneezing [as remarked above]: (A:) or *he died*; (A, O, K,) as also *عطس*, alone. (K) [See also *عطس*.]

2. *عطسة*, inf. n. *تعطيس*, *He [or it] made him to sneeze.* (K)

عطسة (S, A, O, K) and *عطاس* (Msb, TA) [*A sneeze, or a sneezing. or, accord. to the A. and O and K, the latter is an inf. n. see 1.* It is said, *خَلَقَ السَّيُّورُ مِنَ عَطَسَةِ الْأَسَدِ* [*The cat was created from the sneeze of the lion*]: (A.) [app. because it resembles the lion in make and disposition: for] one says also, *فُلَانٌ عَطَسَ فُلَانٍ*,

meaning *Such a one resembles such a one in make and disposition*, (A, O, K, TA,) and [in the same sense] they say, *كَأَنَّهُ عَطَسٌ مِنْ أَنْبِهِ*. (TA)

عَطَسَ see *عَطَسَ*. — *العطاسُ* † *The dawn*, or *daybreak*; (Lth, Az, A, O, K,) as also *العاطسُ* (K.) You say, *حَاءَ فَلَانَ قَبْلَ طُلُوعِ الْعَطَاسِ* and *هُنُوبِ الْعَطَاسِ* † [*Such a one came before the rising of the dawn*] (A.) And a poet says,

* وَقَدْ أَعْيَدِي قَبْلَ الْعَطَاسِ سَابِجَ *

+ [And sometimes I go early in the morning, before dawn, with a horse that runs stretching out his fore legs gracefully as if swimming] but As relates that the meaning is said to be, *before I hear the sneeze of a sneezer* and augur evil from it, and that he had not heard any authority worthy of reliance for the meaning assigned by Lth. (TA.)

عَطُوسٌ is [said to be] applied to a man as meaning *Bold in wars and rigours*, (TA in this art,) [and to be] thus correctly, as written by Az and others, but in the O and K with ع. (TA in art *عطس*.) — And one says, *أَصَابَتْهُ اللَّحْمُ*, (A, O, K, TA,) and *العاطسُ*, (A, TA,) and *اللحمرُ*, (TA,) [accord. to the A, app meaning *A portentous event bringing ill luck befell him* (see 1, last sentence) or] meaning *death [befell him]*. (O, K) *اللحمرُ* being here made sing; (A, TA,) and so *اللحمرُ*. (TA.)

عَاطِسٌ: see *عَطَسَ*. — and see also *عَطُوسٌ*. — Also *A gazelle coming towards one from before his face*; (A, O, K,) i. q. *نَاطِحٌ* because one augurs evil from it (A, TA)

عَاطُوسٌ *A thing by which one is made to sneeze*. (Seer, K.) — *A certain beast, from which one augurs evil*: (IAar, O, K) or *a certain fish in the sea, from which the Arabs augur evil*. (IKh)

المِعْطَسُ (S, O, Msh, K) and *المعطسُ*, (Lth, S, O, K,) the latter being sometimes used, (S,) or only the former, (Az,) *The nose* (Lth, S, O, Msh, K) pl. *مِعَاطِسُ*. (TA)

مُعْطَسٌ *Abased*. (Ibn-Abbād, A, O, K.) You say, *رَدَّدْتُهُ مُعْطَسًا* *I repelled him abased*. (A.)

عطش

1. *عَطِسَ*, aor. ع, inf. n. *عَطَشٌ*, (S, O, Msh, K,) and sometimes *مُعْطَسٌ*, (TA,) *He thirsted, was thirsty was in want of drink; and it was in want of irrigation*. *عَطَشٌ* being the contr. of *رَبِي*. (S, O, TA) — *عَطِسَ إِلَى لِقَائِهِ* † *He longed, or desired, [lit. thirsted,] to meet with him: like as they say طَمِعَ*. (IDrd, O) And *شَدِيدٌ* *أَنَا شَدِيدٌ* † [*I am vehemently longing, or desiring, to meet with thee*]. (A.) [See also the first paragraph of art. *عَبَى*.] — *عَاطَسَهُ فَعَطَسَهُ* see 3.

2. see 4.

Bk. I.

3. *عَاطَسَهُ فَعَطَسَهُ* [aor of the latter, accord to general rule, ع, *He vied with him in endeavouring to satisfy*, (see 6,) or *in bearing, thirst, and surpassed him therein*. (O, K, TA. [But whether sanctioned by usage, seems to be doubtful.])

4 *اعطس* *His camels, or cattle, thirsted* (T, S, M, O, K.) = *اعطس فلاناً* *He made such a one to thirst* (O, K, TA) — *اعطس الإبل* *He increased the intervals between the two drinkings, or waterings, of the camel, and withheld them from coming to the water, (O, K,) or from the water on the day of their coming thereto* (TA) and *عَطَسَهَا*, [in like manner,] *he increased their thirsting* (A) or the latter, of which the inf. n. is *تَعَطَّيَسٌ*, has a more intensive signification than the former verb (O, K, TA) or it signifies *he kept them thirsty; i. e. did not water them at all; or, watered them little, so that they were not satisfied*. (TA, voce نَأَى) when a man has been accustomed to bring his camels to water on the third day, or the fourth, and waters them one day beyond that, you say *أَعَطَسَهَا*. (TA.)

5. *تَعَطَّسَ* *He constrained himself to thirst*, syn *تَكَفَّفَ الْعَطَسُ* (O, K)

6 *نَعَّاطَسَا* [app. *They vied, each with the other, in endeavouring to satisfy their thirst*, (see K, voce تَحَاسَّأ,) or *in bearing thirst*].

عَطُسٌ; fem. with ة see the next paragraph, in three places.

عَطُسٌ (Mgh, O, Msh, K) and *عَطُشٌ* (K) and *عَطَّسَانٌ* [without and with tenween, as is shown by the two forms of its fem., which see in what follows,] (S, Mgh, O, Msh) and *عَاطُشٌ* (TA) *Thirsting, or thirsty* (S, TA) or *needing water* (Mgh) or you say, *هُوَ عَطَّسَانٌ* † [*He is thirsting, or thirsty, now*], (Lh, K,) and *هُوَ عَاطُشٌ* † [*He will be thirsting, or thirsty, tomorrow*]; (Lh, O, K,) and *هُوَ يَاطُشِي* † [*He will not be thirsting, or thirsty, after this day*] (Lh, TA) fem. [of the first] *عَطَّسَةٌ* (O, Msh, K) and [of the second] *عَطَّسَةٌ* (TA) and [of the third] *عَطَّسِي*, (S, O, Msh, K,) which is also used as a pl, (S, K,) and *عَطَّسَانَةٌ*: (Lth, O, K:) pl. masc. [of the first and third and fourth, and perhaps of the second also,] *عَاطُشٌ* (S, O, Msh, K) and *عَاطُشُونَ* (TA) and [of the third] *عَاطُشِي*: (S, O, K) pl. fem. *عَاطُشٌ*, like the masc., (S, O, K,) and [of the first] *عَاطُشَاتٌ*, (Lth, O, K,) but this was ignored by Abou-Leylā, (O,) and [of the second] *عَاطُشَاتٌ* (TA) and [of the third] *عَاطُشَاتِي*. (Lth, O, K.) Accord. to Mohammad Ibn-Es-Sereer, *عَاطُشَانٌ* is originally *عَاطُشَانٌ*, like *صَحْرَانٌ*, the ن being substituted for the fem. ا, as is shown by its plural's being *عَاطُشِي* like *صَحَارِي*. (S, O:) [but there are many similar pls. of epithets of the measure *فَعْلَانٌ*; as *سَكَارِي* and *عَيَارِي* and *نَدَامِي* and *كَسَائِي* &c.] You say also *عَطَّسَانٌ*, the latter being an imitative sequent to

the former, not used alone. (S, O) And *إِنَّكَ إِلَى الدَّمْرِ عَطَّسَانٌ* † [*Verily thou art thirsting for blood, as though thou wert Atshān*]: (A) this being the name of a sword of 'Abd-El-Muttalib Ibn-Hāshim (A, O, K.) The dim. of *عَطُشٌ* is *عَطَّيَسَانٌ*, as though from *عَطَّسَانٌ*, and *عَطَّيَسٌ* also; but the former is the better (ISk, O.) — [Hence,] *عَطَّسَانٌ* also signifies † *Longing, or desiring*. (K.) You say, *إِنِّي إِلَيْكَ لَعَطَّسَانٌ* † [*Verily I am longing for seeing thee*] (IAar, O) — *مَكَانٌ عَطُشٌ* (S, O, Msh) and *عَطُشٌ* (S, O) *A place in which is little water* (S, O, Msh) or *in which is no water*. (Msh) — *عَاطَسَةُ الْوَسَاحِ* (A) or *الْوَسَاحِ* (TA) † [*Such a woman is slender in the waist, or in the belly and flanks, like عَرَّتَى الْوَسَاحِ*]

عَطَّسَانٌ: fem. *عَطَّسِي* and *عَطَّسَانَةٌ* see *عَطُشٌ*, throughout.

عَطَّاشٌ [*Insatiable thirst, a certain disease*, (S, O, K, TA,) that attacks a man, (S, O, TA,) or a child, (TA,) the sufferer from which drinks water and cannot satisfy his thirst (S, O, K, TA.) or intense thirst the sufferer thereof is permitted to break his fast. (TA.)

عَطَّيَسٌ } dims. of *عَطُشٌ*, q v. (ISk, O.)
عَطَّيَسَانٌ }

عَاطُشٌ see *عَطُشٌ*, in three places

مُعْطَسٌ [The space in which one becomes thirsty. see an ex. voce مَحَاق. And] sing of *مِعَاطِشٌ*, (O, K,) which signifies *The appointed times* (S, A, O, K) of thirst, or of the restraining of camels from water, (S, A, O,) or of thirsts, or of the restrainings of camels from water. (K)

مُعْطَسٌ *A man whose camels have become thirsty*. (TA.) [See also *مِعَاطِشٌ*.] — See also *مِعْطَسَةٌ*

مُعْطَسٌ *A man who has not had drink given to him*. (TA.)

مِعْطَسَةٌ *A land in which is no water*; (O, K,) as also *أَرْضٌ مِعْطَسَةٌ*. (TA) pl. of the former *مِعَاطِشٌ*. (O, K.) — *A cause of thirst*. (TA in art. *بَحَل*.)

مُعْطَسٌ *Confined, or withheld, (O, K, TA,) from water, purposely*. (TA.)

مِعْطَاشٌ *Very thirsty; or often thirsty* applied to a man and to a woman. (Lh) — *Having thirsty camels*. applied to a man and to a woman. (O, K.) [See also *مُعْطَسٌ*.]

عطف

1. *عَطَفَ*, (S, Mgh, O, Msh, K,) aor. ع, (O, K,) inf. n. *عَطُوفٌ*, (Mgh, Msh,) or *عَطْفٌ*, (O, TA,) *He, or it, (a man, S, O, or a thing, Msh,) inclined; (S, Mgh, O, Msh, K;) or bent*. (MF, TA) and *انْعَطَفَ* also has the former meaning, (Mgh, Msh, TA,) as in the saying *انْعَطَفَ نَحْوَهُ* i. e. *he, or it, inclined towards him, or it*; (TA;)

[or the latter meaning,] or *it became inclined*, (Msb,) or *became bent*, (S,* O, Msb, K,) or both, (TA,) as quasi-pass. of *عَطَفَهُ*, (S, O, Msb, TA,) and *تَعَطَفَ* likewise has both of these meanings, as quasi-pass. of *عَطَفَهُ*, or [signifies *it became much inclined and bent*, for] *عَطَفَ* is with *teshdeed* to denote muchness. (TA) — Hence, (MF, TA,) *عَطَفَ عَلَيْهِ*, (S, Mgh, MA, O, K,) [aor. as above,] inf. n. *عَطَفَ*, (MA, MF, TA,) and *تَعَطَفَ عَلَيْهِ*, (S, MA, O, K,) [and *تَعَطَفَ* *اعطف* *عليه*;] † *He was, or became, favourably inclined towards him, or affectionate, or kind, to him*, (MA, PS,) *he regarded him, or treated him, with mercy or pity or compassion*; (MA, Mgh;) because in mercy, or pity, or compassion, is an inclining towards its object, (Mgh,) *أَشَقَى عَلَيْهِ*, (S, O, K,) and *وَصَلَّه*, and *نَرَّه* (TA in explanation of the second.) And *عَطَفَتْ عَلَى* *عَطَفَتْ عَلَى*, aor. as above, inf. n. *عَطَفَ*, said of a she-camel, † *She became favourably inclined, or compassionate, towards her young one, and yielded her milk*; (Msb,) and *تَعَطَفَتْ عَلَيْهِ* [signifies the same, or *she was made to incline to him, or to affect him*]. (M in art. رَأَى, &c.) — *عَطَفَ عَلَيْهِ* also signifies *He turned, or returned, against him*. (S) or *he charged, or made an assault or attack, upon him, [in battle,] and turned, or returned, against him [with that which he disliked, or hated and to him with that which he desired.* (L, referring to a verse of Abou-Wjzéh Es-Saadee cited in art. حِينَ, q. v.) — And *عَطَفَ*, aor. as above, (TA,) inf. n. *عَطَفَ*, (K, TA,) signifies also *He turned away, or back*. (K,* TA.) — And [hence,] *عَطَفَ عَنْهُ* signifies † *the contr. of* *عَطَفَ عَلَيْهِ* in the first of the senses assigned to this latter above [i. e. it signifies † *He was, or became, averse from him; or disaffected, or unkind, to him; or unmerciful, un pitying, or uncompassionate, to him*]. (MF, TA.) — *عَطُوفٌ* and *عَطَفٌ* [as intrans. inf. ns.] also signify *A sheep's, or goat's, bending the neck, not by reason of an ailment*. (TA) — And *عَطَفَ* [app. likewise as an intrans. inf. n.] also signifies *The folding of the extremities of the skirt, of the facing, or outer side, upon, or against, the lining, or inner side*. (TA.) — *عَطَفَهُ*, (Mgh, Msb, TA,) [aor. as above,] inf. n. *عَطَفَ*, (Mgh, Msb,) *He inclined it; (Mgh, Msb, TA;) namely, a thing; (Msb, TA;) as also* *استعطفه*: (Mgh.) or *he bent it, or doubled it, or folded it*. (Msb.) or it signifies also *he bent it*. and *عَطَفَهُ* likewise, inf. n. *تَعَطَفَ*, has both of these meanings: (TA.) or this latter verb is with *teshdeed* to denote muchness [of the action], or multiplicity [of the objects] (S, O, TA:) you say, *عَطَفْتُ الْعُودَ* (S) *I bent [or inclined] the stick, or piece of wood*. (MA, PS.) and *عَطَفْتُ الْعِيدَانَ* [I bent, or inclined, the sticks, or pieces of wood]: (S, O.) and *عَطَفْتُ رَأْسَ الْخَشَبَةِ* [I bent, or inclined, much, the head of the piece of wood]. (TA.) One says of a she-gazelle, *تَعَطَفَ حَيْدَهَا إِذَا رُبِضَتْ* [She inclines, or bends, her neck when she lies down on her

breast] (O, K) And one says, *عَطَفَ رَأْسَ نَعِيرِهِ إِلَيْهِ* *He inclined, or bent, or turned aside, the head of his camel towards him*, inf. n. *عَطَفَ* (TA) and *نَافَتْهُ* *استعطف* *He turned aside his she-camel (عَطَفَهَا) by pulling her nose-rein in order that she should incline her head* (Mgh) And *عَطَفَ الْوَسَادَةَ*, (S, O, K,) aor. and inf. n. as above, (O,) and *عَطَفَهَا*, (K,) *He bent, or doubled, or folded, the pillow, or cushion*, (S, O, K,) *when leaning with his elbow upon it*. (O) — And [hence] one says, *عَطَفَ اللَّهُ بِعَلْبِ السُّلْطَانِ*, or *عَطَفَ اللَّهُ عَلَى رَعِيَّتِهِ* † *God made the heart of the Sultán, or ruling power, to be favourably inclined towards his subjects, to regard them, or treat them, with mercy*. (TA) And *عَطَفَكَ عَلَيْهِمُ الرَّحْمُ* † [The feeling of relationship, or consanguinity, or the sympathy of blood, caused, or hath caused, thee to be favourably inclined towards them; &c.] (Ham p 765) And *عَطَفَ الْإِفَافَةَ عَلَى وَلَدِهَا* † [He made the she-camel to incline to, or affect, her young one]. (M in art. رَأَى; &c. see also *مُعَطَفَةٌ* in this art) And *عَطَفَ عَلَى النِّوِ* † [She (a camel) is made to incline to, or affect, the stuffed skin of a young unweaned camel in order that she may yield her milk, when her young one has died]. (S, O [See *عَطُوفٌ*]) — And *عَطَفْتُهُ عَنْ حَاجَتِهِ* † *I turned him away, or back, from his object of want*. (Msb) — And *عَطَفَ الْمُدْمَجَ* *القِدْحِ* means *The turning round about, or shuffling, of the gaming-arrow*. (S voce مُدْمَج. see a verse there cited)

2 see 1, latter half, in four places — *عَطَفْتُهُ*, *تَعَطَفْتُ*, inf. n. *تَعَطَفَ*, *I made my garment to be to him an* *عطاف*, (O, K, TA,) i. e. a *رداء*, [by putting it] upon his shoulders, as men do in the [season of] heat. (TA.)

5: see 1, former half, in three places. — [عَطَفَ also signifies *He (a man) affected a bending of his body*; like *تَنَسَّى*, with which it is coupled in the S and O and K in art. عَوَجَ] — *عَطَفَ بِالْإِطْفَافِ* *He clad himself* (S, O, K) *with the* *عطاف* (O) [i. e. with the *رداء*] (S,) as also *عَطَفَ*. (Ibn-'Abbád, O, K.) — Hence, in a trad., (TA,) in a prayer of the Prophet, (O,) *سُحَّانَ مَنْ تَعَطَّفَ بِالْعَبْرَةِ وَقَالَ بِهِ* † [I declare, or celebrate, or extol, the absolute perfection] of *Hum who hath clad Himself with might as with a* *رداء* [and (as expl. in the K in art. قول and by Sgh) hath predominated thereby]. (IAth, TA)

6. *عَطَفَ بَعْضُهُمْ عَلَى بَعْضٍ تَعَاطَفُوا* [i. e. † *They were, or became, favourably inclined, one towards another; or affectionate, or kind, one to another; &c.*: see 1]. (S, O, K) — And *تَعَاطَفَ* *He (a man, Lth, O) shook, or moved about, his head, in his gait*: (Lth, O, K) or *he inclined from side to side, therein* or *he walked with an elegant and a proud and self-conceited gait*. (O,* K.)

7: see 1, first quarter, in two places.

8 see 5. — [Hence,] *اعْتَطَفَ الْقَوْسَ* *He hung upon himself the bow, putting its suspensory belt or cord upon his neck or shoulder*; (IAar, TA,) and so *السَّيْفَ* *the sword*. (TA.)

10. *استعطفه*, (O, K,) or *استعطفه عليه*, (S, [in which the meaning is indicated by the addition of *فَعَطَفَ*]) signifies *سَأَلَهُ أَنْ يُعْطِفَ عَلَيْهِ* [He asked him to become favourably inclined towards him, to be affectionate, or kind, to him, or to regard him, or treat him, with mercy or pity or compassion] (O, K) [or he sought, or endeavoured, to conciliate to him his affection, or good will] or *سَأَلْتَهُ أَنْ يَسْغُطِفَهُ* signifies *يَسْغُطِفُ أَنْ يَسْغُطِفَ* [I asked him to incline, or bend but perhaps *يعطف* is a mistanscription for *يعطف*]. (Msb.) — See also 1, latter half, in two places.

عَطَفٌ see the next paragraph, last sentence, in two places. — [It is used in grammar as meaning *Adjunction* to an antecedent: this is of two kinds; *عَطَفَ الْبَيَانِ* *the explicative adjunction*, as in *حَاءٌ أَحْوَكُ رَيْدٌ*; and *عَطَفَ التَّسْقِي* *the ordinal adjunction*, as in *جَاءَ رَيْدٌ وَعَمَرُو*. (in each of which instances the latter noun is termed *مُعْطُوفٌ*; and the former noun *عَلِيَهُ* *مُعْطُوفٌ* and hence, *حَرْفُ عَطَفٍ*, meaning *a particle of adjunction*, or what we commonly call *a conjunction*, (as *وَ*, and *تَرْتِيبٌ*, &c.) also termed *حَرْفُ عَاطِفٍ* *an adjunctive particle*]

عَطَفُ The side of a human being, from the head to the hip, or to the foot (Mgh) and the side of a thing (Msb) or the dual signifies the two sides of a man, from the part next the head to the hips. (S, O) and the two sides of the neck of a man (TA) and the two sides of anything (S, O, K) as relating to a man, (TA,) or a thing, (Msb,) the pl. is *أَعْطَافٌ*, [properly a pl. of pauc,] (Msb, TA,) and, as relating to a man, *عَطَافٌ* also, and *عَطُوفٌ*. (TA.) Hence the phrase, *هَمٌّ أَلَيْنُ عَطَافًا* [They are more pliant, or pliable; properly as meaning *flexible, supple, lithe, or limber*; but app. here used tropically, as meaning *compliant* compare *الْحَائِبُ* (Mgh.) And *لَيْنُ الْأَعْطَافِ* [Pliant, or pliable, &c.], applied to a horse: (En-Nadr, TA voce عَوَجَ: [see also *عَوَجَ*, in art. عَوَجَ] and *سَهْلُ الْمُعْطِفِ* † [and *الْأَعْطَافِ* and *الْمُعَاطِفِ*, which signify the same,] so applied. (S and O and TA voce عَوَجَ.) And [hence, also,] one says, *تَنَى عَنِّي عَطَفُهُ* [lit. *He bent from me his side*], meaning *he turned away from me*. (S, O, K) And *حَاءَ تَانِي عَطَفِهِ* *He came in an unstraitened, or an easy, or a pleasant and plentiful, state, or condition*: (O, K:) or (K) *عَطَفَهُ* in the Kur [xxii. 9] means (O) *twisting, or bending, his neck*. (O, K.) or (K) *magnifying himself, or behaving proudly, and turning away* (O, K) *from El-Islám*. (O.) And *فَلَانٌ يَنْظُرُ فِي عَطَفِهِ* [lit. *Such a one looks at his sides*], meaning, *is self-conceited*. (IDrd, O, K.) —

Also The *armpit* (Az, O, K, TA) of a man and his *shoulder*: pl. **عَطُوف** (Az, TA.) — And The *curved part of each of the two extremities of the bow*; (O, K, TA,) the two being called its **عِطْفَان**. (TA.) One says, **تَعَوَّحَ الْقَوْسُ فِي عِطْفَيْهِ**, (O, TA,) in the copies of the K, **تَعَرَّحَ الْقَوْسُ فِي عِطْفَيْهِ**, but the former is the right, (TA,) meaning [The bow] bent to the right and left [in the two curved parts of its extremities]. (O, K, TA.) — One says also, **تَحَّ عَنْ عِطْفِ الطَّرِيقِ** [i. e. *Go thou aside from*] the beaten track of the road, as also **عِطْفِي** (IAar, O, K) or **عِطْفُ** signifies a *bending* (Mgh, Msh) in a street (Mgh) or road, (Msh,) being an inf n. used as a simple subst., but the **عِطْفُ** in a street [or road] is [a bent part, being] of the measure **فَعْلٌ** in the sense of the measure **مَفْعُولٌ**. (Mgh [See similar instances voce **ذُبِحَ**].)

عِطْفٌ · see **عِطْفَةٌ**. — Also Length of the edges of the eyelids, (O, K, TA,) and a bending [app. upwards] thereof (TA) occurring in a triad. or the word, as some relate it, is **عِطْفٌ** [q v], (O, TA,) which is of higher authority. (TA.)

عِطْفَةٌ [as an inf n un] An *inclining* hence, in a triad., **كَانَ عِطْفُهُمْ حِينَ سَمِعُوا صَوْتِي عِطْفَةً** [As though their inclining, when they heard my voice, were the inclining of the cows (app meaning wild cows) towards their young ones]. (O, TA.) — And A certain head by means of which women captivate men; (S, O, K,) as also **عِطْفَةٌ**. (K) — Also, (K,) or **عِطْفَةٌ**, for which **عِطْفَةٌ** is used by poetic license, (ISH and O, [referring to a verse which will be found at the close of this paragraph, in which verse, however, it is certainly not used as applied to what here immediately follows,]) A tree to which the **حَنَّة** [i. e. grape-vine, or branch of a grape-vine,] clings, (ISH, O, K,) and so **عِطْفَةٌ**, (K,) or thus as written in the “Book of Plants” by AHn, who says that it is thus called because of its bending and twining upon trees (O [but this remark seems evidently to show that he means thereby one of the plants mentioned below voce **عِطْفَةٌ** or voce **عِطْفَةٌ**, or perhaps what here follows.]) IB says that the **عِطْفَةٌ** is the **تَبْلَاب** [*dolichos lablab* of Linn.]; so called because of its twining upon trees. (TA) [and this, or what will be found mentioned voce **عِطْفَةٌ** below, may be meant in the following verse:] a poet says,

* تَلَبَّسَ خُبَّهَا بِدَمِي وَلَحْمِي *
* تَلَسَّ عِطْفَةً بِفُرُوعِ صَالٍ *

[The love of her mingled with, and clung to, my blood and my flesh, like the mingling and clinging of an *عطمة* with, and to, the branches of a wild lote-tree]. (ISH, O, TA.)

عِطْفَةٌ: see **عِطْفَةٌ**, in two places. — Also The *extremities* [or *tendrils*] of the vine, that hang therefrom. (K.) — And The tree [or plant] called **عُصْبَةٌ** [n un. of **عُصْبٌ**, q. v., said by some

to signify the **تَبْلَاب**, mentioned in the next preceding paragraph] (K)

عِطْفَةٌ A certain plant which twines upon trees and has no leaves nor branches, fed upon by the oxen [app meaning the wild oxen,] (K, TA,) but injurious to them (TA) some of its **عُرُوق** [app here meaning root-like stalks] are taken, and twisted, and charmed [by some invocation or otherwise], and cast upon the woman that hates her husband, and she consequently loves him (K, TA) so they assert (TA) accord. to AA, **عِطْفٌ** signifies one of the strange kinds of trees of the desert (O, TA) **عِطْفَةٌ** is the n. un thereof (TA) See also **عِطْفَةٌ**

مَعُطُوفٌ see **فَوْسٌ عِطْفِي**.

عِطْفَاءٌ [as an epithet applied to a **سَاة**, i. e. sheep or goat,] Having the horn twisted, like **عُقَصَاءٌ** occurring in a triad. relating to the poor-rate. (TA. [The masc, **أَعْطَفُ**, I do not find mentioned])

عِطَافٌ and **مِعْطَفٌ** [A garment of either of the kinds called] a **رِدَاءٌ** (S, O, K) and a **طِيَلَسَان**, and any garment that is worn like as is the **رِدَاءُ**, (TA,) and the former also signifies an **إِرَارٌ**. (K) the two words are like **إِرَارٌ** and **مِثْرَرٌ**, &c and the **رِدَاءُ** is said to be called **عِطَافٌ** because it falls against the two sides of the man's neck, which are termed his **عِطْفَانِ**: the pl [of pauc] of **عِطَافٌ** is **أَعْطَفَةٌ** and [of mult.] **عِطْفٌ** and **عُطُوفٌ**; (TA,) and **عِطْفٌ** [also] is a pl. of **عِطَافٌ** as meaning an **إِرَارٌ**. (K, TA) the pl. of **مِعْطَفٌ** is **مِعَاطِفٌ**; but As says that he had not heard any sing of this pl. (O, TA) — Hence, (S, O, TA,) **عِطَافٌ** signifies also A sword; (S, O, K, TA,) because the Arabs called it [in like manner] **رِدَاءٌ** [q. v.], (TA,) and so **مِعْطَفٌ**. (K) — And one says, **السيِّفَ عِطَافِي وَإِنَاطِي**, meaning I put, or place, the sword upon my side, and beneath my armpit. (TA in art. **إِطَافٌ**)

عُطُوفٌ, applied to a bow see **مِعْطَفَةٌ**. — Applied to a gaming-arrow, (O, K,) of those used in the game called **الْمَيْسَر**, (O,) as also **عِطَافٌ**, That inclines towards, or upon, the other arrows [in the receptacle called the **رَبَابَةٌ**], and comes forth winning, or before the others. [app. because it is the first upon which the hand falls.] (O, K) an ex. of the former occurs in a verse of **Šakhr-el-Gheî** cited in art. **خَصَصَ**. (O, TA) [in the TA, in art. **حَوْصَ**, it is expl as meaning, in that verse, a borrowed arrow, in the luck of which one has confidence] or the former, accord. to El-Kutabee, (O,) or each, (K,) signifies the arrow to which is assigned no fine and no gain; (O, K,) it is one of the three **أَعْعَالٌ**; and is called **عُطُوفٌ** because it returns into every **رَبَابَةٌ** with which one plays, and El-Kutabee says that **عُطُوفًا** in the verse of **Šakhr** is a sing. in a pl. sense. (O) or, (O, K,) accord. to **Skr**, (O,) **عُطُوفٌ** signifies that comes [forth] (**يُؤَدِّ**), so in the O, in the copies

of the K **يُؤَدِّ**, [which would make this explanation virtually the same as the one immediately following it,] time after time. or that is repeated, [i. e. repeatedly put into the **رَبَابَةٌ** and drawn forth from it,] time after time and **عِطَافٌ** signifies a gaming arrow that turns aside from the place whence the [other] arrows are taken (**عَنْ مَآحِدٍ** [for which the CK has **الْقِدَاحِ**]), and becomes alone, by itself. (O, K) — Also **عِطُوفٌ**, + One much inclined to favour, or to be affectionate, or kind, and to show mercy or pity or compassion. (O) + A bestower of favour, or bounty, good in disposition, as also **عَاطِفٌ**; (TA,) of both of which **عِطْفٌ** is pl., (K, TA,) and **عِطَافٌ** also has this meaning, applied to a man. (Lth, TA) and also this last, and **عُطُوفٌ**, + a man who protects, or defends, those who are defeated, or put to flight. (TA.) And + A woman loving to her husband, affectionate to her child or children. (TA) And + A she-camel that is made to incline to, or affect, (S, O,) or that inclines to, or affects, (so in the copies of the K,) the stuffed skin of a young unweaned camel, [when her young one has died,] and that heeps, or cleaves, to it: (S, O, K) pl. **عِطْفٌ**. (TA. [See 1, near the end.]) — Also, and **عَاطُوفٌ**, A **مُصِيدَةٌ** [or snare, trap, gin, or net], (O, K, TA,) so called because (O, TA) having in it a piece of wood that bends, or inclines, (O, K, TA,) in its head (TA) also called **عَاطُوفٌ**. (TA in art. **عِطْفٌ**.)

عِطْفِي + A woman having no pride; gentle, very submissive or obedient. (AZ, O, K.)

عِطَافَةٌ · see **مِعْطَفٌ** · — and see what here follows.

عِطَافَةٌ and **عِطَافَةٌ** A bow · pl. **عِطَافٌ**. (TA.)

عِطَافٌ · see **عُطُوفٌ**, in three places. — **الْعِطَافُونَ** is like **الْعَاكِرُونَ**, meaning + They who return to the fight [after fleeing, or wheeling away]. (TA in art. **عَكَرَ**)

عَاطِفٌ A she-gazelle (**طَبِيَّةٌ**) inclining, or bending, her neck when she lies down on her breast. (S, O, K) And **عَاطِفَةٌ** A sheep or goat (**سَاةٌ**) bending its neck, not by reason of an ailment (TA) — See also **عُطُوفٌ**, latter half. — And see the explanations of the verse of **Abou-Wejzeli Es-Saadee** cited in art. **حِينَ**. — **الْعَاطِفُ** is applied to The sixth [in arriving at the goal] of the horses that are started together for a race; (MA, TA, and Ham p. 46,) related as on the authority of **El-Muarrîj**, but **Az** did not find that those who related this as from him were trustworthy persons, though he was himself trustworthy. (TA) or the fourth thereof. (Har p 270.) — See also **عِطْفٌ**.

عَاطِفَةٌ [+ A bias, or cause of inclining: pl. **عَاطِيفٌ**. One says, **مَا يَتَّبِعِي عَلَيْكَ عَاطِفَةٌ مِنْ**, [+ A bias of relationship does not incline me towards thee; or no bias of relationship inclines me towards thee]. (S, O, TA.) — [And

hence, as being a cause of inclining,] **العَاطِفَةُ** signifies [also] *Relationship* [itself]; or *the tie*, or *tie, thereof*, syn. **الرَّحِمُ** an epithet in which the quality of a substantive predominates. (TA.) — [And] † *Affection*, or *kindness*; *mercy*, *pity*, or *compassion*. (MA.)

عَاطُوفٌ: see **عَطُوفٌ**, last sentence.

مُعْطَفٌ; and its pl. **مُعَاطِفٌ** see **مُعْطَفٌ**. [A place of inclining, or bending, of the body; whence,] **عُطْفٌ** and **مُعَاطِفٌ** see **عُطْفٌ** [and a place of flexure, or creasing, of the skin, whence it is said that the pl.] **مُعَاطِفٌ** signifies the places, of the body, that sweat. (TA in art. **عَرْضٌ**) [And A place of doubling, or folding, or a duplication, or fold, of a garment, or piece of cloth]

مِعْطَفٌ see **عِطَافٌ**, in three places.

مُعْطَفَةٌ, applied to bows (**قُوسٌ**), is with tesheed to denote muchness or multiplicity; (S, O, K, TA,) [so that it may signify either *Much bent*, or, as applied to a number of bows, simply *bent* but it is said that] the meaning is, *having one of the curved extremities bent towards the other*; and so applied to a single bow (**قُوسٌ**), as also **عُطُوفٌ**. (TA.) — And in like manner applied to milch camels (**لِقَاحٌ**); [meaning † *Made to incline to*, or *affect*, a young one: for] sometimes, or often, they made a number of she-camels to incline to, or affect, a single young one, (**عُطُفُوا عُدَّةَ ذُوْدٍ**) and drew their milk while they were in the condition of doing thus, in order that they might yield it copiously. (S, O, K, TA.)

مُعْطُوفٌ [*Inclined, or bent: &c.*] — **قُوسٌ مُعْطُوفَةٌ** An Arabian bow, (IDrd, S, O, K, TA) of which the curved extremity is much bent towards it, and which is used for [shooting at] the butts (IDrd, O, K.) and **قُوسٌ عُطْفِيٌّ** signifies the same. (TA.) — See also **عُطْفٌ**, in two places.

مُعْطَفٌ A place of inclining, or bending; (S, O, Mṣb, K,) [as also **مُعْطَفٌ**, pl. **مُعَاطِفٌ**,] and so **عُطَافَةٌ**: (TA:) you say **مُعْطَفُ الْوَادِي** the place of inclining, or bending, of the valley (S, O, Mṣb, K:) and **مُعَاطِفُ الْأَوْدِيَةِ** [the places of inclining, or bending, of the valleys]. (K voce **كُسُورٌ**.)

عطل

1. **عَطَلْتُ**, [in my copy of the Mṣb said to be of the class of **قَتَلَ**, perhaps a mistranscription for **قَبَلَ**, but see what is said below of **عَطَلَ** as syn. with **بَطَلَ**, from which it may be inferred that **عَطَلْتُ** is correct in the sense here following as well as **عَطَلْتُ**,] said of a woman, [aor. **عَطَلَتْ**,] inf. n. **عَطَلٌ** (S, O, K) and **عُطُولٌ**; (O, K;) and **تَعَطَّلَتْ**; (S, O, K;) *She had not upon her any women's ornaments*; (K, TA;) and *wore not any ornament, or decoration*. (TA:) or *her neck was destitute of necklaces or the like*; (S, O;) as also **استَعَطَلَتْ**:

(Har p. 268.) accord. to El-Rāghib, **العَطَلُ** signifies *the being destitute of ornament, or decoration* (TA.) — And sometimes **العَطَلُ** is used [for **العَطَلُ مِنْ شَيْءٍ**] as meaning *The being destitute of a thing*, though primarily relating to women's ornaments. (S, O) One says, **عَطَلَ مِنَ الْمَالِ** *He (a man, O) was, or became, destitute [of property]*, and **عَطَلَ مِنَ الْأَدَبِ** [of discipline, or good qualities and attributes, of the mind, &c]. (O, K.) — And it signifies also *The being destitute of occupation* (El-Rāghib, TA) One says, **عَطَلَ الْأَحِيرُ**, aor. **عَطَلَ**, like **بَطَلَ**, aor. **بَطَلَ**, in measure and in meaning [i. e. *The hired man was without occupation*; though it seems that in this sense also, accord. to general usage, the verb is **عَطَلَ**, aor. **عَطَلَ**]. (Mṣb [See also 5]) And **عَطَلَتِ الْإِبِلُ** *The camels were without a pastor to tend them*. (Mṣb. [The context there app. indicates that the verb in this case, likewise, is with fet-h to the ط; but I believe it to be more correctly **عَطَلَتْ**.]) — And **عَطَلَ**, (O, K,) with kesr [to the ط], (O,) [i. e.] like **فَوَّحَ**, (K,) signifies also *He was, or became, large in the body*. (O, K.)

2. **عَطَلَ السَّيِّءُ** and **اعطله** signify the same [app. in all the senses assigned to the former] (O) — **عَطَلَ** is related, in a trad., to have said respecting a woman who had died, **عَطَلُوهَا**, meaning *Divest ye her of her ornaments*. (S, O) — [Hence,] **عَطَلَ الْقَوْسُ**, inf. n. **تَعَطُّلٌ**, *He divested the bow of its string* (TA.) — [Hence likewise, the inf. n.] **التَّعَطُّلُ** signifies [also] *The rendering vacant, void, or unoccupied*, (K, TA,) a place of abode, and the like. (TA.) And *The leaving a thing untended, unminded, or neglected*. (K, TA. [صَيَّاعًا in the CK is a mistake for صَيَّاعًا]) One says of the frontier of a hostile country, **عَطَلَ**, meaning *It was left without any to defend it* (TA.) And of subjects one says, **عَطَلُوا**, meaning *They were left without any one to govern them*. (TA.) One says also, **عَطَلْتُ الْإِبِلَ**, inf. n. as above, *I left the camels without a pastor to tend them*. (Mṣb) **وَإِذَا الْعَتَارُ عَطَلَتْ** in the Kur lxxx. 4, means *And when the pregnant camels [ten months gone with young] shall be left without a pastor, or without being milked [?]*; (Jel.) by reason of the terrors of the hour; (O;) i. e. by men's having their minds occupied by the terrors of the day of resurrection. (TA) And **عَطَلْتُ** is said of lands of seed-produce as meaning *They were left uncultivated*. (TA.) — **التَّعَطُّلُ** signifies also **التَّفْرِيقُ** [as meaning *The making, or leaving, vacant from any work, occupation, employment, or use; free therefrom; unoccupied; or unemployed*]. (S, O, K) One says, **عَطَلْتُ الْأَحِيرَ** *I made the hired man to be unoccupied* (Mṣb.) And **عَطَلَ الْحَيْلُ مِنَ الْعَزْوِ** (S and K in art. **نَهْوٌ**) [*He freed the horses from service in warfare*]; *he did not go to war upon the horses*. (TA in that art.) — [Also *The assertion of the tenet, or tenets, of the* **مُعْطِلٌ**, q. v.] — And **تَعَطُّلُ الْخُدُودِ**

means *The not inflicting the [punishments termed] حدود upon him to whom they are due* (TA)

4 see 2, first sentence.

5 see 1, first sentence — **تَعَطَّلَ**, said of a man, (S, O,) *He remained [or became] without work, or occupation* (S, O, K.) [Said of a man, &c, *He, or it, was, or became, inactive, or inert*. (See **عَسَى عَلَيْهِ**)] — **تَعَطَّلْتُ مِنَ الْإِسْتِقَاءِ بِهَا** is said of a دُوْءٌ [or leathern bucket, meaning *It was exempted from, i. e. unused for, the drawing of water therewith*] (TA.) — And **تَعَطَّلَ** is said of a tent [as meaning *It became vacant*]. (TA in art. **نَهْوٌ**.)

10 see 1, first sentence.

Q. Q. 4. **إِعْطَلَّتِ الشَّجَرَةُ** *The tree had many branches, and was much tangled, or very luxuriant or dense* so accord. to Az. (TA) See also Q. Q. 4 in arts. **عَضَلٌ** and **عَطَلٌ**.

عُطْلٌ: see **عُطْلٌ**, last sentence.

عُطْلٌ inf. n. of 1 [q. v.] (S, O, K.) = Also *The denuded, or unclad, part, or parts, of the body*; syn. **خُرْدَةٌ** so in the saying **أَمْرَأَةٌ حَسَنَةٌ الْعُطْلُ** [*A woman beautiful in respect of the denuded, or unclad, part, or parts, of the body*]. (TA) — And *The body, or person*; syn. **شَخْصٌ**; (S, O, K, TA,) particularly, as some say, of a human being, (TA,) like **طَلٌّ** (S, O, TA) pl. **أَعْطَالٌ**. (K) And one says, **مَا أَحْسَنَ عَطْلَهُ**, meaning [*How beautiful is his tallness, or justness of stature, and his perfectness [of make]!*] (S, O) — And *The neck*. (K) — And *Beauty of body*. (TA.) = Also *A stalk of a raceme of a palm-tree*, (S, O,) as also **عُطِيلٌ**, accord. to IDrd: (O) or the former, (TA,) and † the latter, accord. to IDrd, and accord. to Az, who says that he heard it from the cultivators of palm-trees (مِنْ السَّحْلِيِّينَ) in El-Aḥsā, (O,) the stalk of a raceme of a male palm-tree, (O, TA,) to which Az adds, *with which the female palm-tree is fecundated*. (O) or **عُطِيلٌ** and **عُطْلٌ** signify a stalk of a طَلْعٌ [or spadix] of a male palm-tree [with the flowers upon it]. (K, TA.)

[**عُطْلٌ** is an epithet of which only the fem (with ة) is mentioned.] — **عُطْلَةٌ** is applied to a she-camel as meaning *Goodly, or beautiful*: pl. **عُطَلَاتٌ**: (S, O:) which is expl. by A'Obeyd in this sense, and not derived by him: held by ISd to be a possessive epithet. (TA) or the sing., thus applied, *goodly, or beautiful, in body*: (K) or thus as applied to a woman: and, applied to a she-camel, *perfect in body and tallness*. (TA.) — Also, applied to a she-camel, i. q. **صَفَى** [i. e. *Abounding in milk*; or *whose milk lasts throughout the year*]. (K.) And, applied to a ewe or she-goat, *Abounding much in milk*. (K) or, accord. to Lth, *that is known in [the appearance of] her neck to be one abounding in milk*. (O.) — And, applied to a دُوْءٌ [or leathern bucket], *Having its [thongs called] وَدَمٌ broken*, (O, K, TA,) so that it has become exempted from (**تَعَطَّلَتْ**)

من [i. e. unused for] the drawing of water there-
with. (TA.) or that has been left for a time un-
used, and of which the thongs above mentioned,
and the loop-shaped handles, have been broken
(IAth, TA.) Hence the saying of 'Aisheh, de-
scribing her father, رَأَتْ السَّائِيَّ وَأَوْدَمَ الْعَطْلَةَ [He
repaired the rending, and put وَدَمَ to that bucket
of which the وَدَمَ were broken], meaning that he
restored the affairs to their state of order, and
strengthened the condition of El-Islām after the
apostatizing of men (O, TA.)

عُطْلٌ and عَاطِلٌ, applied to a woman, (S, O,
Msb, K,) Having no women's ornaments upon
her, (Msb, K,) [and] so عَطْلَاءُ (IDrd, O) or
whose neck is destitute of necklaces or the like,
as also مِعْطَالٌ (S, O) or ♀ this last signifies
usually having no women's ornaments upon her
(K.) the pl. (of عُطْلٌ, TA) is أُعْطَالٌ and (of
عَاطِلٌ, TA) عَوَاطِلٌ and عَطْلٌ. (K, TA) —
[Hence,] أُعْطَالٌ applied to camels, (S, O, K,)
Having no halters upon them (S, O) or having
no collars upon them, nor halters; and so as
applied to horses (K) and, (Th, K,) applied
to camels, (Th, TA,) having upon them no brands.
(Th, K) sing عُطْلٌ. (K) [See also عَطْلٌ.] —
And, applied to men, Having no weapons with
them (S, O, K) in this sense, also, pl. of عُطْلٌ
(K.) — عُطْلٌ applied to a bow, Having no string
upon it. (S, O, Msb, K) pl. أُعْطَالٌ (TA) —
And عُطْلٌ and عَطْلٌ [or عطل من المال and من
الأدب (see 1)] signify, applied to a man, Destitute
of property and of discipline, or good qualities and
attributes, of the mind, &c. (S, O, K.)

• عَطْلَةٌ The state of being, or remaining, without
work, or occupation; (S, MA, O, K,) a subst.
from تَعَطَّلَ. (S, O, K) One says, هُوَ يَسْكُو الْعَطْلَةَ
[He complains of being without work, or occupa-
tion]. (TA) — And هُوَ ذُو عَطْلَةٍ means He is
one who has no estate upon which to labour, or
work. (TA.)

عَطْلَاءُ: see عُطْلٌ, first sentence.

عَطِيلٌ: see عُطْلٌ, latter half, in three places.

عَاطِلٌ see عُطْلٌ, first sentence, in two places.

— [Hence,] أَيْبَاتٌ عَوَاطِلٌ † Verses of which the
words are without diacritical points: opposed to
أَنْبِيَاءٌ عَرَائِسُ. (Har pp. 608-10)

عَيْطَلٌ Long (K, TA) in the عَطْل, i. e., (TA,) in
the neck, with beauty of body; (K, TA,) ap-
plied to a woman. (TA) or long, or tall, in an
absolute sense, and thus as applied to a she-camel
and to a horse. (TA) or long in the neck; (S,
O, K, TA;) applied in this sense to a woman,
and to a she-camel, (S, O,) and to a horse, (S,) or
to any animal (K, TA) or tall, with beauty
of aspect and fatness; thus as applied to a she-
camel: the ي is augmentative. (TA.) It is
also a proper name of a certain she-camel. (S,
O.) — Also Tall, as applied to a [hill, or moun-
tain, such as is termed] هَضْبَةٌ. (O) — And

شَحَرٌ عَيْطَلٌ Soft, or tender, trees. (TA.) — See
also عَطْلٌ, last sentence.

مُعْطَلٌ see the next paragraph, in two places

مُعْطَلٌ [pass part. n. of 2 (which see for some
of its significations)] is applied to Anything left
untended, unminded, or neglected, as also مُعْطَلٌ
(TA) [Thus] مُعْطَلُونَ signifies People, or sub-
jects, left without any one to govern them (TA.)
And إِبِلٌ مُعْطَلَةٌ Camels [left] without a pastor.
(S, O, K) And المِعْطَلُ What has no owner, of
which no use is made, and from which no advan-
tage is derived, of land. (S, O, K) And ثُرٌ
مُعْطَلَةٌ (S, O, TA,) and ♀ مُعْطَلَةٌ accord. to one
reading [in the Kur xii. 44], (O, TA.) A well
from which water is not drawn, and of the water
of which no use is made (TA) or it is thus
called because [it is one of which] its owners have
perished. (S, O, TA) neglected by reason of the
death of its owners. (Jel)

مُعْطَلٌ One who asserts that the universe is devoid
of an artificer who constructed it skilfully and
adorned it. (Ei-Rāghib, TA) [but] the مُعْطَلَةُ
of the Arabs were of different sorts: one sort of
them disacknowledged the Creator, and the raising
and restoring to life, and asserted that nature is
that which brings to life and time is that which
brings to nought another sort of them acknow-
ledged the Creator, and the beginning of creation,
but disacknowledged the raising and restoring to
life. and another sort of them acknowledged the
Creator, and the beginning of creation, and a
mode of restoration to life, but disacknowledged
the apostles, and worshipped idols, and asserted
them to be their intercessors with God in the life
to come, and performed pilgrimage to them, and
sacrificed victims to them, and offered offerings,
and sought to advance themselves in their favour
by means of religious rites and ceremonies, and
legalized [certain things] and prohibited [others];
and these were the generality of the Arabs, except
a small portion of them (Esh-Shahrastānee.)

مِعْطَالٌ. see عُطْلٌ, first sentence, in two places.

مَعَاظِلٌ [a pl. of which the sing is not men-
tioned] The parts which are the places of the or-
naments of a woman. (IDrd, O, K.)

[مُعْطَلَةٌ part. n. of اِعْطَلْتُ, q. v. see also
Q. Q. 4 in arts. عضل and عطل]

عطن

1. عَطَنْتِ الْإِبِلَ (S, Msb, K) or عَطَنْتِ الْإِبِلَ
عَلَى الْمَاءِ (TA,) aor. َ and ُ, inf. n. عَطُونُ (S,
Msb, K,) The camels lay down [at the water]
after having satisfied their thirst; (S, Msb, K;) as
also عَطَنْتِ (K:) and الْعَطُونُ (K, TA,) it
is said, (TA,) signifies the resting, or the drawing
back to the nightly resting-place, a she-camel after
her drinking. (K, TA:) or the bringing her back
to the عَطْن [q. v.], waiting in expectation with
her, because she did not drink the first time, (so
in the K accord. to the TA, but in the CK,
agreeably with the S, this last meaning is

made to relate to 4, q. v.) then offering her the
water a second time (K, TA) or it signifies
[agreeably with the first explanation above] her
satisfying her thirst, then lying down (K, TA) in
which explanation, in [some of the copies of] the
K, تَمَرْتَرُ is erroneously put for تَرْتَرُ. (TA)
عَطُوا مَوَاشِيَهُمْ occurs in a trad. as
meaning They had rested, or had driven back to
the nightly resting-place, their cattle. (TA.) —
عَطْنُ الْجَنْدِ, aor. َ (S, K) and ُ, (K,) inf. n.
عَطْنُ (S,) He took عَلَقَى, which is a certain
plant, (S,) so says J, but, as Alec Ibn-Hamzeh
says, it is the عَلَقَةُ, a well-known plant, not the
عَلَقَى, that is used for this purpose, (IB, TA,) [or
perhaps عَلَقَى is a mistranscription for عَلَقَى,
which is said in the K in art. علق to be a syn. of
عَلَقَةُ,] or قَرْتٌ [i. e. the feces thus termed], or
salt, and threw the skin into it, and covered it
over, in order that its wool might become disun-
dered and loose, after which it is thrown into the
tan. (S) or, as also عَطْنُهُ, he put the skin into
the tan, and left it so that it became corrupt and
stinking (K) or he sprinkled water upon it, (K,
TA,) and folded it, (TA,) and buried it (K, TA)
for a day and a night, (TA,) so that its hair
(K, TA) or its wool, (TA,) became loose; in
order that it might be plucked off; (K, TA,) and
that it [the skin] might be then thrown into
the tan, it being then stinking in the utmost
degree. (TA) or الْعَطْنُ signifies the putting [a
skin] into the tan. (Az, TA.) — عَطْنٌ, aor. َ,
(S, K,) inf. n. عَطْنُ (S,) said of a hide, It be-
came stinking, and its wool fell off, in the process
termed عَطْن [expl. above] (AZ, S, TA) or it
was put into the tan, and left so that it became
corrupt and stinking (K) or water was sprinkled
upon it, (K, TA,) and it was folded, (TA,) and
buried (K, TA) for a day and a night, (TA,) so
that its hair (K, TA) or its wool (TA) became
loose; in order that it might be plucked off; (K,
TA,) and that it [the skin] might be then thrown
into the tan, it being then stinking in the utmost
degree (TA) and عَطْنٌ signifies the same
(S, K) or this signifies it (a skin) became loose
in its wool without becoming corrupt. (AHn,
TA.)

2. عَطْنُ, inf. n. تَعَطَّنَ, He made for himself
an عَطْن [q. v.]: (K, TA:) like as one says of a
bird عَشَّشَ, meaning “he made for himself a nest”
[i. e. “a nest”]. (TA.) — عَطْنَتِ الْإِبِلُ:
see 1, first sentence. — عَطْنُ الْجَنْدِ see 1, near
the middle.

4. عَطَنْتِ الْإِبِلَ means اِعْطَنَ الْقَوْمُ [The people,
or party, had their camels lying down at the water
after having satisfied their thirst: see 1, first
sentence]. (S, K.) — اِعْطَنَ الْإِبِلَ He watered
the camels and then made them to lie down [at the
water]: (S, TA) or he confined the camels at the
water, and they lay down, after having come to it
[and drunk], (K, TA,) in order that they might
drink again: (TA) thus the Arabs do only in
the intense heats of summer; not when the season
becomes cool: (Msb) or they do this only when
the asterism of the Pleiades (الثَّوَرِيَّةُ) rises [auro-

ally, i. e. about the middle of May, O. S.], and men return from the seeking after herbage to the places of waters, or of constant sources of water they do so only on the day of the camels' coming to the water, and they cease not to do thus [when necessary] until the time of the [autumnal] rising of Canopus (سَيْبِل [i. e. early in August, O. S.]), in the حَرِيف, [app. here meaning the period of the rain so called, (see the latter of the two tables in page 1254,)] after which they do it not, but the camels come to the water and drink then draught and return from the water (Az, TA) or اعطن الإبل signifies he brought back the camels to the عَطْن [q v.], waiting in expectation with them, because they did not drink the first time. (So in the CK [agreeably with what here follows, but see 1, first sentence]) And one says, اعطن الرجل The man brought back his camel to the عَطْن, waiting in expectation with him, he not having drunk. (S.)

7 see 1, last sentence.

عَطْن and مَعَطْن (ISk, S, Mgh, Msb, K) or مَعَطْن (TA [but this I find not elsewhere]) The usual abiding-place of camels. (K) and also, (K, TA,) by predominance of usage, (TA,) or only, (Az, Msb, TA,) the place of camels, where they lie down, (Az, S, Mgh, Msb, TA,) at the water, (Az, S, TA,) or around the water, (Mgh, Msb,) or around the watering-trough, (K, TA,) in order that they may drink a second time, after the first draught, and then be sent back to the places of pasture to remain there during the intervals between the waterings; (S;) and likewise the places of sheep or goats, where they lie down around the water (ISk, S, Msb, K, TA.) pl. of the former أَعْطَان, and of the latter مَعَاظِن; (Az, S, Mgh, Msb, K,) which latter pl. is used by the lawyers as meaning [generally] the places of lying down of camels. (Msb.) The [space called] حَرِير [q v.] of the well of the عَطْن is said to be forty cubits. (Mgh) Prayer in the أَعْطَان of camels is forbidden, because the person praying is not secure from being hurt by them, and diverted from his prayer, and defiled by the sprinkling of their urine (IAth, TA.) صَرَبَتِ الإبلُ يَعْطِنُ [in which الأَرْضُ is understood after الإبل] means The camels lay down [in a place by the water] (S) or satisfied themselves with drinking and then lay down around the water or by the watering-troughs, to be brought again to drink another time. (IAth, TA.) And one says, صَرَبَتِ الشاةُ يَعْطِنُ The she-camel lay down [etc.]. (TA) And صَرَبَ النَّاسُ يَعْطِنُ + The people's camels satisfied themselves with drinking until they lay down and remained in their place [at the water], occurring in a trad. (TA in art. صَرَب.) or the people satisfied their thirst and then abode at the water. (K and TA in the present art.) — [Hence] one says, فَلَانٌ وَاسِعُ الْعَطْنِ وَالْبَكْدِ (S,) or رَحْبُ الْعَطْنِ (K, TA,) † Such a one is a person possessing much wealth, having an ample dwelling or place of abode; (K, TA,) endowed with nature power or strength or might; or

liberal, munificent, or generous (S, K, TA) = And الْعَطْنُ signifies الْعَرَضُ [app. as meaning Odour, from the same word as inf n of عَطْنٌ said of a hide] so in the saying of 'Adee Ibn-Zeyd, cited by Sh,

* طَاهِرُ الْآتَوَابِ يَحْمِي عَرَصَهُ *
* مِنْ حَا الدِّمَةِ أَوْ طَبِثَ الْعَطْنُ *

[Pure in conduct, or actions, he guards his honour, or reputation, from unseemliness in respect of that which should be held sacred, or inviolable, or filthiness of odour]. (TA)

عَطْنٌ part. n. of عَطْنٌ [q v.] said of a hide (S, TA) [Hence,] أَهْتَ عَطْنَهُ Stinking hides (TA)

أَعْطَنَ الإبلَ [q v., as such signifying The watering of camels and then making them to lie down at the water or the confining of camels at the water, where they lie down, after having come to it and drunk]. (K) = Also The place of [the operation termed] الْعَطْنُ [inf n. of عَطْنٌ in the phrase الْجِلْدُ الْعَطْنُ, q v.] (AZ, TA)

عَطَانٌ Feces such as are termed فَرْت, or salt, which one put in, or upon, a hide, [in preparing it for tanning,] in order that it may not stink. (K)

عَطِينٌ q. مَعْطُونٌ, q v., applied to a skin. (K.) — And (hence, TA), as also عَطِيَّةٌ, applied to a man, Stinking (K, TA) in the exterior of the skin or the latter, blamed in respect of some foul affair. (TA)

عَطِيَّةٌ see what next precedes.

عَاطِيَةٌ (S, K,) applied to a she-camel, (K,) or to camels, (S, Msb,) as also [the pls.] عَوَاطِنُ (S, Msb, K) and عَطُونُ (K,) but not عَطَانٌ thus applied, (TA,) Lying down [at the water] after having satisfied her, or them, thirst. (S, Msb, K.) — And عَطَانٌ and عَطُونٌ and عَطِيَّةٌ (K, TA) and عَاطُونُ (TA) [all pls of عَاطِنٌ] Men who have alighted, or descended and abode, in مَعَاظِنُ [pl. of مَعَطْنٌ]. (K, TA.)

عَطْنٌ and its pl. مَعَاظِنُ: see مَعَطْنٌ.

مَعْطُونٌ A skin prepared for tanning in the manner signified by the phrase الْجِلْدُ الْعَطْنُ, expl. above; (S, K;) as also عَطِينٌ (K.)

عطو

1. عَطَا, [aor. يَعْطُو] inf. n. عَطُو: see 6, first quarter, in five places. — [Hence] one says طَوِيلٌ لَا تَعْطُوهُ الْيَدَايُ [High, so that the hands will not reach it]. (TA.) — And عَطُوٌ signifies also The act of raising the head and the hands (K, TA) to take a thing. (TA.) See also an ex. in a verse cited voce أَنْ, p. 106, first col. [And see عَطُوٌ and عَاطٍ = تَعَاظِيًا تَعْطُونَهُ: see 6.

2. هُوَ يَعْطِينِي (S, K, TA,) with teshdeed, (S,

TA,) thus in the M, as well as the S, erroneously written in [some of] the copies of the K يَعْطِينِي, (TA,) He serves me, does service for me, or ministers to me, as also يَعْطِينِي. (S, K, TA.) You say, مَنْ يَعْطِيكَ i. e. Who has the office of serving thee? (TA) = And عَطِيَّتُهُ I incited him, or made him, to hasten, or be quick (Sgh, K.)

3 see 4, in two places — and see also 2 — عَاطِيَةُ الصَّبِيِّ أَهْلُهُ means The boy wrought for his family, and gave them, or handed to them, what they desired (ISd, Z, K, TA) — And الْعَاطَاةُ signifies A man's meeting, face to face, a man having with him a sword, and saying, "Bring near thy sword," and he gives it, and thereupon each acts with the other awhile in a manner resembling the slaying with the edge of the sword يَعْرُو [see فَلَانٌ فَلَانًا], they being in a marketplace or a mosque the doing of which is forbidden. (TA.) — عَاطِيَتُ الْأَرْطَالِ means [I joined in mutually, or reciprocally, giving, or presenting, the pints of wine; i. e.] أَعْطَيْتُ التَّدَامِي وَأَعْطُونِي أَرْطَالُ الْحَمِيرِ [I gave, or presented to, the cup-companions, and they gave, or presented to, me, the pints of wine] (Har p 650.)

4 إعْطَاءٌ (K, MF, TA,) and مُعَاطَاةٌ (S, Msb, K) and عَاطَاةٌ (K,) The act of giving, presenting, or offering, or giving with the hand in the way of presenting or offering; syn. مَسَاوَلَةٌ (S, Msb, K, MF, TA) عَلَى حَبَةِ الْقُرْبِيبِ and إعْطَاءٌ has been expl. as syn. with إِيْتَاءٌ; but several authors make a distinction between these two words, saying that the latter is sometimes obligatory and sometimes by way of favour, whereas the former is never but by way of sheer favour, as El-Fakhr Er-Rázei says, though most of the leading lexicologists know not this distinction. (MF, TA) One says, أَعْطَاهُ الشَّيْءَ, and إِيْتَاهُ, inf. n. عَاطَاةٌ and مُعَاطَاةٌ; He gave him, &c., the thing. (TA) And إعْطَاهُ مَالًا [He gave him, &c., property]. (S) And أَعْطَيْتُهُ دِرْهَمًا I gave him, &c., a dirhem. (Msb) And as the signification of this verb does not depend upon the condition of taking, or receiving, but only upon giving, or delivering, one may say, أَعْطَيْتُهُ فَمَا أَحَدٌ [I gave, or delivered, &c., to him, and he did not take, or receive]. (Msb) [See also a verse cited in the first paragraph of art. رَأَى, in which this verb has a single objective complement with ب redundantly prefixed to it] — اعْطَى (S,) inf. n. as above, (K,) signifies also † He was, or became, tractable, manageable, or submissive, (S, K, TA;) said of a camel: (S.) and اعْطَى يَدَهُ [lit. he gave his hand, said of a man,] signifies the same: accord. to Er-Rághib, اعْطَى, said of a camel, primarily signifies he gave his head, and did not resist. (TA.) [Hence,] one says to a tractable camel, when his haltering becomes loosed (lit. opened) from his muzzle, أَعْطِ [meaning Gave thy head]; whereupon he bends his head towards his rider, and he renews his haltering. (TA.) —

مَا أَعْطَاهُ لِلْمَالِ [How large a given is he of property?] is like the phrase مَا أَوْلَاهُ لِلْمَعْرُوفِ, and مَا أَكْرَمَهُ لِي, anomalous, because the verb of wonder is not formed from the measure أَنْعَلَ, and only what has been heard, of this kind, from the Arabs, is allowable (S, TA)

5 تَعْطَى see 10 — And see also 6, last quarter, in two places — Also He hastened, or made haste (Sgh, K)

6 نَعَاط The act of taking [a thing that is given, presented, or offered, or that is as though it presented, or offered, itself], or taking with the hand, as also عَطُو, syn of both تَنَاوَل (K) One says, تَعَاطَهُ He took it, or took it with his hand, syn. تَنَاوَلَهُ (S) and هُوَ يَتَعَاطَى كَذَا He takes, or takes with his hand, such a thing, [as, for instance, food, and beverage,] syn تَنَاوَلَهُ (TA) and زَيْدٌ دِرْهَمًا عَطَا Zeyd took, or took with his hand, a dirhem; syn تَنَاوَلَهُ (Msb) and I took the thing with the hand, syn. تَنَاوَلْتُهُ الشَّيْءَ (S) or عَطَا الشَّيْءَ, and إِلَيْهِ [i. e. إِلَى الشَّيْءِ], inf. n. عَطُو, He took the thing, or took it with his hand, syn تَنَاوَلَهُ. and هُوَ يَتَعَاطَى عَطَا He took the vessel, or took it with his hand, (تَنَاوَلَهُ) before its being put upon the ground (TA) — And The taking with the hand (تَنَاوَل) what is not right, or just, or due (K) — And The contending in taking. (K) One says, تَعَاطَوْا الشَّيْءَ They took the thing, or took it with the hand, one from another, and contended together in doing it. (TA) — [And The contending in giving, presenting, or offering] One says also, تَعَاطَيْتُمْ فَعَطَوْتُمْ (S, K, TA,) aor أَعْطَوْهُ (TA,) i. e. [We contended in giving, and it may also mean in taking, and] I overcame, or surpassed, him [therein]. (S, K, TA.) — [And simply The giving, presenting, or offering, mutually, reciprocally, or by one to another. See an ex voce سَمَرٌ. — And hence, The reciting, one with another, or the vying, one with another, in reciting, verses, or poetry.] One says تَعَاطَوْا الرَّجَزَ نَمِيزًا (TA and TK in art. رَجَز) + They recited, one with another, [or they vied, one with another, in reciting,] verses, or poetry, of the metre termed رَجَز; as also تَنَارَعَوْهُ (TK in that art) — And The standing upon the extremities of the toes, with raising the hands to a thing (K) And hence, (K, TA,) as some say, (TA,) تَتَعَاطَى فَعَقَرُ (K, TA,) in the Kur [liv. 29] (TA) for this is said to mean And he stood upon the extremities of his toes, then raised his hands, and smote her. (S, TA) or this means and he took the sword, (Ksh, Bd, Jel,) or the she-camel, (Ksh,) and slew her (Ksh, Bd, Jel) or and he emboldened himself &c. (Ksh, Bd) [for] — تَعَاط signifies also The being bold, daring, or courageous, so as to attempt, or venture upon, a thing without consideration or hesitation. (TA:) or, as also تَعَطَّى, the venturing upon, or embarking in, or doing, (K, TA,) a thing, or an affair, (K,) or a bad, or foul, thing or affair. (TA:) or the former is used in relation to that which is

noble, or honourable, and † the latter, in relation to that which is bad, or foul. (K, TA) And one says, فَلَانٌ يَتَعَاطَى كَذَا (S, Msb) i. e. Such a one enters into such a thing (S) or ventures boldly, daringly, or courageously, upon such a thing, and does it (Msb) [And Such a one takes, or applies himself, to such a thing, as wine, or the drinking thereof, and gaming you say, يَتَعَاطَى الْحَمْرَ, and الْمُسِيرَ see Ksh and Bd and Jel in u 216] And تَعَاطَى قَوْلَ السَّعِيرِ He affected to be a poet but was not. (TA in art. سَعِير) And تَعَاطَى النَّعَاةَ وَتَسَّى مِنْ أَهْلِهَا [He affected, or attempted, eloquence, not being of those endowed therewith]. (TA in art. نَعَاة)

10 اسْتَغَطَى He asked for a gift; as also تَعْطَى. (S, K) And اسْتَغَطَى النَّاسَ بِكَفِّهِ تَعْطَى He sought, demanded, or asked, [a gift] of men or of the people [with his hand and in his hand]. (M, TA)

عَطَا see عَطَا.

عَطُو and عَطُو, applied to a gazelle, (K, TA,) and to a kid, accord. to Kr, who mentions only the first, as though an inf. n. used as an epithet, (ISd, TA,) Stretching itself up towards the trees, to take therefrom, as also عَطُو. (K) [See also عَاط.]

قَوْسٌ عَطْوَى + A bow that is easy (S, K) and yielding. (S.) [See also مُعْط.]

أَلْقَى فَلَانٌ عَطْوِيًّا Such a one voided thin ordure [as an *Itarvee*, meaning] much in quantity originating from the fact that a man of the Benoo-Ateeyeh voided thin excrement on his being flogged. (Z, TA.) — الْعَطْوِيَّةُ is the appellation of A sect of the حَوَارِج, so called in relation to Ateeyeh Ibn-El-Aswad El-Yemamec El-Hanafee. (TA.)

عَطَا and عَطَا A gift, as meaning an act of giving [in an absolute sense, or] of such as is liberal, bountiful, munificent, or generous: (K:) [as signifying the act of giving.] عَطَا is a subst [i. e. a quasi-inf. n.] from أَعْطَى; (S, Msb;) and is originally عَطَاو: and when they affixed to it ة, to denote unity, some said عَطَاة, and some said عَطَاوَة and in forming the dual, they said عَطَاَان and عَطَاَوَان: (S, TA.) it is used as a quasi-inf. n. in the saying,

أَكْفُرًا نَعْدُ رَدَّ الْمَوْتِ عَنِّي

وَبَعْدَ عَطَاكَ الْبَائَةِ الرِّتَاعَا

[Shall I show ingratitude after the repelling of death from me and after thy giving as a bloodwit for me the hundred camels pasturing at large amid abundant herbage?], الْبَائَةُ being governed in the accus. case by عَطَاكَ: (TA p. 211.) the dim. of عَطَاة is عَطَاة. (S, TA. [See مُحَبِّي, in art. حَى.]) — Also [i. e. عَطَاة and عَطَا] A gift as meaning a thing that is given; (K;) or so عَطَا, (Mgh;) and (Mgh, K) so عَطِيَّة. (S, Mgh,

Msb, K) or, as some say, عَطَا is a coll. n., and when the sing. is meant, one says عَطِيَّة (TA) the pl. of عَطَاة is أَعْطِيَّة [a pl. of pauc] and أَعْطِيَات (Mgh, K) which latter is a pl. pl. (K) and the pl. of عَطِيَّة is عَطَايَا (S, Mgh, Msb) and عَطَا has also for a pl. مَعَاطِي, anonymously. (TA) عَطَا also signifies [A soldier's stipend, or pay, or his allowance, and so عَطِيَّة] what is given out to the soldier from the government-treasury once a year, or twice, and رَزَقٌ, what is given out to him every month or the former, every year, or month, and the latter, day by day or the former, and عَطِيَّة, what is assigned to those who fight and رَزَقٌ and عَطِيَّة, what is assigned to the poor Muslims when they are not fighting. (Mgh. [See also رَزَق])

عَطُو see عَطُو.

عَطَى dim of عَطَا, q. v. (S, TA.)

عَطَاة and عَطَاوَة: see عَطَا, first sentence.

عَطِيَّة see عَطَا, latter half, in six places — [Hence] أَمْرٌ عَطِيَّة The mill, or hand-mill, syn. الرِّحَا. (T in art. أَمْر)

عَاط A gazelle raising his head to take the leaves [of a tree]. (TA) [See also عَطُو] Hence, (TA,) عَاطٌ بَعْرٌ أُتَوَاتٍ (S, Meyd, TA) Taking [or reaching to take] without there being aught of things suspended, (Meyd,) a prov., (S, Meyd, TA,) applied to him who arrogates to himself that which he does not possess; (Meyd,) or to him who arrogates to himself knowledge that does not regulate him; (TA,) or meaning, taking [or reaching to take] that which is not to be hoped for (S, TA) nor to be taken. (S. [See also art. نَوَاط]) [And عَاطِيَّة is applied to a mare as meaning Raising her head: see سَبَاة (last sentence) in art. سَبَا]

أَعْطَى [signifying More, and most, excellent in giving is anomalous, being formed from the augmented verb أَعْطَى. see أَجَوَب.]

مُعْط [Giving, &c.]. When thou desirest Zeyd [i. e. any person] to give thee a thing, thou sayest, هَلْ أَنْتَ مُعْطِيهِ [lit. Art thou my giver of it?], with fet-h and teshdeed to the ي: and in like manner thou sayest to a pl. number, هَلْ أَنْتُمْ مُعْطِيَهُ, because the ن [of the word مُعْطُونَ] falls out by reason of the word's becoming a prefixed noun, and the و is changed into ي and incorporated [into the pronominal ي], and the ي is pronounced with fet-h because [originally] preceded by a quiescent letter [i. e. the و which is changed into ي]. and to two persons thou sayest, هَلْ أَنْتُمَا مُعْطِيَايَهُ, with fet-h to the ي and thus you do in similar cases. (S, TA.) — [Hence,] قَوْسٌ مُعْطِيَّة + A pliable bow, not rigid nor resisting to him who pulls the string or, as some say, that has been bent and not been broken. (TA.) [See also عَطْوَى.]

مِعْطَاءٌ A man, and a woman, who gives much,
often · pl. مِعْطَائِي and مِعْطَائِي. (Akh, S, K.)

مِعْطَائِي [a pl. of مِعْطَاءٌ and] an anomalous pl
of عِطَاءٌ, q. v. (TA.)

عطل

1 عَطَلْتُ الْكَلْبَ, aor. ٢; and عَطَلْتُ, aor. ٢;
(K, TA,) inf. n. عَطْلٌ, (TA,) The dog mounted,
one upon another, (K, TA,) in cortu. (TA [See
also 3])

2. عَطَلُوا عَلَيْهِ see 5.

3 عَاطَلْتُ (S, TA,) or عَاطَلْتُ فِي السَّعَادِ (O,)
inf. n. مِعْطَالَةٌ and عِطَالٌ (S, K,) said of dogs,
(S, O, K,) and of beasts of prey, (TA,) and of
locusts, (S, K,) and of whatever stick fast (S, O,
K, TA) in coitu, (TA,) as also ٢ عَاطَلْتُ (S,
O, K,) and ٢ عَاطَلْتُ (O, K,) said of locusts
(O) &c, (K;) [and so ٢ عَاطَلْتُ; (see 5 below,)]
Cohæserunt in cortu. (S, O, K, TA.) — And
عَاطَلَهُ is said of anything as meaning It mounted
upon it, or overlay it. (El-Âmidî, TA.) —
عَاطَلُ الْقَوَائِي signifies التَّصْمِيمُ [i.e. The
introducing into verses a hemistich, or a verse, or
more, of another poet, &c. · see more in art صَمِنَ].
(S, O) One says, عَاطَلُ فِي الْعَاقِبَةِ, inf. n. عِطَالٌ,
meaning صَمِنَ [i.e. He introduced into the ode a
hemistich, &c.]. (K.) And لَا يَعْطَلُ فِي الْقَوَائِي
[Such a one does not, or will not, intro-
duce into verses &c.]. (S) 'Omar said, of the
best of poets, لَا يَعْطَلُ الْكَلَامَ, meaning He does
not make one part of the language to accord in
meaning with another, [so I render يَحْبِلُ
لَمْ يَحْبِلْ عَلَى بَعْضٍ (see art. حَبَلَ) i.e. he does not
make use of tautology,] nor does he utter that
which is a repetition, or that which is disapproved,
(الرَّجْعُ مِنَ الْقَوْلِ), nor reiterate an expression.
or, accord. to El-Âmidî, he does not make the
language obscure, nor crowd one part of it upon
another. (TA.) or he said, لَا يَعْطَلُ نَيْنَ الْقَوْلِ,
referring to Zuheyr, and meaning he rendered the
saying distinct and plain, and did not make it
obscure. (O, TA.) — عَاطَلَهُ also signifies He
said to him, "I am like thee," or "better than
thou," the latter saying the same. (Marg. note in
an autographical copy of the TA.)

5. التَّعْطُلُ is a dial. var. of السَّعَالُ. (Marg.
note in an autographical copy of the TA See 3,
first sentence.) — تَعَطَّلُوا عَلَيْهِ They collected
themselves together against him; (S, O, K;) as
also ٢ تَعَطَّلُوا, inf. n. تَعْطِيلٌ: (K) or they bore, or
pressed, or crowded, as though mounting one ano-
ther, upon him, to beat him. (TA.) — And one
says, طَلَّ يَتَعَطَّلُ فِي أَنْتَرِهِ مِنْذُ الْيَوْمِ He passed the
time pursuing hard after it during the day;
meaning a thing that had escaped him. (O, TA.)

6: see 3, first sentence. — تَعَطَّلُوا عَلَى الْمَاءِ
They became numerous at the water, and pressed,

or crowded, upon it. (Marg. note in an auto-
graphical copy of the TA.)

8 see 3, first sentence.

Q. Q. 4. اِعْطَالُ الشَّجَرِ The trees had many
branches (IKh, O.) See also Q. Q. 4 in arts.
عطل and عطل.

عُطْلٌ see عُطْلٌ.

عُطْلٌ and عُطْلٌ A large قَارَةٌ [or rat] also
mentioned as with ص on the authority of Abou-
Sahl (Marg. note in an autographical copy of
the TA.) [See also عُصْلٌ.]

عُطْلٌ [a pl. of which the sing. is not mentioned]
مَأْبُوتُونَ [of which see the sing. مَأْبُوتٌ],
(IAm, O, K,) as also ٢ عُطْلٌ (Marg. note in
an autographical copy of the TA.)

هُوَ عِطْلُهُ He is the person who says to him, "I
am like thee," or "better than thou," and to whom
the latter says the same (Marg. note in an auto-
graphical copy of the TA.)

عِطَالٌ and [its pls.] عِطَالِي (S, O, K) and عِطَالٌ
(Marg. note in an autographical copy of the TA.)
and عِطَالِي (Ish, TA,) applied to locusts (حَرَادٌ),
Cohærentes in coitu. (S, O, K, TA.) — [Hence,]
يَوْمُ الْعِطَالِي A certain day (i.e. conflict) of the
Arabs, well known, (S, O, K,) said in the A to
be that of Benoo-Temeem, when they went to fight
against Bekr Ibn-Wail. (TA.) so called because
the people bore, or pressed, or crowded, as though
mounting, one upon another, (رَكِبَ بَعْضُهُمْ نَعَصًا,
S, O, K,) therein, (S, O,) when they were routed
(TA) or because they congregated therein as
though they were mounting, one upon another.
(AHei, TA.) or because two and three of them
rode upon one beast (S, O, K, TA) in the rout.
thus says As or because Bistâm Ibn-Kays and
Hâm Ibn-Kabeeṣah and Maarook Ibn-'Amr and
El-Howfazan combined therein for the command.
(TA.)

مُعْطَلٌ and مُعْطَلٌ A place abounding in trees.
(Kr, K)

مُعْطَلٌ see what next precedes. [And see its
verb, Q. Q. 4]

عظير

Q. 2. تَعْظِيرٌ [from عِظِيرٌ as signifying a cer-
tain plant or dye,] said of the night, It was, or
became, dark, and very black; (K, TA;) i.e. it
became like the عِظِيرُ. (TA.)

عِظِيرٌ (S, Mṣb, K,) of which عِظِيرٌ is a dial.
var., (MF, TA,) The expressed juice of a species
of tree or plant, (Az, K, TA,) the colour of which
is like نِيل [or indigo], green (أَخْضَرُ) inclining to
duskness. (Az, TA.) or a certain plant, (S, K,) or
thing, (Mṣb,) with which one dyes, (S, Mṣb, K,) or
said to be (Mṣb) called in Pers. نِيل [i.e. the
indigo-plant]: (Mṣb, and so in some copies of
the S; other copies of which, for نِيل, have تَعْلُ) or
i. q. وَسْمَةٌ [an appellation now applied to wood,

as is also عِظِيرٌ] (S, Mṣb, K) AḤn says, one
of the Arabs of the desert told me that the عِظِيرُ
is the male وَسْمَةٌ he also says that it is a small
tree or plant, (سُحَيْرَةٌ), of the [class called] رَتْه,
that grows in a late season, and the greenness of
which is lasting and in one place he says, an
Arab of the desert, of the Sarāh (السَّرَاة), told me
that the عِظِيمَةُ [which is the n. un.] is a tree or
plant (سُحَيْرَةٌ) that rises upon a stem about a cubit
[in height] and has branches at the extremities of
which are what resemble the blossoms of the كُرْبَرَةُ
[or coriander], and it (the tree or plant) is dust-
coloured (TA) some say that it is the بَقْمَر [or
Brazil-wood] (Mṣb) MF says, it is the حِطْمِي
[or marsh-mallow] (TA) thus says El-Hateere; but
El-'Okbarce says that it is not that (Har
p 625) and some say that it is a certain red
dye (TA) Hence the prov,

بَيْضَاءٌ لَا يَدْجِي سَاهَا الْعِظِيرُ *

i.e. [A white, or fair, female,] whose whiteness
[or brightness] عِظِيرُ will not blacken [or darken].
applied to that which is notable, which nothing
will conceal. (Meyd, TA.) — Hence, as being
likened thereto, (S,) it signifies also The dark
night (S, K.) one says عِظِيرُ. (TA.)

عِظِيمَةٌ Darkness. (K.)

عِظَامٌ Dust, syn. قُتْرَةٌ and عَمْرَةٌ. (K.)

عظم

1. عَظِمَ, [aor. ٢,] inf. n. عِظْمٌ (S, Mṣb, K) and
عِظَامَةٌ (Mṣb, K,) accord. to El-Iṣbahānee, pri-
marily signifies He was, or became, great in his
bone: then metaphorically said of anything كَبِير
[or great], whether an object of sense or of intel-
lect, a substance or an accident (TA.) i q كَبُرَ,
(S, TA,) said of a thing [as meaning it was, or
became, great, big, or large], (S, Mṣb, TA,) in
length and breadth and thickness: (TA) [and in
like manner, metaphorically, said of an object of
intellect; meaning it was, or became, great in
estimation or rank or dignity; and thus also said
of a man or it imports more than كَبُرَ; signifi-
ing it was, or became, great in comparison with
other things of its kind, huge, enormous, or vast;
and in a similar sense it is said of a man; and in
an incomparably higher sense, of God: (see عَظِيمٌ,
below)] and ٢ عَظِمَ said of an affair, or event,
signifies [like عَظِمَ] it became عِظِيمٌ. (TA.)
عِظِيمٌ is the contr. of صِغَرُ. (K) — عَظِمَ عِنْدَهُ, and
عَظِمَ عَلَيْهِ see 6, in three places: and see also 4.
And مَا يَعْظِمُنِي [which is similar in meaning to
مَا يَعْظُمُ عَلَيَّ if not a mistranscription for مَا
يُعْظِمُنِي] see 4. — In the case of expressing
wonder, one says, عَظِمَ الْبَطْنُ بَطْنَكَ [How great
is the belly, thy belly], contracting عَظِمَ, and
transferring the vowel of its middle letter to [the
place of] its first; and thus one does in the case
of that which denotes praise or blame, and of
whatever [verb] may be well used in the manner

26.3

رَحْلٌ عَظِيمٌ فِي الْمَحْدِ 1) Hence one says, *رَحْلٌ عَظِيمٌ فِي الْمَحْدِ* [A man great in respect of glory, honour, dignity, or nobility, and of judgment, or opinion] (TA) And *رَمَاهُ بِعَظِيمٍ* and *بِمُعْظِمٍ* [He reproached him, or upbraided him, with, or he accused him of, a thing, or an act, of great gravity, or an enormity] both mean the same (TA.) [The pl. of *عَظِيمٌ* is *عَظَامٌ* and, applied to rational beings, *عَظَمَاءُ* — *الْعَظِيمُ* as an epithet applied to God is *syn. with الْكَبِيرُ* [signifying *The Incomparably-great*]. (TA.)

عَظِيمٌ and *عَظِيمٌ وَصَاحٌ* see *عَظِيمٌ*

عِظَامَةٌ see *عِظَامَةٌ*

عَظِيمَةٌ A severe calamity or misfortune; as also *مُعْظِمَةٌ*, (S, K,) [and so *مُعْظِمٌ*, thus in a verse cited in the S in art. *وَلَبِ*] pl. of the first *عَظَائِمُ*; and of the second *مُعَظِمٌ*. (TA.) — [And A great crime or the like; a meaning well known so I have rendered it voce *صَحَّ* in art. *طبر* in the O and TA, its pl. *عَظَائِمُ*, is rendered by *دُنُوبٌ*: see *مُطْمِرٌ* = See also *عِظَامَةٌ*.

عِظَامِيٌّ [a rel. n. from *عِظَامٌ*, pl. of *عَظْمٌ*]: see *عِصَامِيٌّ*, in art. *عَصَم*, in two places.

عَظَامٌ see *عَظِيمٌ*.

عِظَامَةٌ: see *عِظَامَةٌ*. = and see also what here follows.

عُظْمَةٌ and *عِظَامَةٌ* and *عُظْمَةٌ* and *عُظْمَةٌ* (S, K, TA) [the last written in one of my copies of the S *عُظْمَةٌ*] and *عُظْمَةٌ* (TA) [and *عُظْمَةٌ* (Freytag from the Deewán of Jerceer)] A thing like a pillow (F1, S) *عُظْمَةٌ* (Fr.) or a garment, or piece of cloth, (K,) with which a woman makes her posteriors [to appear] large (F1, S, K.)

مُعْظِمٌ The greater, main, [principal, chief,] or most, part or portion, [or body, or aggregate,] (S, Mṣb, K,) of a thing [or of things], (S, Mṣb,) or of an affair, or event; (K,) [the main, gross, mass, or bulk, of a thing or of things;] as also *عُظْمٌ* (S, Mṣb, K) and *عُظْمٌ*: (Lh, K.) or *عُظْمٌ*, it is said, [as also *مُعْظِمٌ* in many cases,] signifies the middle, or midst, of a thing. (TA.) It is said in a trad. of Ibn-Seereen, *جَلَسْتُ إِلَى مَحَلِّسٍ فِيهِ عُظْمٌ*, meaning [I sat by an assembly in which was] a numerous company of the Ansār. (TA.) [*مُعْظِمٌ*, *مُعْظِمٌ*, and *الْمُوتِ*, signify *The thick, or thickest, or the main stress or struggle, of the fight or battle, and of death in battle*. see *رَحَى* (near the end of the paragraph) in art. *رَحَى* and *رَحَى*.] — [And accord. to Freytag, it occurs in the Deewán of the Hudhalees as signifying *The harder parts of the body, as the neck, the thigh, &c*] — See also *عُظْمٌ* — and *عِظَامَةٌ*.

عِظَامَةٌ; and its pl., *مُعَظِمٌ*: see *عِظَامَةٌ*. — And for *مُعَظِمٌ* as a pl. of which the sing. is not mentioned, see *عِظَامَةٌ*.

مُعْظِمٌ A young weaned camel having a bone in his tongue broken, in order that he may not suck (K) = *مُعْظِمَةٌ*: see *عِظَامَةٌ*.

عطى or عظو

عَظَاءٌ, in the CK *عَظَاءٌ*. see what follows.

عَظَاءٌ, (S, Mṣb, TA,) which is of the dial of the people of El-'Alīyeh, (Mṣb, TA,) and *عَظَايَةٌ*, (S, Mṣb, K, TA,) which is of the dial of Temeem. (Mṣb, TA,) [in the CK *عَظَايَةٌ*] A certain reptile, or small creeping thing, (S, K, TA,) larger than the *وَرَعَةٌ*, (S,) like the [lizard called] *سَامَرَاتَرَصٌ* (Mṣb, K, TA) in form, or make, (Mṣb,) but some have larger (TA) or a *عَنْدَةٌ* [or *عَنْدَةٌ*, a Pers. word said to signify a species of spider]. (MA) [or] a species of lizard, (MA, PS,) a certain reptile, or creeping thing, (*دَانَةٌ*) larger than the *وَرَعَةٌ*; a species of large lizard (MA) [see also *عَصْرُفُوطٌ*] pl. *عَظَاءٌ*, (S, Mṣb, K, TA, in the CK *عَظَاءٌ*), i. e. pl. of *عَظَاءَةٌ*, (S, Mṣb,) [or rather *عَظَاءٌ* is a coll. gen. n. of which *عَظَاءَةٌ* is the n. un.,] and *عَظَايَا*, (TA,) and also *عَظَايَاتٌ*, which last is pl. of *عَظَايَةٌ* (Mṣb) A woman of the desert, whom her lord (*مَوْلَاهَا*) had beaten, said, *رَمَاكَ اللَّهُ بِدَاءٍ لَا دَوَاءَ لَهُ إِلَّا أَبْوَالُ الْعَظَاءِ* [May God smite thee with a disease for which there is no remedy but the urine (lit. urines) of the *عَظَاءِ*], which is a thing hard to be found. (TA)

عف

1. *عَفَّ*, (S, O, Mṣb, K, &c.,) aor. *عَفَّ*, (S, O, Mṣb,) inf. n. *عَفَفَ* and *عَفَّافٌ* (S, O, Mṣb, K) and *عَفَّافَةٌ*, (S, O, K,) He abstained (S, O, Mṣb, K) from (عن) what was unlawful, (S, O,) or from what was not lawful nor comely or decorous, (M, K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Mṣb) [but it is implied in the K that the verb is used without the expression of the object, or objects, and it is very often so used, as meaning *he was abstinent, continent, chaste, virtuous, modest, decent, or decorous*] and *عَفَفَ* signifies the same; (K;) as also *عَفَفَ*: (Mṣb, K:) or this last signifies, (S, O,) or signifies also, (K,) *he affected, or constrained himself, to abstain from what was unlawful*. (S, O, K) or *he was patient, and kept himself remote, or aloof, from a thing [that was unlawful or the like]*: (TA) and *عَفَفَ* *عَنِ الْمَسْأَلَةِ* means *he abstained (عَفَّ) from begging*: (S, O:) whence the trad. of the Prophet *اسْتَعْفَ عَنْ السُّؤَالِ مَا اسْتَطَاعَتْ* [Abstain thou from begging, as much as thou art able]: (O:) or, as some say, *الِاسْتِعْفَافُ* signifies *the seeking to abstain from what is unlawful, and from begging of men*. and one says also, *عَفَفَ عَنِ الْفِسْحِ* [he abstained from that which was evil, or foul]; this being [likewise] from *الْعَفَّةُ*. (TA.) = *عَفَّ* said of milk, aor. *عَفَّ*, (IDrd, O, K,) inf. n. *عَفَّ*, (IDrd, O,) It collected in the udder:

(IDrd, O, K.) or it remained in the udder; (K;) or thus *عَفَّ فِي الصَّرْعِ* (Ibn-'Abbád, O)

2. *عَفَفَهُ*, inf. n. *نَعْفِيفٌ*, I gave him to drink what is termed *عَفَافَةٌ* [q v]. (IDrd, O, K)

4. *عَفَّهَ اللَّهُ* God made him to be *عَفِيفٌ* [i. e. abstinent, &c.] (S, O, Mṣb, K.) = *أَعَفَّتْ*, [in the CK, erroneously, *أَعَفَّتْ*,] said of a ewe, or she-goat, is from *الْعَفَافَةُ* [and therefore signifies *She had milk collected in her udder. or she had some milk remaining in her udder after most of it had been sucked*] (IDrd, O, K)

5. *تَعَفَّى*: see 1. = Also *He* (a man, S, O) drank what is termed *عَفَافَةٌ* [q v]. (S, O, K)

6. *تَعَفَّى نَاقَتَكَ* Milk thou thy camel after the first milking. (S, O, L, K.) — And *تَعَفَّى* said to a sick man, *Treat thyself medically*. (K) One says, *بِأَيِّ شَيْءٍ نَعَفَّى* With what thing shall we treat ourselves medically? (AA, O, TA)

8: see 1. — *اِعْنَتِ الْإِبِلُ الْيَبِسَ* The camels took with the tongue [or licked up] the dry herbage above the earth or dust, taking the best, or choice, thereof; as also *اِسْتَعَفَّتْ*. (O, K.)

10 see 1, in two places — and see also 8.

عَفَّ, and its fem.: see *عَفِيفٌ*.

عَفَّةٌ: see *عَفَافَةٌ*. = Also *An old woman* (Ibn-El-Faraj, O, K, TA) like *عَفَّةٌ*: being formed [from the latter] by substitution. (TA.) = And *A certain fish, smooth, white, and small, when cooked, having a taste like that of rice*. (Ibn-El-Faraj, O, K.)

عِفَافٌ A medicine, or remedy. (AA, O, K.)

عَفِيفٌ and *عَفَّ* epithets from *عَفَّ*, as such signifying *Abstaining* (S, O, Mṣb, K) from what is unlawful, (S, O,) or from what is not lawful nor comely or decorous, (K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing. (Mṣb) [and very often used as meaning *abstinent, continent, chaste, virtuous, modest, decent, or decorous*] fem. of the former with *ة*, (S, O, K,) and so of *عَفَّ* the latter, (S, O, Mṣb, K,) which has no broken pl.: (TA.) the pl. masc. (of *عَفِيفٌ*, Mṣb, TA) is *أَعَفَّاءُ* (O, Mṣb, K, TA) and *أَعَفَّةٌ*: (Mṣb, TA:) *عَفِيفَةٌ*, applied to a woman, signifies *excellent, or high-born, good, righteous, or virtuous*; and [more commonly] *continent, or chaste*; (TA;) and the pl. of this is *عَفَائِفٌ* and *عَفِيفَاتٌ*. (O, K.)

عَفَافَةٌ is the subst. from *عَفَّ* said of milk: (O, K.) so says IDrd: (O) [accord. to him, it app. signifies *Milk that has collected in the udder*.] and it signifies (S, O, K) accord. to another or others, (O,) as also *عَفَّةٌ*, somewhat of milk remaining in the udder (S, O, K) after most of it has been sucked. (O, K.) — And F explains *أَنْ تَأْخُذَ الشَّيْءَ الْعَفَافَةَ*, with damm, by the words

نَعَدَ الشَّيْءُ فَأَتَتْ تَعْتَهُ [as though signifying *The taking thing after thing, by loking it up, or otherwise, from the ground, choosing the best thereof* but this mode of explanation is often used in lexicons to denote the thing, or things, mentioned therein; not the act and I think that what is here meant is *the thing, or things, thus taken* this, moreover, is agreeable with the general analogy of words of the measure فَعَالَةٌ, as is shown by many exs in the Mz, 40th نوع]. (TA.)

He (a man, S, O) came at the time of that (S, O, K) a dial var. of إِيَّان. (S, O) or, accord to IF, formed [from the latter] by substitution. (O)

عجع

1. عَجَجَ, [aor. ٤,] inf. n. عَجَجَ, He [a man, or a beast other than a ruminant,] was, or became, fat in his أَعْجَاج [pl. of عَجَجَ, q. v.] (L)

عَجَجَ and عَجَجَ: see the next paragraph.

عَجَجَ and عَجَجَ (S, O, K) and عَجَجَ (L, and some copies of the K) sings. of which the pl. is أَعْجَاج (S, O, K) and عَجَجَةٌ. (TA) the أَعْجَاج are The أَمْعَاءُ [or intestines into which the food passes from the stomach] (TA, and Ham p. 641) or the lower أَمْعَاءُ. (TA, and Zj in his "Khalk el-Insán") or in human beings, and in solid-hoofed animals, and in beasts of prey, (S, O,) that [portion of the intestines] to which the food passes from the stomach; (S, O, K,) which is like the [intestines called] مَصَارِين in camels and in cloven-hoofed animals, to which the stomach transmits what it has concocted, lit. what it has tanned (مَا دَبَعَتْ) (S, O) in some copies of the former, مَا دَفَعَتْ or the عَجَجَ is what is in the place of the كَرَشِ to that which has no كَرَشِ or, accord. to Lth, it is, to any animal that does not ruminate, such of the أَمْعَاءُ [or lower intestines] of the belly as is like the مِمْرَعَة to the sheep or goat. (TA) = عَجَجَ is also the inf. n. of عَجَجَ [q. v.]. (L)

عَجَجَ: see the next preceding paragraph. = Also A man [and app. a solid-hoofed animal and a beast of prey] fat in his أَعْجَاج [pl. of عَجَجَ, q. v.].

أَعْجَاج Large in the أَعْجَاج. (K, TA.)

عفر

1. عَفَّرَ, aor. ٤, (S, O, Mgh, K,) inf. n. عَفَّرَ, (S, O, Mgh,) He rubbed it (namely a vessel) with dust: and عَفَّرَهُ he rubbed it much with dust: (Mgh) or the latter, he defiled, or soiled, it with dust. (Mgh) and the former, and latter, (S, O, K,) of which the inf. n. is تَغْفِيرَ, (S, O,) he rolled, or turned over, him, or it, فِي التُّرَابِ in the dust. (S, O, K:) or he hid (دَسَّ) him, or it,

therein (K.) It is said in a trad. of Aboo-Jahl, هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْبَرِكُمُ [Doth, or shall, Mohammad defile his face with dust, or rub his face in the dust, in the midst of you?], meaning his prostrating himself in the dust: and at the end he says, لَأَطَأَنَّ عَلَى رَقَبَتِهِ أَوْ لَأَعْفِرَنَّ [I will assuredly trample upon his neck, or I will defile, or roll, his face in the dust], meaning that he would abase him, or render him abject (TA.) — He dragged him, being about to roll him in the dust and you say عَفَّرَهُ [He dragged his garment in the dust]. (Aboo-Nāsi, L, TA.) — And عَفَّرَهُ, (K,) inf. n. عَفَّرَ, (TA,) He cast him upon the ground, as also عَفَّرَهُ (K.) You say, عَفَّرَهُ The lion cast him upon the ground (A) or the lion seized him, and broke his neck, (S, O, TA,) and cast him upon the ground, and shook him about. (TA.) And عَفَّرَهُ He leaped, or sprang, upon him, or at him, (سَاوَرَة, O, K, for which سَاوَرَة is erroneously put in some copies of the K, TA,) and dragged him, and cast him upon the ground. (TA.) [See also 2] = عَفَّرَ, aor. ٤, (Msb, K,) inf. n. عَفَّرَ, (Msb,) He, or it, was of the colour termed عَفْرَة (Msb, K) or of a colour resembling that. (Msb)

2: see 1, in four places. — عَفَّرَ قِرْنَهُ, and عَفَّرَ عَادِيَهُ, He wrestled with his adversary, and made him cleave to the dust. (A.) = عَفَّرَ, inf. n. تَغْفِيرَ, He mixed his black sheep or goats with others of the colour termed عَفْرَة (O, K, TA) or he took white sheep or goats in exchange for black, because the former have more increase. (S, O, TA) — And He made, or rendered, white. (S, O.)

3: see the next preceding paragraph.

5 see 7, in three places — تَعَفَّرَ الْوَحْشُ † The wild animals became fat. (O, K, TA.)

6. تَرَبَّدَ said of [food of the kind called] تَرَبَّدَ, It was made white. (K. [See أَعْفَرُ, latter half])

7 عَفَّرَ and عَفَّرَ It (a vessel) became rubbed with dust. and عَفَّرَ it became much rubbed with dust (Msb:) or the first and second, (S, O,) and the last also, (O,) it (a thing) became defiled with dust: (S, O.) or the first and last, he, or it, became rolled, or turned over, فِي التُّرَابِ in the dust: or became hidden therein. (K.) — And one says, دَخَلْتُ الْمَاءَ فَمَا أَعْفَرْتُ قَدَمَايَ I entered the water, and my feet did not reach the ground. (A, TA.)

8. see 1, in four places. = See also 7, in two places.

Q Q. 2 تَعَفَّرَتْ He became, or acted like, an عَفْرِيَّة, (K, TA;) from which latter word this verb is derived, the [final] augmentative letter being preserved in it, with the radical letters, to convey the full meaning, and to indicate the original. (TA.)

عَفَّرَ: see عَفَّرَ, in four places.

عَفَّرَ see عَفَّرَ. = Also pl. of أَعْفَرُ [q v] (S, &c)

عَفَّرَ 1. boar; (S, O, K;) as also عَفَّرَ. or a swine, as a common term. or the young one of a sow. (K) = عَفَّرَ (S, A, O, K) and عَفَّرَ (Sgh in TA in art. نعر) and عَفْرِيَّة, (A, O, K,) in which the ي is to render the word quasi-coordinate to سُرْدُودَة, [I substitute this word for سُرْدُودَة, in the L, and سُرْدُودَة in the TA,] and the د to give intensiveness, (L, TA,) and عَفْرِيَّة, (A, O, K,) in which the ت is to render the word quasi-coordinate to قَدِيدِل, (TA,) [or to render it a contraction of عَفْرِيَّة,] and عَفْرِيَّة, which occurs in one reading of the Kur, [xxvii. 39, and is agreeable with modern vulgar pronunciation,] (O, CK,) and عَفْرَات, (CK,) and عَفْرِيَّة, (A, O, L, K,) in which the ي is to render the word quasi-coordinate to عَدَاوَة, and the د is to give intensiveness, (TA,) and عَفَّرَ, (O, K,) and عَفْرِيَّة, (Sgh, K,) and عَفْرِيَّة, (Sgh, K,) and عَفْرِيَّة, and عَفْرِيَّة, (Lh, TA,) and عَفْرِيَّة, (Lth, TA,) [respecting which last, see the latter portion of this paragraph,] applied to a man, (S, O, K,) and to a junee, or genie, (Kur, ubi suprà,) wicked, or malignant; (S, O, K,) crafty, or cunning; (S, O;) abominable, foul, or evil, (K;) abounding in evil, (TA;) strong, or powerful, (A;) insolent and audacious in pride and in acts of rebellion or disobedience; (A, TA;) who rolls his adversary in the dust: (A.) and the epithet applied to a woman is عَفْرَة, (S, O,) and عَفْرِيَّة, (Lh, K,) and عَفْرَة. (Sh, O) or عَفْرِيَّة sig- nifies anything that exceeds the ordinary bounds; and عَفْرِيَّة is syn. with it. (AO, S, O) and عَفْرِيَّة and عَفْرِيَّة and عَفْرِيَّة (Zj, K) applied to a man, and as applied in the Kur, ubi suprà, [to a junee,] (Zj,) sharp, vigorous, and effective, in an affair, exceeding the ordinary bounds therein, with craftiness, or cunning, (Zj, O, K,) and wickedness, or malignity. (Zj) or عَفْرِيَّة is properly applied to a junee, and signifies evil in disposition, and wicked or malignant, and is metaphorically applied to a man, like as is سَيِّطَان: (B) it is applied to an evil junee that is powerful, but inferior to such as is termed مَارِدُ (Min-ât ez-Zemán) عَفْرِيَّة also signifies ٢. q. دَاهِيَة [app. meaning very crafty or cunning, rather than a calamity] (S, O) عَفْرِيَّة and عَفْرِيَّة are also applied as epithets to a سَيِّطَان [or devil] (Kh, S.) the pl. of the former of these two epithets is عَفْرِيَّة, (Kh, S, O,) or عَفْرِيَّة, (Fr,) and that of عَفْرِيَّة is عَفْرِيَّة; (Kh, Fr, S, O,) and that of عَفْرِيَّة is عَفْرِيَّة; (Sh,) and that of عَفْرِيَّة is عَفْرِيَّة. (TA in art. جشمر) You say, عَفْرِيَّة عَفْرِيَّة, and عَفْرِيَّة عَفْرِيَّة, [Such a one is wicked, or malignant; &c.] the latter of these two words being an imitative sequent. (AO, S, O.) And in a trad. it is said, إِنَّ اللَّهَ يَنْعَصُ عَفْرِيَّةً

العَفْرِيةُ ۖ العَفْرِيةُ الَّتِي لَا يَرُأَى فِي أَهْلِ وَلَا مَالٍ (AO, S) [Verily God hates] the crafty or cunning, the wicked or malignant, the abounding in evil, or him who collects much and refuses to give; or him who acts very wrongfully or unjustly or tyrannically, [who will not suffer loss in his family nor in his property] (TA.) — أَسَدٌ عَفْرٌ, and عَفْرِيةٌ, and عَفْرِيتٌ, and عَفَارِيَّةٌ (K,) and عَفْرٌ (TA,) and عَفْرَتِي (K, [respecting which see what follows in the CK عَفْرَتِي, which is wrong in two respects]) ۖ strong, (K,) powerful, great, (TA,) lion (K, TA) or العَفْرَتِي the lion; so called because of his strength (S, O) and عَفْرَتِي, (S, O, TA,) like the masc., (TA, [or it may be in this case with the fem ي, i. e. without tenween,]) or عَفْرَانَةٌ (K, TA,) a strong lioness (S, O, K) or the epithet, of either gender, signifies bold. from عَفْرٌ signifying "dust," or from عَفْرٌ in the sense of اعْتَفَارٌ, or from the strength and hardness of the animal (TA) and نَافَّةٌ عَفْرَانَةٌ a strong she-camel, pl. عَفْرَانِيَّاتٍ. (S, O) but you do not say عَفْرَتِي عَفْرَانِيَّاتٍ (Az) the alif [which is in this case written جى] and ن in عَفْرَتِي are to render it quasi-coordinate to سَفْرَجَلٌ [which shows that it is with tenween]. (S)

عَفْرٌ (IDrd, S, A, O, Msb, K) and عَفْرٌ (IDrd, A, O, K) Dust (IDrd, S, O, Msb) [like عَفَارٌ the dust of the earth (Freytag, from Meyd.)] or the exterior of the dust or earth. (A, K) and the surface of the earth; (Msb,) as also عَفْرٌ (TA.) pl. عَفَارٌ. (K) You say مَا عَلَى عَفْرِ الْأَرْضِ مِثْلُهُ There is not upon the face of the earth the like of him, or it. (O, TA) And لَا عَفْرَ لَهُ (TS, K,) or كَلَامٌ لَا عَفْرَ فِيهِ (TA,) [lit., Language in which is no dust; or which has no dust; like the saying عَفَارٌ عَلَيْهِ "language on which is no dust;" meaning] † language in which is nothing difficult to be understood. (K.) And IAar mentions, but without explaining it, the saying, وَالْذَّنَابُ وَسُوءٌ عَلَيْهِ الْعَفَارُ ۖ وَالْذَّنَابُ وَسُوءٌ [app. meaning, May the dust, and perdition, and evil of the dwelling, be his lot See دَبَرٌ]. (O, TA)

عَفْرٌ [part n. of عَفْرَةٌ]. Land of the colour termed عَفْرَةٌ [q. v.]. (O and TA in art. عَفْرٌ.) = See also عَفْرٌ

عَفْرٌ, and the fem., with ة see عَفْرٌ, in four places.

عَفْرَةٌ A dust-colour inclining to whiteness; a whitish dust-colour. (TA.) or whiteness that is not clear (Mgh, Msb) or whiteness that is not very clear, (AZ, As,) like the colour of the surface of the earth: (AZ, As, Mgh) or whiteness with a tinge of redness over it. (A:) the colour of an antelope such as is termed عَفْرٌ. (K.) — See also عَفْرِيةٌ, in three places.

عَفْرِيةٌ, or عَفْرِي: see عَفْرِيةٌ.

عَفْرِي see عَفْرٌ, first quarter.

عَفْرَانَةٌ see عَفْرِيةٌ.

عَفْرَاتٌ. see عَفْرٌ, first quarter = and see the next paragraph, in three places.

عَفْرِيةٌ see عَفْرٌ, in six places = The hair, and the feathers, of the back of the neck, of the lion, and of the cock, &c., which it turns back towards the top of its head when exasperated, as also عَفْرَةٌ (S, O) and عَفْرَاتٌ (S,) or عَفْرَانَةٌ (O, TA) and عَفْرَةٌ, the feathers around the neck of a cock and of a bustard (حَبَارِي) &c. (S in art نول) or عَفْرِيةٌ and عَفْرِي, or عَفْرِي, [whether without or with tenween is not shown, but I think it is more probably without,] of a cock, the feathers of the neck, (K,) as also عَفْرَةٌ: (TA) and of a man, the hair of the back of the neck (K) or the hair of the part over the forehead (TA) and of a beast, the hair of the fore-lock (K) or the hair of the back of the neck (TA) and [of a man,] the hairs that grow in the middle of the head, (K,) that stand up on an occasion of fright; (TA,) as also عَفْرَاتٌ and عَفْرِيةٌ. (K.) You say حَاءَ فَلَانٍ نَافِئًا عَفْرِيةً meaning Such a one came in a state of anger. (S, O.) And حَاءَ نَافِئًا عَفْرِيةً, and عَفْرَانَةٌ, He came spreading his hair, by reason of covetousness, and inordinate desire. (ISd, TA)

عَفْرِيتٌ; and عَفْرَتٌ. and the fem., عَفْرِيةٌ. see عَفْرٌ, in ten places.

عَفْرَتِي see عَفْرٌ, in two places.

لَيْثٌ عَفْرِيْنٌ see عَفْرٌ, in two places. = لَيْثٌ عَفْرِيْنٌ The lion. (AA, K) So in the prov, إِنَّهُ لَا تُسَجِّعُ مِنْ لَيْثٍ عَفْرِيْنٌ [Verily he is more courageous than the lion]. (AA, TA) عَفْرِيْنٌ is the name of a certain place in which are lions, or abounding with lions (S, O, K) or the name of a certain country or town. (As, AA, S, M.) = A certain insect, whose retreat is the soft dust at the bases of walls, (O, K,) that rolls a ball, and then hides itself within it, and when it is roused, throns up dust: (O, TA.) the word [عَفْرِيْنٌ] is of one of those forms not found by Sb (TA.) or a certain creeping animal (دَابَّةٌ), like the chameleon, that opposes itself to the ruler [upon a camel or horse], and that strikes with its tail (O, K) [See also طَحْنٌ. and see Ham p. 131.] — Also † A complete man; [i. e., complete with respect to bodily vigour, having attained the usual term thereof;] (O, K, TA,) fifty years old. (O, TA.) — And † Resolute, or firm-minded; strong, or powerful. (S, O, K, TA.)

عَفْرَتِي and عَفْرَانَةٌ. see عَفْرٌ, in three places. — The latter also signifies The [kind of goblin, or demon, called] عَوْلٌ. (O, K.)

عَفْرِيةٌ: see عَفْرٌ, first quarter. = and see عَفْرِيةٌ.

عَفَارٌ. see عَفْرٌ. = Also A certain kind of tree,

(S, O, K,) by means of which fire is produced; (S, O;) رِيَادٌ [or pieces of wood, or stick, used for that purpose,] being made of its branches (K, TA.) accord. to information given to AHu by certain of the desert-Arabs of the Sarāh (السَّرَاهُ), it resembles the kind of tree called the عَفْرِيةٌ, by reason of its smallness, so that when one sees it from afar he doubts not its being the latter kind of tree, its blossom, also, is like that of the latter tree, and it is a kind of tree that emits much fire, so that the رِيَاد made of it are excellent (TA) pl of عَفَارَةٌ, (K,) or, more properly, [a coll. gen n., and] its n. un. is with ة (O, TA) it and the مَرْخٌ contain fire that is not in any other kind of tree Az says, I have seen them both in the desert, and the Arabs make them the subject of a prov., relating to high nobility. (TA.) they say فِي كُلِّ شَجَرٍ نَارٌ وَأَسْمَحَدُ الْمَرْخِ وَالْعَفَارُ (S, O, TA) In all trees is fire; but the markh and 'afar yield much fire, more than all other trees. (O, TA.) [See also مَرْخٌ, and أَقْدَحُ.] It is also said, in another prov., اِقْدَحْ بَعْفَارٍ أَوْ مَرْخٍ نَارَ أَسَدٍ إِنْ شِئْتَ أَوْ أَرِجْ [Produce thou fire with markh or with 'afar. then tighten, if thou please, or loosen] (TA.) = See also عَافُورٌ.

عَفَارَةٌ The quality, or disposition, of him who is termed عَفْرٌ and عَفْرِيةٌ and عَفْرِيتٌ &c., i. e., wickedness, or malignity, &c. (K, TA.)

عَفَارِيَّةٌ. see عَفْرٌ, in three places.

مُعَفَّرٌ and مُعَفَّرٌ and مُعَفَّرٌ and عَافِرٌ Defiled with dust hence الْعَافِرُ الْوَجْهِ He whose face is defiled with dust. and مُعَفَّرٌ الْوَجْهِ فِي التُّرَابِ and مُعَفَّرَةٌ, He has the face defiled in the dust. (TA.)

عَفَارٌ ۖ شَرٌّ (S, K,) and وَقَعُوا فِي عَافُورٍ شَرٍّ (TA,) i. q. فِي عَافُورٍ شَرٍّ (F1, S, K,) i. e., They fell into difficulty, or distress (S) Some say that the ف is substituted for ت. (TA.) [But see عَافُورٌ.]

أَعْفَرٌ Dust-coloured inclining to white; of a whitish dust-colour: (TA) or white, but not of a clear hue. (Msb.) or, applied to a buck-antelope, white, but not of a very clear white, (AZ, As, S, O, K,) being like the colour of the surface of the earth. (AZ, As, Mgh.) or a buck-antelope having a tinge of red over his whiteness, (AA, S, A, K,) with a short neck; and such is the weakest of antelopes in running: (AA, S, O:) or having a redness in his back, with white flanks. (K:) [in the CK, after the words thus rendered, is an omission, of the words أَوْ الْأَبْيَضُ وَ] or such as inhabits elevated, rugged, stony tracts, and hard grounds; and such is red (AZ.) or having white horns: (A:) fem. عَفْرَاءٌ: (S, K, &c.) also applied to a she-goat, meaning of a clear white colour: (TA:) pl. عَفْرٌ. (S, A, O) — El-Kumeyt says,

وَكُنَّا إِذَا جَبَّارُ قَوْمٍ أَرَادَنَا
نَكِيدُ حِمْلَهُ عَلَى قَرْنِ أَعْفَرٍ

[And we used, when an insolent tyrant of a people desired to execute against us a plot, to carry him upon the horn of an antelope of a whitish dust-colour, or white but not of a clear hue, &c], meaning, we used to slay him, and to carry his head upon the spear-head, for the spear-heads, in time past, were of horns (S, O.) — Hence the saying رَمَانِي بِدَاهِيَةِ q. رَمَانِي عَنْ قَرْنِ أَعْفَرٍ † [He sent upon me a calamity, or he made a very crafty man to be my assailant] for the same reason, also, قَرْنِ أَعْفَرٍ is proverbially used to signify † a difficulty, or distress, that befalls one and one says to a man who has passed the night in disquieting distress, كُنْتُ عَلَى قَرْنِ أَعْفَرٍ † [Thou wast pierced by grief] (TA.) One says also, of him who is frightened and disquieted, كَأَنَّهُ عَلَى قَرْنِ أَعْفَرٍ [He is as though he were upon the horn of an antelope of a whitish dust-colour, &c meaning, upon the head of a spear] the like of this phrase is used by Imra-el-Kays. (A) — Also عَفْرَاءُ, A ewe of a colour inclining to whiteness. (O) — And أَعْفَرُ, Red sand. (S, O) — [Food of the kind called] تَرِيدٌ made white. (K, TA) from عَفْرَاءُ signifying the “colour of the earth.” (TA.) — عَفْرَاءُ White. (K) — العَفْرَاءُ Untrodden land. (K, TA.) — العَفْرَاءُ The thirteenth night [of the lunar month]: (S, O) or the night of blackness (A.) but accord. to IAr, اللَّيَالِي العَفْرَاءُ signifies the white nights, (A.) and so says Th, without particularizing. (TA.) or the nights thus called are the seventh and eighth and ninth nights of the lunar month, (K.) because of the whiteness of the moon [therein]. (TA.) It is said in a trad. لَيْسَ عَفْرَاءُ اللَّيَالِي كَاللَّيَالِي The moon-lit nights are not like the black nights: some say that this is a proverb. (TA.)

مُعْفَرُ: see عَافِرُ, in two places.

مُعْفَرُ One whose sheep or goats are of the colour termed عَفْرَاءُ: there is no tribe among the Arabs to whom this appellation applies, except Hudheyl. (A, TA.) [Accord. to analogy, this should rather be written مُعْفَرُ; and perhaps it is thus in correct copies of the A.]

مُعْفَرُ see عَافِرُ. — أَرْضُ مَعْفُورَةٍ Land of which the herbage has been eaten. (S, O.)

مَعْفَرِي: see مَعْفَرِي, in three places.

مَعْفَرِي † One who walks with companies of travellers, (S, O, K, TA.) and so, accord. to the L, مَعْفَرِي (TA.) and obtains of their superabundance [of provisions]. (S, O, TA.)

تِيَابُ مَعْفَرِي (S, Mgh, O, Msb,) pl. مَعْفَرِيَّةُ (S, O, K,) and نَرْدُ مَعْفَرِي (Az,) and hence, simply, مَعْفَرِي (Az, Mgh,) as a subst., (Az,) without the relative ي, (Az, Mgh,) accord.

to As, (Mgh,) A kind of garment, or piece of cloth, (S, Mgh, O, Msb,) and a garment of the kind called مَعْفَرِي (Az,) so called in relation to مَعْفَرِي (S, O, K, &c,) a word imperf. decl., (S, O, K,) because of its being of the form of an imperf. decl. pl., (S, O,) as the name of a tribe of Hemdán; (S, O,) or as being the name of a son of Murr, (Sb, Mgh, Msb,) brother of Temeem the son of Muir, (Sb, Mgh,) and father of the tribe above mentioned, (Msb, K,) which was a tribe of El-Yemen, (Msb,) or as being the name of a place, (IDrd, O,) or a town, or district, (K, TA,) of El-Yemen, (IDrd, O, TA,) in which Ma'afir Ibn-Udd took up his abode, accord. to Z (TA) مَعْفَرِي is perfectly decl. because the relative ي is added to it (S) and it is thus formed because مَعْفَرِي is sing. in its application; whereas, in a rel. n. from a pl. used as a pl., the formation is from the sing., as in the instance of مَسْحَدِي as a rel. n. from مَسْحَدٌ. (TA) مَعْفَرِي should not be pronounced with damm to the م (Msb, K) and it is wrong to call the kind of garment above mentioned مَعْفَرِي, with damm, and مَعْفَرِي, without tenween, and مَعْفَرِي. (Mgh)

مَعْفَرِي see مَعْفَرِي.

مُعْفَرُ: see عَافِرُ, in two places.

يَعْفُورُ The dust-coloured gazelle (K) or the gazelle, as a general term. (K, TA) as also نَعْفُورُ. (K) and the [young gazelle such as is called] خَشْفُ (S, O, K) or the buck-gazelle. (S, Mgh, O) and (S, IAr, O, in the Mgh “or”) the young one of the wild cow (S, IAr, Mgh, O) n un with ة (TA) pl. يَعْفِيرُ. (S, O.) — Also A light, or an active, ass (IAr) — And it is said to mean † The form of a man, seen from a distance, resembling a يَعْفُورُ [in one of the senses expl. above] (L, TA) — And One of the divisions of the night, (K, TA,) which are five, called سُدَّةٌ and سُدَّةٌ and حَمِيَّةٌ and يَعْفُورُ and حُدْرَةٌ. (TA)

عفص

1. عَفَصَ الشَّيْءَ, aor -, (K,) inf. n. عَمَصَ, (TK,) He doubled, folded, or bent, the thing. (K) Hence عَفَصَ الْقَارُورَةَ. (TA.) — عَفَصَ الْقَارُورَةَ (Fr, S, A, O, Msb, K,) aor. -, (Msb, K,) inf. n. عَمَصَ, (Msb,) He tied, or bound, the عَفَاصَ (q v.) upon the flask, or bottle; (S, A, O, K,) as also اعْمَصَهَا: (K) or he put the عَفَاصَ upon the head of the bottle, and so, accord. to some, † the latter also. (Msb.) or † the latter signifies he made for it, or put to it, (جَعَلَ لَهَا,) an عَفَاصَ; (Fr, S, O, Msb,) and so, (Fr, O, Msb,) accord. to some, (Msb,) the former also; (Fr, O, Msb;) each having two meanings (Msb) and the former, also, he stopped the bottle with a stopper (A) — عَفَصَهُ, aor. -, He pulled it out or forth. (K.) And عَفَصْتُ أُذُنِيَّ I pulled towards me its ears; namely, the ears of a head that I was eating. (Ibn-Abbád, O.) And IAr allows this verb with س as well as with ص. (TA.) — See

also 8. — عَفَصَ يَدَهُ He twisted his arm, or hand (O, K) — عَفَصَهُ, (O, K,) aor -, inf. n. عَمَصَ, (TA,) He weakened, or enervated, him, (أَتَحَسَّهُ,) in wrestling. (O, K.) — And عَفَصَهَا He compressed her, (Ibn-Abbád, O, K,) namely, a woman, (Ibn-Abbád, O,) or his young woman. (K)

2. عَفَصَ التَّوْبَ He dyed the garment, or piece of cloth, with عَفَصَ, or galls. See the pass. part n, below.]

4. اعْمَصَ الْقَارُورَةَ see 1, in three places. — اعْمَصَ الْحَبْرَ He put عَفَصَ [or galls] into the ink (TA)

8. اعْتَقَصَ مِنْهُ حَقَّهُ He took from him his right, or due, (Ibn-Abbád, O, K,) as also عَمَصَ. (O, K +)

عَفَصَ [Galls. and the trees which bear them.] a certain thing well known, (Msb, K,) of which ink is made, (S, O, TA,) and with which one tans; (Msb;) the produce of the tree called تَلُوطُ [or oak] (L, TA) or applied to the trees [which bear it] and to the fruit [thereof] (K) or a certain tree of the kind called تَلُوطُ, which [is also the name of a produce of that tree, i. e., of the acorn, (both of which applications are agreeable with modern usage,) like as عَفَصَ is also the name of another produce thereof, i. e., the gall, or gall-nut, for it is said that this tree bears one year تَلُوطُ, and another year عَفَصَ, (Lth, O, K,) of which ink is made (CK) it is not of the growth of the land of the Arabs. (IB, TA) it is astringent, drying, having the quality of repelling effluent matters; and strengthening flaccid and weak members; (K, TA,) and especially the teeth, (TA;) and when steeped in vinegar, it blackens the hair. (K) the word is post-classical; (S, O, K,) not of the language of the people of the desert (S, IF, O, Msb.) or it is Arabic; (AHn, O, K;) and from it is derived عَفُوصَةٌ, signifying “a taste in which is astringency and bitterness;” as also the epithet عَفِصٌ, applied to a taste. (AHn, O.)

عَفَصَ A twisting in the nose. (O, K) so they say (O.)

عَفِصٌ A taste (AHn, S, O, Msb) having an astringent quality, (AHn, S, O, Msb, K,) and bitterness, (AHn, O, K,) which render swallowing difficult, (TA,) disagreeable and choking; or disagreeable, with dryness and bitterness; or rough; syn. بَشَعٌ. (TA.) See عَفَصَ.

عَفِصِي [app A seller of عَفَصَ, or galls. Five relations of traditions of whom each bore this appellation are mentioned in the TA.]

عَفَاصُ The receptacle in which is put money or the like that one expends, (A'Obeyd, Az, A, Mgh, O, Msb, K,) or, as some say, in which is the pastor's money or the like that he expends, (TA,) made of skin, or of a piece of rag, or other material. (A'Obeyd, Az, A, Mgh, O, Msb, K.) — And hence, (A'Obeyd, O, Az, &c.) The skin with

which the head of a flask, or bottle, is covered (A'Obeyd, Az, S, A, Mgh, O, Msb, K) it is said to be *صَامِر* [or stopper], (Az, Mgh, O, Msb,) by Lith, (Az, O, Msb,) but the right explanation is that given by A'Obeyd. (Az, Msb) that which enters into its mouth is the *صَامِر* (S) or it has this latter signification also (A) or it signifies accord to El-Ghooee, (Mgh,) or signifies also, (A, K,) the case *عَلَف* [which has app been misunderstood as meaning the skin cover of the head of a flask or bottle, before mentioned,] of a flask, or bottle (A, Mgh, O, K.) but the first is the explanation that is preferred. (Mgh.) [See 1, first signification.]

عُفُوصَة in taste, (S,) Astringency (S, K) and bitterness, (K,) which render swallowing difficult (TA) a taste in which is astringency and bitterness derived from *عَفَص*, q. v. (AHn, O.) [See also *عَفَص*.]

مُعَفَص A garment, or piece of cloth, dyed with *عَفَص* [or galls]. (O, K.)

مُعَفَاص A young woman extremely evil in disposition. but the *مُعَفَاص* (with ق) is more evil than she. (IAar, O, K.)

عفل

1. *عَفَلَتْ*, aor =, (Msb, K,) inf n. *عَفَل*, (Msb,) said of a woman, (Msb, K,) and of a she-camel, (K,) or of any female, (Msb,) She had a certain thing, (Msb, K,) called *عَفَل* and *عَفَلَة*, (K,) come forth in her vulva, resembling the *أُدْرَة* [or scrotal hernia] of a man. (Msb, K.) = *عَفَلَة* He felt his (i. e. a ram's) *عَفَل* [q. v.] in order to see what was his state of fatness (TA)

2. *عَفَلَتْهَا*, (O,) inf n. *تَعْفِيل*, (O, K,) I attributed to her the having what is termed *عَفَل*. (O, K.) — And *تَعْفِيل* signifies also The curing what is termed *عَفَل*. (Ibn-'Abbād, O, K.) One says, *عَفَلَ النِّمْرَة* He cured the woman's [عَفَل or] *عَفَلَة*. (TK.)

عَفَل [in the CK (erroneously) *عَفَلَ*] The part of a sheep or goat, (Ks, S, O,) or of a ram, (K,) which is the place where it is felt, (Ks, S, O,) between its hind legs, (Ks, S,) to know whether it be fat or lean. (Ks, S, O, K.) — And The fat of the testicles of a ram, with what is around it. (IF, K.) — And Abundance of the fat of what is between the hind legs of the he-goat and of the bull; seldom or never used except in relation to the gelded (K, TA) of these two; and not used in relation to the female. (TA.) — And The perineum; or line between the anus and the penis (K.)

عَفَل A certain thing that comes forth in the vulva of a woman and of a camel, resembling the *أُدْرَة* [or scrotal hernia (in the TA the *أُدْرَة* in the *حُصْبَة*)] of men; as also *عَفَلَة*: (S, O, K:) [the latter word is said in the Msb to be the subst. from *عَفَلَتْ*, q. v.:] accord. to IAar, a certain

excrescence of flesh in the vulva of a woman; also called *قُرْن* [but see this word,] (Az, Msb, TA,) they say that it is not in the virgin, but only in the woman after childbirth (Msb) so says Abou-Amr Esh-Sheybānee (TA) and it is said to be a swelling between the *مَسَلَكَايَا* [or vagina and rectum] of a woman, by reason whereof her vulva is contracted so as to prevent menses (Msb) accord. to IDid, it is, in men, a thickness that arises in the anus; and in women, a thickness in the *رَحِم* [here meaning vulva], and so in beasts. (TA.)

عَفَلَة: see *عَفَلَ*. — Also The *نَطَارَة* [q. v.] of a woman so accord. to IAar. (TA.)

عَفَال, [indeed,] like *قَطَام*, an expression of reproof, (O, K,) addressed to a woman (K) one says to a female slave, *يَا عَفَال* [as though meaning O thou that hast what is termed *عَفَل* or *عَفَلَة*]. (O.)

عَافِل One who wears short clothes over such as are long (IAar, O, K.)

أَعْفَل A ram having much fat of the *حُصْبَة* [i. e. testicle, or scrotum], by reason of plumpness. (TA.)

— And [the fem] *عَفَلَاء* A woman having what is termed *عَفَلَة* (S, O, Msb, K) or *عَفَلَ*. (S, O, K.) It is said in a trad of I'Ab, that the selling, and giving in marriage, of such is not allowable (TA.) — And *سَعَة عَفَلَاء* [in the CK (erroneously) *عَفَلَاء*] A lip that becomes inverted on the occasion of laughing. (O, K.)

عفن

1. *عَفِنَ*, aor =, inf n. *عَفَن* (S, Mgh, Msb, K, TA, in the CK [erroneously] *عَفِنَ*) and *عَفُونَة*, (K,) It (a thing) was, or became, putrid, or rotten, i. e. it became decayed, (Mgh,) or in a corrupt, or an unsound, state, (Msb,) by the effect of moisture upon it, (Mgh, Msb,) so as to become disordered when felt (Msb) said of a rope, (S, K,) it became decayed, (S,) or in a corrupt, or an unsound, state, (K,) from the effect of water, (S,) or from moisture, or some other cause, (TA,) so as to crumble on its being felt; as also *تَعْفَن*. (K.) And *عَفِنَ اللَّحْم* The flesh, or flesh-meat, became [stinking, or] altered [for the worse] in odour; and so *تَعْفَن*. (Msb.) = *عَفِنَ اللَّحْم*, (Msb, K,) aor =, (Msb,) inf n. *عَفَن*, (TA,) He made the flesh, or flesh-meat, to become [stinking, or] altered [for the worse] (Msb, K) in odour; (Msb;) and *تَعْفَن* signifies the same (K.) = *عَفِنَ فِي الْحَبَل*, (Kr, K,) inf n. *عَفَن*, (TA,) He ascended the mountain; (Kr, K;) as also *عَفَن*. (Kr, TA.)

2. see the preceding paragraph.

4. *اعْفَن* He (a man) had his skin, or hide, or tanned skin or hide, pierced with holes. (K.) — And *اعْفَنَ اللَّحْم* He found the flesh, or flesh-meat, to be [stinking, or] altered [for the worse] in odour. (Msb.)

5: see the first paragraph, in two places.

عَفِنَ A thing, (Az, S,) or a rope, (K,) putrid, or rotten; i. e. decayed, (S,) or in a corrupt, or an unsound, state, (Az, K,) from moisture, (Az, S, TA,) or some other cause, (TA,) and from being kept in a close place, (Az, TA,) so as to crumble on its being felt. (K) And Flesh, or flesh-meat, (Msb, K,) [stinking, or] altered [for the worse] in odour, (Msb,) or rendered so, as also *مَعْفُون*. (K.)

عَفُونَة [mentioned above (see 1) as an inf n.] Putridity, or rottenness, i. e. a state of decay from moisture &c (S) And [A stinking, or] alteration [for the worse] in odour, of flesh, or flesh-meat (Msb.)

عَفِنَ: see *مَعْفُون*

ععو

1. *عَعَا*, aor. *يَعْفُو*, (S, Msb,) inf n. *عَعَا* (S, Msb, K) and *عَعُو* and *عَعُو*, (Msb, K,) It nas, or became, effaced, erased, rased, or obliterated; (S, Msb, K,) as also *تَعْفَى* (K) and it, or he, perished, came to nought or to an end, or died. (S, TA.) One says, *عَعَا الْأَثَرُ* The trace, vestige, or footprint, was, or became, effaced, &c. (TA.) And [hence,] *عَعَا أَثَرُهُ*, inf n. *عَعَا*, He perished, or died (K.) And *عَعَا الْمَنْزِلُ*, aor as above, (S, Msb,) and so the inf. ns as in the first sentence, (Msb,) The place of alighting, or abode, was, or became, effaced, &c. (S, Msb) and *عَفَتِ الدَّارُ*, aor. *تَعْفُو*, inf n. *عَعَا* and *عَعُو* [and *عَعُو*], (TA,) and *تَعَفَّتْ*, (S, TA,) and *عَفَّتْ* also, (TA;) The house, or dwelling, or abode, nas, or became, effaced, &c. (S, TA) A'Obeyd cites, as an ex. of *العَمَاء* signifying the being, or becoming, effaced, &c, and the perishing, &c, the saying of Zuheyr, (S, TA,) mentioning a dwelling, or an abode, (TA.)

تَحَمَّلَ أَهْلُهَا عَنْهَا فَبَانُوا

عَلَى آثَارِ مَا ذَهَبَ الْعَمَاءُ

[Its occupants departed from it, and separated themselves, or removed far away: may the state of that which is effaced, &c., be, or rest, upon the traces of what has gone away — or the meaning may be, dust is upon the traces &c. (see *عَمَاء* as a subst., below:) but it is not thus accord. to A'Obeyd, for] he says, This is like their saying *عَلَيْهِ الدَّيَارُ* as an imprecation against one, expressing a prayer that he may go away and not return. (S, TA.) MF says that *عَمَا* is one of those verbs that have contr. significations: for it signifies *It was, or became, unapparent, or imperceptible* and also *It nas, or became, apparent, or perceptible*. and it has two other contr. significations, which will be mentioned in what follows (TA.) — And *عَفُو* signifies also The act of effacing, erasing, rasing, or obliterating. (K, TA) One says, *عَفَتِ الرِّيحُ الْأَثَرُ*, (TA,) or *الْمَنْزِلُ*, (S, Msb,) and *الدَّارُ*, (TA,) The wind effaced, &c., (S, Msb, TA,) the trace, vestige, or footprint, (TA,) or the place of alighting, or abode, (S, Msb,) and the house, or dwelling, or

abode. (TA.) and in like manner, **عَقَّتْ** **الرَّيْحُ** (TA.) in which the verb is with teshdeed to denote intensiveness [of the signification, i. e. *the wind effaced, &c., mightily, or utterly, the house, or dwelling, or abode*]. (S, TA.) and **عَقَى** **عَلَى** **أَثَرِهِ** *It, or he, effaced its, or his, trace, vestige, or footprint*. (MA.) — Hence, as some say, **عَفَا** **اللَّهُ** **عَنْكَ** i. e. *May God efface [from thee thy sin, &c., meaning may God absolve thee],* (TA,) or *may God efface thy sins* (Msb) [and **عَفَى** **عَنْهُ** *May he be absolved, or forgiven, or pardoned*] and hence the saying in a trad., **سَلُوا** **اللَّهَ** **العَفْوَ** i. e. [*Ask ye of God the effacement of sin; [or ask ye of God absolution, or forgiveness, or pardon;]* and **المُعَاَفَاةَ** and **العَافِيَةَ** [which have a similar meaning: see 3]. (TA.) and one says, **عَفَوْتُ** **عَنْ** **ذَنْبِهِ**, meaning *I left him, and did not punish him*. (S.) or **عَفَوْتُ** **عَنْ** **ذَنْبِهِ** and **عَفَوْتُ** **عَنْهُ** and **عَفَوْتُ** **عَنْ** **ذَنْبِهِ** i. e. *I turned away from him, or from his crime, sin, fault, or offence; syn. صَفَحْتُ عَنْهُ*, and *I turned away (أَعْرَضْتُ) from punishing him* (Mgh.) or **العَفْوُ** signifies *the turning away (الصَّفْحُ, K, TA) from the committer of a crime or the like; (TA,) and the relinquishing the punishment of the deserving [thereof].* and one says, **عَفَا** **عَنْهُ** and **عَفَا** **لَهُ** **ذَنْبَهُ** and **عَفَا** **لَهُ** **ذَنْبَهُ** [he turned away from him, or from his crime, &c; and relinquished the infliction of his merited punishment, i. e. *forgave him, or pardoned him*] (K, TA.) or **عَفَا** **عَنْهُ** **ذَنْبَهُ** and **عَفَا** **لَهُ** **ذَنْبَهُ** (so accord. to the CK:) accord. to MF, the primary signification of **العَفْوُ** is **التَّرْكُ** but this is not the case: and **الصَّفْحُ** [by which it is expl in the K] is [or rather implies] *the relinquishing of blame, or reproof, or of severe, or angry, blame or reproof; and this is more than [is signified by] العَفْوُ* for the latter is sometimes without the former the primary signification of **العَفْوُ** [when trans.] is [said to be] *the purposing to take a thing; and Ei-Rághib says that عَفَوْتُ عَنْكَ is as though it meant I have purposed to remove [or to take away] thy crime or the like* (TA.) [but I think that the primary signification of **العَفْوُ** when its object is a crime or the like is that of *effacement* and hence likewise what next follows] — **العَفْوُ** is also metaphorically used as meaning † *The withdrawing from a right, or due, and from seeking, or demanding, it.* and thus the verb is used in the Kur ii. 298 [q v.] and in the saying of the Prophet, **عَفَوْنَا** **لَكُمْ** **عَنْ** **صَدَقَةِ** **الْخَيْلِ** **وَالرَّقِيقِ** [i. e. † *We have remitted to you the poor-rate of horses and of the slave or slaves*]: (Mgh:) [and hence] **عَفَوْتُ** **عَنِ** **الْحَقِّ** means † *I have annulled [or remitted] the right, or due; as though I erased it from [the account of] him who owed it:* (Msb:) and **عَفَوْتُ** **لَهُ** **عَنْ** **مَا** **لِيَ** **عَلَيْهِ** † *I have relinquished [or remitted] to him what was due to me on his part.* (TA.) = **عَفَا** signifies also *It was, or became, much in quantity, or many in number.* (Msb, MF, TA:) and also the contr., i. e. *It was, or became, little in quantity, or few in num-*

ber. (MF, TA.) It is said in the former sense of hair, and of herbage, &c. (S:) *oi*, said of hair, *It was*, or *became*, *long*, and *much in quantity*, (TA,) and said of the hair of a camel, (K,) *oi* of the hair of a camel's back, (TA,) *it became abundant and long*, and *covered his rump*, (K, TA,) and said of herbage, *it was*, or *became*, *much in quantity*, and *tall*. (TA.) And عَفَوًا in the K_{ur} vii. 93 means *They became many*, or *numerous*. (S, Mṣb.) And عَفَتِ الْأَرْضُ *The land became covered with herbage*. (K and TK. [In the CK, وَالْأَرْضِ is erroneously put for وَالْأَرْضُ]) — And عَفَوْتُهُ *I made it to become much in quantity*, or *many in number*; as also أَعَفَيْتُهُ; (S, Mṣb, TA,) and so عَفَيْتُهُ. (TA.) Accord to Es-Sarakustee, one says, عَفَوْتُ الشَّعْرَ, aor. أَعَفَوُهُ, inf. n. عَفَوٌ, and عَفَيْتُهُ, aor. أَعَفَيْهِ, inf. n. عَفَى; meaning *I left the hair to become abundant and long*. (Mṣb) And one says, أَعَمَى اللِّحْيَةَ *He left the beard to become abundant and long*, (Mgh, K, TA,) *having ceased from cutting it* (Mgh) whence, (TA,) it is said in a trad., أَمَرَ أَنْ تُحْفَى [He commanded that the mustaches should be clipped closely, or much, and that the beards should be left to become abundant and long]: (S, TA) or أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحْيَ [Clip ye &c], and one may also use the unaugmented verb [saying وَأَعْفُوا, from عَفَا] (Mṣb, TA) And أَعَفَيْتُ شَعْرَ الْبَعِيرِ (K,) or شَعْرَ ظَهْرِ الْبَعِيرِ, (TA,) *I left the hair of the camel, or the hair of the back of the camel, to become abundant and long*; as also عَفَيْتُهُ (K, TA;) this latter with teshdied. (TA [In the CK, عَفَيْتُهُ]) عَفَا الصَّوْفَ, expl. in the K as signifying *He shored, or sheared, the wool*, signifies *he left the wool to become abundant and long, then shored, or sheared, it*. (TA.) = Also, inf. n. عَفَوٌ, q. فَضْلٌ [It exceeded, it was, or became, redundant, or superfluous; or it remained over and above]. (Mṣb.) You say, خُذْ مَا صَفَا وَعَفَا, [correctly, مَا صَفَا وَعَفَا], meaning فَضْلٌ وَتَسَهَّلَ [i. e. Take thou what has exceeded, or become redundant, and has become facilitated]. (Mgh.) — [And •He exceeded] You say, عَفَا عَلَيْهِ فِي الْعِلْمِ *He exceeded him in knowledge*; syn. رَادَّ. (K.) And هُوَ يَعْفُو *He exceeds, in giving, the wish of the wisher and the petitioner of the petitioner*. (TA.) And عَفَوْتُ لَهُ بِمَالِي *I exceeded to him [what was incumbent on me] with my property, and gave him*. (TA.) — And عَفَا, aor. يَعْفُو, signifies also [simply] *He gave*. (TA.) And أَعْفَاهُ *He gave to him, namely, one seeking, or demanding, his beneficence*. (Ham pp. 377 and 723) And بِحَقِّهِ أَعْفَاهُ *He gave to him fully, or wholly, his right, or due*. (Har p. 117.) — And عَفَوْتُ لَهُ مِنَ الْمَرْقِ *I laded out for him first, and gave to him in preference, some of the broth*. (S. [See عَفَاوَةٌ.]) — And عَفَوْتُ الْقَدْرَ *I left in the bottom of the cooking-pot [as a gratuity for the lender thereof] the last of the*

broth, which is termed the عَفَاوَة. (S.) = And
عَفَوْتُ الرَّحْلَ I asked, or petitioned, the man.
(Mṣb) And اَعْتَمَيْتُهُ and عَفَوْتُهُ I came to him
seeking, or demanding, his beneficence · you say,
فُلَانٌ تَعْفُوهُ الْأَصْيَافُ and تَعْفِيهِ [Such a one,
guests come to him seeking, or demanding, his
hospitality]. (S) — And الْعِبْلَ الْمَرْغِي عَفَتِ,
(K, TA,) aoi. تَعْفُوهُ, inf. n. عَمَوْ (TA,) The camels
took [or cropped] the pasture near by (K, TA)
= عَفَا الْمَاءُ The water was untroddeu by what
would render it turbid. (S, K)

and *عَقَّتِ الرِّيحُ الدَّارَ* and *عَقَّتِ الدَّارَ* 2. — *عَقَى عَلَى أَنْرِهِ*. see 1, former half, in three places. [Hence] one says, *عَقَى عَلَيْهِمُ الْحَبَالُ*, inf n. نَعْفِيَّةٌ. [Perdition, or destruction, &c., effaced them,] meaning † *they died*. (Z, K, TA.) And *عَقَى* meaning † *they died*. (Z, K, TA.) And *عَقَى* meaning † *he acted well, or rightly, after acting ill, or wrongly*. (S) = See also 1, latter half, in two places. — [Hence] one says, *عَقُوا طَرْهَ هَذَا الْحَمَلِ*, meaning *Leave ye this camel [lit. the back of this camel] so that he may become fat* (TA.)

3. مِنَ الْمَكْرُوهِ (S, Mṣb, K,) عَاوَاهُ اللَّهُ (S) and مُعَاوَاهُ (K) (TA as from the K) and عَعَاهُ (TA) or this is a subst. (S, Mṣb) put in the place of an inf. n., (S,) or also an inf. n.: (Mṣb;) and اَعَاوَاهُ; (S, K;) *God granted him [health, or soundness, and safety, or security, i. e.] defence (S, K) from diseases and from trial (K) or [restored him to health, or soundness, and to security from punishment, i. e.] effused from him diseases, and sins. (Mṣb. See also 1, former half.)* And اَعَوَى and اَعَى [the latter perhaps اَعْفَى, but more probably, I think, اُعْفَى, agreeably with what here precedes,] are both used in the same sense, said of a sick person [as meaning *He has restored to health, or soundness.*] (TA.) — And مُعَاوَاهُ signifies also *God's defending thee from men and defending them from thee. (K, TA.)* IATH says that it signifies *his rendering thee independent, or in no need, of them, and rendering them independent, or in no need, of thee, and averting their harm from thee and thy harm from them* and some say that it signifies *one's forgiving, or pardoning, men, and their forgiving, or pardoning, him. (TA. [See also 6.]*

4. اَعَاهُ مِنَ الْأَمْرِ *He made him to be free, or exempted him, from the affair.* (K.) You say, اَعِفْ عَنِّي مِنْهُ and اُعِمِّي مِنْ هَذَا الْأَمْرِ [*Make thou me to be free, or exempt thou me, from this affair*]. (TA.) And اُعْفِنِي مِنَ الْخُرُوجِ مَعَكَ *Exempt thou me, or excuse me, from going forth with thee.* (S, Mgh, Mṣb.)* — See also 3, in two places: — and 1, ṣabḥ half, in three places. — and the same paragraph, last quarter, in two places. = اَعْفَى also signifies *He expended the عَوَى of his property*; (K, TA,) i. e., *the clear portion thereof*; or *the redundant portion of it.* (TA.) = And *He was, or became, a possessor of*

much property; and independent, or in no need. (TA)

5 see 1, first and fourth sentences.

6 السَّعَايِ signifies [The forgiving, or pardoning, one another, or] the turning away from punishing one another. and تَعَاوَا الْحُدُودَ فِيهَا [i.e. Relinquish ye the prescribed punishments in respect of what occurs between you,] means let every one of you turn away from [or relinquish] punishing his fellow, the phrase being elliptical, or the verb being made to imply the meaning of التَّرك, and therefore being made trans in the same manner as التَّرك [hence,] تَوَّ تَعَايَيْسَهَا is used by El-Hareece as meaning If I relinquished them (Har p 60) [and hence it is said that السَّعَايِ signifies التَّحَاوُرُ [app. when each is followed by عَنْ, and thus meaning The passing by, or over, another, or one another, without punishing]. (TA) = And it signifies also The finding, experiencing, or obtaining, health, or soundness (KL.)

8 see 1, last sentence but two, in two places. — and see also the paragraph here following

10. الإِسْعَاءُ is Thy seeling, or demanding, of him who imposes upon thee an affair that is difficult, or troublesome, or inconvenient, his exempting, or excusing, thee from doing it (K) You say, اسْتَعْفَاهُ مِنَ الْخُرُوجِ He asked, or petitioned, him to exempt, or excuse, him from going forth with him. (S, Mgh, TA.) — اسْتَعْفَتِ الْإِبِلُ الْبَيْسَ and اعْتَمَنَ mean The camels took with their lips the dry herbage (K, TA) from above the dust, (TA,) picking out the clear, or best. (K, TA)

عَفَا: see عَفُو, second and last sentences.

عَمَا: see the next paragraph, last sentence.

عَفُو [an inf n.; for which see 1, throughout] = And also A land in which is no sign of the ray nor trace of habitation or cultivation, untrodden, and not having in it any traces, or vestiges, or footprints. (S) or a country, or portion of the earth or of land, in which is no trace of its being possessed by any one: and so عَمَا. (K.) — And A redundant portion, (S, Mgh, K,) being such as is left, (Mgh,) of property, remaining over and above what is expended. (S) A poet says, [app. addressing his wife,

حَذَى الْعَفُو مِثِّي نَسْتَدِينِي مَوَدَّتِي

وَلَا تَنْطِقِي فِي سَوَرَتِي حِينَ أَعْضَبُ

[Take thou what is redundant from me, seeking the continuance of my affection; and speak not in my fit of irritation, when I am angry]. (S) قُلِ الْعَفُو, in the Kur [ii. 217], means Say thou, Expend ye what is redundant and abundant. (TA.) And خُذِ الْعَفُو, in the same [vii. 198], means [Take thou, or accept thou,] what is redundant. or accept thou what is easily obtained from the dispositions of men; and oppose them not, for in that case they would oppose thee, and thence would be engendered hatred and enmity.

(TA) And you say, أَعْطَيْتُهُ عَفُو الْمَالِ i.e. [I gave him, of the property, that for which he did not ask, or spontaneously,] without being asked.

(S) And أَعْطَيْتُهُ عَفُوًا [I gave him spontaneously,] without being asked (K, TA) or without constraint. (TA) And أَذْرَكَ الْأَمْرَ عَفُوًا صَفُوًا He attained the thing easily (TA) And أَتَانِي ذَلِكَ عَفُوًا [That came to me easily]. (A and K in art عص) — Also The portion of water that remains over and above what is required by the شَارِبَةٌ [which may mean either the people that dwell thereby and to whom it belongs or the drinker], (K, TA,) and is taken without constraint and without crowding or pressing (TA.)

— And The most lawful, (أَحَلَّ,) so in the copies of the K, but in the M أَحْمَلُ [most beautiful, or goodly], (TA,) and most pleasant, of wealth, or property (M, K, TA) and the clear portion thereof. (TA) — And The choice, and best, or most excellent, portion of a thing, (K, TA,) and such as is not attended with fatigue, or weariness (TA.) — And Goodness, or beneficence; or a benefit, or benefaction. syn. مَعْرُوف. (K.) — And A first run one says of a courser, هُوَ ذُو عَقْبٍ He has a first run, and a subsequent, and more vehement, run (A in art عقب.) = Also, and عَفُو, and عَفُو, A young ass; and so عَمَا, (S, K,) or, accord to ISk, عَمَا (S) and the female is called عَفْوَةٌ (S, TA) and عَفَاوَةٌ (TA) pl. [of mult], accord to the copies of the K, عَفْوَةٌ, but correctly عَفْوَةٌ, said by ISd to be the only instance of a word with و as a final radical movent after a fet-hah, (TA,) and عَمَا, (ISd, K, TA,) and [of pauc.] أَعَمَاءُ (ISd, TA) and [hence] أَبَوِ الْعَمَاءِ means The ass, (K, TA;) [lit. the father of the young asses;] عَمَاءُ being pl. of عَفُو signifying the young ass. (TA)

عَفُو and عَفُو: see the next preceding sentence.

عَفْوَةٌ A bloodwit. (K, TA) because by means of it pardon is obtained from the heirs of the slain man (TA.) = عَفْوَتُهَا and عَفْوَتُهَا and عَفَاوَتُهَا, as also عَمَاوَتُهَا, and عَمَاوَتُهَا and عَمَاوَتُهَا, signify The froth, or foam, of the cooking-pot; (K, TA,) and the best, or choice, portion thereof, i.e., [of the contents] of the cooking-pot. (TA) or عَمَاوَةٌ signifies the broth that is first taken up out of the cooking-pot, and with which he who is honoured is peculiarly favoured. or, as some say, the first and best of the broth. and عَمَاوَةٌ, the last of the broth, which the borrower of the cooking-pot returns with the cooking-pot. (S, TA. [See also عَمَا]) — عَفْوَةٌ is What has not been depastured, of herbage, and is therefore abundant. (TA) — And عَفْوَةُ الْمَاءِ is The supply of water that has collected before the drawing from it. (TA.) — See also عَفْوَةٌ.

عَفْوَةٌ: see the next preceding paragraph. — and also the next following, in two places.

عَفْوَةٌ. see عَفْوَةٌ. — Also, (S, TA,) and عَفْوَةٌ, عَفْوَةٌ.

(TA,) The best, or choice, (S, TA,) and abundant, (TA,) of a thing, (S,) or of property, (TA,) and of food, and of beverage. (S, TA) One says, دَهَبَتْ عَفْوَةُ هَذَا الشَّيْءِ The soft, or tender, and best, of this herbage, has gone (S, TA) and accord. to the M, عَفْوَةٌ, with damm, signifies such as is soft, or tender, of any herbage, and such as has not in it anything troublesome, or burdensome, to the pasturing cattle. (M, TA) — And عَفْوَةٌ and عَفْوَةٌ signify The hair of the head of a man (TA)

عَفَا [an inf n. used as a subst., signifying The state of being effaced, erased, raised, or obliterated and of perishing, or dying. = Also] Dust. (S, K) One says, in reviling, بَعِثَ الْعَفَا وَعَلَمَهُ [In his mouth be dust, and may the state of that which is effaced, &c., be, or rest, upon him see also the verse cited near the beginning of this art.]. (TA.) — And Rum (K) because it effaces the traces of the places of alighting. (TA) — And A whiteness upon the black of the eye (K.)

عَمَا Such as is abundant of the plumage of the ostrich, (S, K,) and of the fur, or soft hair, of the camel, (S, and so in the K accord to the TA,) and long and abundant hair (K.) [see an ex. of the last meaning in a verse cited in art صب, conj. 6] the n. of un is with ة; but it is said that a single feather is not termed عَمَا unless it be [one of feathers that are] dense and abundant. (TA) One says دَابُّ عَمَاءٍ [A she-camel having abundant fur]. (S.) — عَمَاءُ السَّحَابِ means What resembles nap, or pile, in the surface of the clouds, which [when they have this] scarcely ever, or never, break their promise of yielding rain. (TA.)

عَفُو عَنِ الذَّنْبِ A man forgiving [or who forgives] the crime, or misdeed: (K:) [or rather] عَفُو signifies he who forgives much: (S) and [as meaning thus, or the Very Forgiving,] it is one of the names of God. (TA.)

عَمَاوَةٌ. see عَفْوَةٌ.

عَمَاوَةٌ. see عَفْوَةٌ, in two places.

عَمَاوَةٌ: see عَفْوَةٌ, in two places. = and see also عَفُو, last sentence.

عَمَا Being, or becoming, effaced, erased, raised, or obliterated. [&c. see 1, of which it is a part. n.] pl. عَمِي. (S, TA.) = Having long hair. (S, K) — عَمَاةُ الْلَحْمِ A she-camel having much flesh: pl. عَمَائَات. (K) — And أَرْضٌ عَمَائَةٌ A land of which the herbage, not having been depastured, has become abundant. (TA.) = Some broth that is returned in the cooking-pot when it has been borrowed: (K:) or عَمَائَةُ الْقَدْرِ means what is left in the cooking-pot (As, S, M) by the borrower, for the lender. (M, TA.) [See also عَفْوَةٌ] = A guest (S, K) and any seeker, or demander, of a favour or bounty, (S, K,) or of means of subsistence: as also مُعْتَبٍ: (K:) pl. عَمَائَةٌ (S, TA)

and عُقَى (S, K,) both signifying *quest*, &c, (TA,) as also عَاقِبَة; (S, TA,) which last signifies also *beasts*, and *birds*, (S, TA,) as well as *men*, (S,) *seekers of*, or *seeking*, the *means of subsistence*, (S, TA,) and its pl is عَوَافٍ (TA.) One says, هُوَ كَثِيرُ الْعَاقِبَةِ and الْعُقَى and الْعُقَى [He is one who has many guests, &c]. (S, TA) — And A *seeker of herbage* (K, TA. [In the CK, الرَّائِدُ is erroneously put for الرَّائِدُ.]) — And A *comes to water* (K, TA) and عَاقِبَةُ الْمَاءِ the *comes to the water* (S, TA.)

عَاقِبَة a subst. from عَاقَاهُ اللَّهُ, q v, (S, Msh,) and from الإِعْقَاءُ [inf n of 4, q v], (TA,) signifying *Health*, or *soundness*, and *safety*, or *security* (TK) [or, as it may be best rendered, *health and safety*, considered as proceeding from God; i e] *God's defence of a man* (S, K) *from diseases and from trial* (K) or *freedom from evil*. (KL.) See also 1, former half. = [Also fem. of عَابَ (q. v), and used as a pl]

أَعْقَى a word occurring in the saying of 'Omar Ibn-'Abd-El-Azceez, مَا التَّرَائِدُ بِأَعْقَى مِنَ الْفَرَسِ فِيمَا كَانَ مِنْ مَوْوَنَةٍ وَحَرَسٍ i e. [By my life, or by my religion, the hackneys are not more easy in respect of sustenance [and guardianship] than the horse, or mare, of good breed see فَرَسٌ] (Mgh)

مُعْفٍ, thus correctly, like مُكْرِمٌ, as in the M, in the K said to be like مُحَدِّثٌ (TA.) One who associates with another without seeking to obtain his bounty. (K, TA.) You say, اصْطَحَسْنَا وَكَلَانَا مُعْفٍ [We associated, each of us doing so without seeking to obtain the other's bounty] and hence the saying of Ibn-Mukhlil,

فَإِنَّكَ لَا تَبْلُو أَمْرًا دُونَ صُحْبَةٍ
وَحَتَّى تَعِيشَا مُعْفِيَيْنِ وَتُحَدِّدَا

[For verily thou wilt not test a man before companionship, and until ye live associating without either's seeking to obtain the other's bounty, and toil in so living] (TA.)

مُعْفَى A camel left unridden (K and TA in art. سَمَر.)

عَافٍ. see مُعْفٍ.

عق

1. عَقَى, aor. عَقَّتِ الشَّعْرَ. inf. n. عَقَى. see 1 (latter half) in art. عمو.

عق

1. عَقَى (Msh, K, TA,) aor. عَقَى, (TA,) inf. n. عَقَى, (Mgh, O, Msh, TA,) *He clave, split, slit, ripped, or rent*; (Mgh, O, Msh, K, TA,) and *he cut*. (Mgh, O, TA) You say, عَقَى تَوْنَهُ *He slit, ripped, or rent, his garment*. (Msh.) And عَقَّتْ تَبِيْمَتَهُ فِي بَنِي فُلَانٍ [His amulet was cut off among the sons of such a one]; said of a boy

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when he has attained to the prime of manhood, and become strong, with a tribe, originating from the fact that as long as the boy was an infant, his mother hung upon him amulets to preserve him from the evil eye, and when he became full-grown, they were cut off from him whence the saying of a poet,

بِلَادٍ سَهَا عَقَّ الشَّابُّ تَبِيْمَتِي
وَأَوَّلَ أَرْضٍ مَسَّ حِلْدِي نَرَانِي

[A country in which the attaining to the prime of manhood cut off my amulet, and the first land of which the dust touched my skin] (TA) — And [hence,] عَقَّتِ الرِّيحُ الْمَرْنَ aor. and inf. n. as above, *The wind drew forth a shower of fine rain from the مرْن [or clouds containing water]*, as though it rent them (TA) And عَقَّتِ السَّحَابَةُ *The cloud poured forth its water*; [as though it were rent;] and أَنْعَقَتْ [means the same], (TA,) and اعْتَقَبَ [likewise] (O) — And عَقَى عَنِ الْمَوْلُودِ (K,) or عَقَى عَنْ وَلَدِهِ aor. عَقَى (S, Msh, TA) and عَقَى (TA,) inf. n. عَقَى (S, Msh,) *He slaughtered as a sacrifice* (S, Msh, K, TA) *for his child*, (S, Msh,) or *for the new-born child*, (K,) a *sheep or goat*, (T, Msh, TA,) [generally the latter,] on the seventh day after the birth. (T, S, Msh, TA) And *He shaved the [hair termed] عَقَقَة [q. v] (S, TA) of his child*, (S,) or of the new-born child (TA) — And عَقَى بِالسَّهْمِ *He shot the arrow towards the sky*, and that arrow was called عَقِيْقَة (S, O, K,) and it was the arrow of self-excuse they used to do thus in the Time of Ignorance [on the occasion of a demand for blood-revenge], and if the arrow returned smeared with blood, they were not content save with the retaliation of slaughter, but if it returned clean, they stroked their beards, and made reconciliation on the condition of the bloodwit, the stroking of the beards being a sign of reconciliation the arrow, however, as IAAr says, did not [ever] return otherwise than clean. (S, O) the origin was this a man of the tribe was slain, and the slayer was prosecuted for his blood, whereupon a company of the chief men [of the family of the slayer] collected themselves together to the heirs [who claimed satisfaction for the blood] of the slain, and offered the bloodwit, asking forgiveness for the blood, and if the heir [who claimed satisfaction and who acted for himself and his coheirs] was a strong man, impatient of injury, he refused to take the bloodwit; but if weak, he consulted the people of his tribe, and then said to the petitioners, "We have, between us and our Creator, a sign denoting command and prohibition we take an arrow, and set it on a bow, and shoot it towards the sky; and if it return to us smeared with blood, we are forbidden to take the bloodwit, and are not content save with the retaliation of slaughter; but if it return clean, as it went up, we are commanded to take the bloodwit;" so they made reconciliation; for this arrow never returned otherwise than clean; and thus they had an excuse in the opinion of the ignorant of them. (L, TA.) A poet (S, O, TA) of the family of the slain, said by some to be of

Hudheyl, by IB to be El-As'ar El-Joafee, who was absent from this reconciliation, (TA,) says,

عَقُّوا بِسَهْمٍ ثُمَّ قَالُوا صَالِحُوا
يَا لَيْتَنِي فِي الْقَوْمِ إِذْ مَسَحُوا اللَّحَى

[They shot an arrow towards the sky, then they said, "Make ye reconciliation" would that I were among the party when they stroked the beards]. (S, O, TA) or, as some relate it, the first word is عَقُّوا, with fet-h to the ق; which belongs to the class of unsound verbs [i e to art عَقَى] (S, O) — One says also, عَقَى وَالِدَهُ (S, O, K,) or أَنَاهُ (Msh,) aor. عَقَى (S, O, Msh,) inf. n. عَقَوُ (S, O, Msh, K) and مَعَقَةً (S, O, K) and عَقَى (TA,) *He was undutiful, disobedient, refractory, or ill-mannered, to his parent, or father, contr. of تَرَهَّ (K,) he broke his compact of obedience to his parent, or father; (TA,) he disobeyed his father, and failed, or neglected, to behave to him in a good, or comely, manner. (Msh) And عَقَى الرَّجْمَ (TA, and Ham p. 93,) like فَطَعَهَا [i e He severed the tie, or ties, of relationship, by unkind behaviour to his kindred] (IHam ib.) And عَقَى [alone], aor. عَقَى, inf. n. عَقَوُ, [He was undutiful, &c, or he acted undutifully, &c, or] he contravened, or opposed, him whom he was under an obligation to obey. (Har p. 158) عَقَوُ الْوَالِدَيْنِ [Undutiful treatment, &c, of the two parents] is said in a trad to be one of the great sins. (O) And it is said in a prov., أَحَدُ الثُّلَاثَيْنِ [Undutiful treatment of a parent is one of the two sorts of being bereft of a child] or, as some relate it, الْعُقُوقُ نَكْلٌ مَنْ لَمْ يَنْكُلْ [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child] i. e. he whom his children have treated undutifully (مَنْ عَقَّ وَلَدَهُ) is as though he were bereft of his children although they are living. (O) [See also 30 and 4] — Hence, from عَقَوُ الْوَالِدَيْنِ, the verb is metaphorically used in the saying, in a trad, مَنَلْكُمْ وَمَتَلْ عَائِسَةً مَنَلْ الْعَيْنِ, فِي الرَّأْسِ تَوْدَى صَاحِبَهَا وَلَا يَسْطِيعُ أَنْ يَعْقَهَا إِلَّا بِالْأَلْدَى هُوَ حَيْرٌ لَهَا [The similitude of you and of 'Aushah is that of the eye in the head, when it hurts its owner, and he cannot treat it severely save with that which is good for it. app meaning that her severity was for the good of the objects thereof]. (TA.) = عَقَى, intrans., said of lightning. see 7. = عَقَّتْ said of a mare, and of an ass. see 4. = عَقَّتِ الدَّلْوُ, inf. n. عَقَى, means *The bucket came up full from the well*; and some of the Arabs say عَقَّتْ as having تَعَقِيَّةٌ for its inf. n., but it is [said to be] originally عَقَقَتْ, the third ق being changed into ي, [which is then in this case suppressed,] like as they said تَطَلَّتْ from الطَّنْ [it is, however, mentioned in the TA in art. عَقَوُ also, and there expl. as meaning it rose in the well turning round. and from what here follows, it appears to mean it rose swiftly, cleaving the air.] a poet, cited by IAAr, says, of a bucket,*

say, the streaked (المُسْتَطَب) is the best (TA) [I omit some absurd assertions in the K and TA respecting various virtues supposed to be possessed by this stone] the n. un. is with ة and the pl. is عَقَائِقُ. (O, K) [العَقِيْقُ السَّابِيُّ] is an appellation applied by some to *The agate*]

عَقِيْقَةٌ [a subst. from عَقِيْقٌ, made so by the affix ة. Hence, because cleft, or furrowed, in the earth,] *A river, or rivulet* (IAai, O, K) — And *A fillet, or bandage, (عَصَانَةٌ) at the time of its being rent from a garment, or piece of cloth* (IAai, O, K) — And *The prepice of a boy (AO, IAai, O, K) when he is circumcised* (TA) — And [app. because made of cut pieces of skin,] *A [leathern water-bag such as is commonly called] مَرَادَةٌ*. (IAar, O, K) — Also *The wool of a حَذَع [or sheep in or before its second year]* (S, O, K, TA) that of a ثَمِي [or sheep in its third year] is called حَمِيَّة (TA) and the *hair of a young one recently born*, (S, Mgh, O, Msh, K, TA,) that comes forth upon his head in his mother's belly, (TA,) of human beings, (S, Mgh, O, Msh, K, TA,) because it is cut off on his seventh day, (Mgh,) and of others, (Msh,) [1 c] of beasts likewise, (S, O, K, TA;) as also عَقِيْقٌ and عَقَّةٌ; (S, O, Mgh, K,) but A'Obeid says that he had not heard this last except in relation to human beings and asses (S, O, K) its pl. (i. e. the pl. of عَقَّةٌ) is عَقَقِي: (O, K) [the pl. of عَقِيْقَةٌ and عَقِيْقٌ is عَقَائِقُ: a law of the Sunneh requires that the عَقِيْقَةُ of an infant should be weighed, and its weight in silver be given to the poor (and Herodotus, in ii 65, mentions a similar custom as obtaining among the Ancient Egyptians)] when the hair has once fallen from the young [by its being cut], the term عَقِيْقَةٌ ceases to be applied to it: so says Lth. (O, TA) but it occurs in a trad. applied to *hair* as being likened to the hair of a recently-born infant. (TA) — Hence, (S, O,) it is applied also to *The sheep, or goat, [generally the latter,] that is slaughtered* (S, Mgh, O, Msh, K) as a sacrifice for the recently-born infant (S, Mgh, Msh) on the occasion of the shaving of the infant's hair (O, K) on the seventh day after his birth, (S, Msh,) and of which the limbs are divided, and cooked with water and salt, and given as food to the poor. (Lth, TA) Z holds it to be thus called from the same word as applied to the hair: but it is said [by some] to be so called because it is slaughtered by cutting the windpipe and gullet and the two external jugular veins (TA:) the Prophet disallowed this appellation, (Mgh, Msh,) as being of evil omen, (Mgh,) or as though he saw them to regard it as of evil omen, (Msh,) and desired them to use نَسِيكَةٌ in its stead; (Mgh, Msh, TA;) saying I like not العُقُقُ. (TA) — عَقِيْقَةُ الْبَرَقِ signifies *What remains [for an instant] in the clouds, of the rays, or beams, of lightning*; (Lth, O, K;) as also الْعُقُقُ; (K;) which, as well as الْعَقِيْقَةُ, is also expl. as meaning *lightning which one sees in the midst of the clouds, resembling a drawn sword*. (TA:) or عَقِيْقَةُ الْبَرَقِ signifies

lightning in a state of commotion in the clouds (S, O) or *lightning extending in an elongated form in the side, or breadth, of the clouds* (TA) or *lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left* (S in art. حَمُو.) or, as expl. by Abou-Sa'ced, *a flash of lightning that has spread in the horizon* (O, voce سَقَقَهُ) a sword is likened thereto. (S, O, K) and [the pl.] عَقَائِقُ is a name for *swords* (O, K) عَقَقِي, also, signifies *lightning*. (TA) — And عَقِيْقَةٌ signifies also *An arrow shot towards the sky*, (S, O, K,) the *arrow of self-excuse*, which was used in the manner described in the explanation of the phrase عَقَى بِالسَّهْمِ [q. v.]. (S, O.) — See also عَقُوقٌ, last signification.

سَحَابَةٌ عَقَاقَةٌ *A cloud pouring forth its water* (TA) or *a cloud much rent by water*. (T, TA voce مَيَدَتْ)

عَقَانٌ *Shoots that come forth from the أَصُولُ [meaning trunks, or stems,] of palm-trees and of grape-vines; (S, O, K,) and which, if not cut off, cause the أَصُولُ to become vitiated, or unsound* (S, O) [See also صُورُ: and see عَوَائِقُ, below.]

عَقَقٌ [The magpie, *corvus pica*, so called in the present day,] *a certain bird*, (S, O, Msh, K,) well known, (S, O,) of the size of the pigeon, (Msh,) partly-coloured, black and white, (O, Msh, K,) having a long tail, (O, Msh,) said by Is-hāk El-Mowsilec to be the same that is called سَحَجِي (Th, IB, TA,) a species of crow, (IAth, Msh, TA,) wherefore it is said in a trad. that the man in the state of إِحْرَام may kill it, (IAth, TA;) its cry resembles the sound of ع and ق [or the repeated sound of عَقَى], (O, K,) and the Arabs regard it as an evil omen. (Msh.) [See also صُرْدُ.]

عَائِقٌ *Undutiful, disobedient, refractory, or ill-mannered, to his parent, or father*, (S, O, K;) *breaking, or one who breaks, his compact of obedience to his parent, or father; (TA;) disobeying, or disobedient to, his father, and failing, or neglecting, to behave to him in a good, or comely, manner*, (Msh;) [and severing, or one who severs, the tie, or ties, of relationship, by unkind behaviour to his hundred; (see its verb,)] and عَقَقِي signifies the same; (O, K,) as also عَقَقٌ (S, O, TA,) but in an intensive sense, altered from عَائِقٌ, like عَدَر and فَسَق from عَادَر and فَاسَق, in the K erroneously said to be عَقَقِي; (TA;) and عَقَقِي; (L, and TA as from the K, but not in my MS. copy of the K nor in the CK;) which last signifies also [as a pl.] *men severing, or who sever, the ties of relationship, by unkind behaviour to their hundred, and also remote, or distant, enemies*. (TA:) [and عَقُوقٌ is app. used (as Freytag asserts it to be) in the sense of عَائِقٌ in the Fākih el-Khulāʾ, p. 55, l. 7 from the bottom:] the pl. of عَائِقٌ is عَقَقَةٌ (S, O, Msh, K,) like كَفَرَةٌ (S,) and عَقَقٌ, like رُكَّعٌ, a form used by Ru-beh, (O,)

and عَقَّةٌ, which is an extr. [meaning anomalous] pl (Hām p 93) عَقَقِي (S, O,) in a trad., (S,) said by Abou-Sufyān to Hāmzeh on the day of Ohod, when he passed by him slain, (S, O,) means *دُقْ حَرَاءَ فَعْلِكَ* [Taste thou the recompense of thy deed], (S,) or *دُقِ الْقَتْلَ* [taste thou slaughter], (O,) بَا عَائِقٌ [O undutiful, &c., or, accord. to the explanation in the TA mentioned above, عَقَقِي, for عَقَقِي, means O very undutiful, &c.]. (S, O.)

عَوَائِقُ السَّحْلِ *The shoots, or offsets, of the palm-trees, that grow forth therewith*. (O, K.) [See also عَقَانٌ]

أَعْقُ مِنْ صَبٍّ [More undutiful, &c., to hundred, than a lizard of the species called صَبٍّ] is a prov. [mentioned, but not expl., in the O]: IAai says, the female [of the صَبٍّ] is meant; and its عَقُوقٌ consists in its eating its young ones (TA.) [See also Freytag's Arab. Prov. ii. 152-3 And see an ex. of أَعْقُ in a verse cited in art. رَهْد, conj. 2]

عَقُوقٌ see مَعُوقٌ.

مَعُوقٌ see عَقِيْقٌ, first sentence

عقب

عَقَبٌ (S, K,) aor. ٢, (TA,) inf. n. عَقَبْتُ (TK,) *He struck his عَقَب [or heel]* (S, K, TA.) — And عَقَبَهُ (S, Mgh, Msh, K, TA,) aor. ٢, (Mgh, Msh, TA,) inf. n. عَقَبْتُ and عَقُوبٌ (Msh, TA,) *He came after him*, [as though at his heel, and hence, properly, close after him; but often meaning near after him;] (S, Mgh, Msh, K, TA;) followed him; succeeded him, (S, Mgh, K, TA;) came in, or took, his place; as also عَاقَبَهُ. (S, K, TA.) and in like manner both are said of anything, (TA,) as also عَقَبَهُ (Msh, K, TA,) inf. n. تَعَقَيْتُ; (S, Msh, K;) and عَاقَبَهُ (S, Msh, K;) and اعْتَقَبَهُ (TA;) meaning *it came after*; (S, Msh, K, TA;) &c., as above (TA) and تَعَقَبَهُ is used in this sense, but not rightly. (Mgh.) [All primarily denote proximate sequence.] You say, عَقُبُونَا and عَقَبُوا مِنْ خَلْمَا *They came after us*. (TA) And عَقَبُونَا and عَقَبُوا مِنْ خَلْمَا *They succeeded us, in alighting, or taking up their abode, after our departure*. (TA.) And الْعِدَّةُ تَعَقُبُ الطَّلَاقَ *The عِدَّة [q. v.] follows divorce*. (Mgh, Msh.) And دَهَبَ فَلَانٌ فَأَعَقَبَهُ أَبَاهُ, as also عَقَبَهُ, *Such a one went away, and his son succeeded him, or took his place*. (S, O) And اِعْقَبْ هَذَا هَذَا [This succeeded this] is said when the latter is gone, and there remains nothing of it, and the former has taken its place. (TA.) And one says, عَقَبَ، فَلَانٌ مَكَانَ أَبِيهِ (S, O, TA,) aor. ٢, inf. n. عَقَبْتُ (TA,) and quasi-inf. n. عَاقَبَةٌ, this being a subst. used in the sense of an inf. n., like as كَادَتُ is [said to be] in the Kur lvi. 2, (S, O,) or it is an inf. n. syn. with عَقَبْتُ (Msh in art. عَمُو,) *Such a one succeeded, or took the place of, his father*; (S,

في طلب البَحْدِ but the right reading is في مُعَقَّبٍ. (TA) [See also مُعَقَّبٌ = عقب said of the [plant called] عَرُوج, (S, O,) inf. n. نَعَقِبُ, (K,) It became yellow in its fruit, (S, O, K,) and attained to the season of its dying up (S, O) from عَقِبَ said of a plant or herbage. (TA.) = عَقِبَ عَقَابًا, inf. n. as above, He planed off a stone of the kind called عَقَاب, in a well (TA. [See also مُعَقَّبٌ]) = See also 1, last quarter, in two places

3 عاقبه see 1, second sentence. — Also عاقب الرجل, (Mgh, TA,) inf. n. مُعَاقَفَةٌ and عَقَابٌ, (Mgh,) He did a thing with the man alternately, each taking his turn, (Mgh, TA,) and so أَعَقَبَهُ. (TA.) And [particularly], (TA,) inf. n. مُعَاقَفَةٌ, (S, O,) He rode in his turn after the man, each riding in his turn; (S, O, TA,) as also أَعَقَبَهُ, (S, O, K,) and أَعَقَبَهُ. (TA.) And عَاقَبْتُ الرَّحْلَ فِي الرَّحْلِ I rode in my turn after the man, upon the camel, he riding in his turn after me. (S, O.) And in like manner you say, أَعَقَبُوهُ, and تَعَقَبُوهُ They rode by turns with him, taking their turns after him. (TA.) — And عَاقَبَ بَيْنَ الشَّيْئَيْنِ [He made an interchange, or alternation between the two things, he made the two things interchangeable, or commutable;] he brought, or did, the two things interchangeably, or alternately, i. e. one of them one time and the other of them another time. (TA.) {Thus, for instance,} الْعَرَبُ نَعَابُ بَنِي الْعَالِي وَالنَّاءِ [The Arabs make an interchange between ف and ت, make ف and ت interchangeable, or commutable; i. e. put ف in the place of ت, and ت in the place of ف]; as in حَدَفٌ and حَدَتْ; and تَعَقَّبٌ signifies the same. (S, O.) — And عَاقَبَ signifies also He stood upon one of his legs one time and upon the other another time; or moved his legs alternately. (TA.) — [عَاقَبٌ as denoting consequence, and retaliation, or retribution, also signifies He punished him.] You say, عَاقَبَهُ بِذَنْبِهِ, (S, Msb, TA,) inf. n. عَقَابٌ (S, Msb, TA) and مُعَاقَبَةٌ, (Msb, TA,) He punished him for his crime, sin, fault, or offence. (S, Msb, TA.) and [in like manner] تَعَقَّبَهُ He punished him (i. e. a man, S, O) for a crime, a sin, a fault, or an offence, that he had committed. (S, O, K.) In the saying in the Kur [xvi. last verse but one], وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ [And if ye punish, then punish ye with the like of that with which ye have been afflicted, lit. punished], the verb first denotes punishment, and is afterwards used for the purpose of assimilation and similar to this is the saying in the same [xxii. 59], وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ [And whoso punisheth with the like of that with which he hath been afflicted, lit. punished]. (O.) For another ex., from the Kur ix. 11, [where it implies retaliation or retribution,] see 1, latter half. [In like manner,] it is said in a trad., لَا أَنْ يُضْرَبَ أَبْطَلُ النَّفْسِ إِلَّا أَنْ يُضْرَبَ [He made the kicking of a beast with the hind leg to be of no account unless it were beaten

by its master, or rider, and retaliated by kicking another person], meaning, he made nothing to be incumbent on the master of the beast unless the latter made the kicking to be a consequence of that [i. e. unless the beast kicked in consequence of its being beaten by the master, or rider]. (TA.) [See also 4, which has a similar meaning, that of requital] — عَوَفَتْ said of a mare means She was required to perform run after run. (Ham p. 277)

4 اعقبه see 1, first quarter, in three places. — and see 3, in three places. — [Also He made him to take his place And hence,] He descended from his beast in order that he (another) might ride in his turn and one says also أَعَقِبُ meaning Descend thou in order that I may ride in my turn and in like manner with respect to any kind of action thus, when the office of Khaleefeh became transferred from the sons of Umeiyeh to the Hashimees, Sudeyf, the poet of the Abbases, said,

أَعْقَى آلَ هَاشِمٍ يَا مَتَا

meaning Descend from the station of the Khaleefehs that the family of Hashim may mount, O Meiyà [for O sons of Umeiyeh] (TA.) — [And It made a thing to follow as a consequence to him the verb in this sense being doubly trans.] One says, اعقبه ندمًا It occasioned him as its consequence repentance, (Mgh, Msb, TA,) and أَكَلَ أَكْلَهُ أَعْقَبَهُ (TA.) And أَكَلَهُ هَمًّا anxiety (TA.) And أَكَلَهُ أَكْلَهُ أَعْقَبَهُ He ate a repast that occasioned him as its consequence a sickness (S, O) And [hence] أَعَقِبَ دُرَّةً He might was exchanged for, or changed into, [lit. made to be followed by,] abasement. (TA.) See also 2, first quarter, for another ex. [Hence, likewise,] فَأَعْقَبَهُمْ بَغَاً, in the Kur [ix 78], means [Therefore He caused hypocrisy to follow as a consequence to them, or] He caused them to err, because of their evil deed, as a punishment to them. (O.) And [in like manner] one says, أَعْقَبَهُ اللَّهُ بِإِحْسَانِهِ حَيْرًا [God gave him, or may God give him, as a recompense, or requital, for his beneficence, good, or prosperity]. (TA.) And اعقبه بطاعته He recompensed, or requited, him for his obedience, (S, O, K,) and عَلَى مَا صَنَعَ (TA) [See also 3, which has a similar meaning, that of retribution.] اعقبه خَيْرًا means also He gave him in exchange good. (TA.) See also 1, latter half, where the verb is expl. in the contr. sense, that of taking, or receiving, in exchange. — اعقبه الطائف The diabolical visitation, or insanity, returned to him at times. (S, O.) — اعقب طَى السَّرِجِحَارَةَ مِنْ وَرَائِهِ [is app from اعْقَابُ (see عقب), and] means He laid stones compactly together at the back [behind the regular casing] of the well. (TA.) [See also 1, near the end.] = اعقب as intrans., He (a man) died, and left offspring. (S, O, K.) One says, أَعَقِبَ مِثْرَ رَجُلَانِ وَدَرَجَ وَاحِدًا [Two men of them died and left offspring, and one died and left no offspring]: and Tufeyl El-Ghanawee says,

* كَرِيمَةُ حَرِّ الْوَحْهِ لَمْ تَدْعُ هَالِكًا
* مِنْ الْقَوْمِ هَلَكًا فِي عَدِّ عَيْرٍ مُعَقَّبٍ

[A female noble of countenance, (or whose nobility was manifest in what appeared of her countenance,) she did not invoke one of the people dead, on a morrow after an engagement, as having perished without leaving a successor, or one to fill his place] i. e. when a chief of her people died, another chief came, so that she did not bewail a chief who had not his equal (TA.) — He (a borrower of a cooking-pot) returned a cooking-pot with the remains termed عَقْبَةٌ in it (S, O, K.) — He (a man) returned from evil to good. (TA.) — اعقب عليه بصرته He set upon him beating him. (O.) — أَعَقَبَتْ رَاحِلُكَ Thy riding-camel became, or has become, jaded, or fatigued (O)

5. تعقب He looked to the consequence, end, issue, or result and he considered a second time. (TA) [See also 2, last quarter.] — تعقب من أمره He repented of his affair. (TA.) — تعقب عن الخبر He doubted of the information, or questioned it, and asked again respecting it. (S, O, K, TA.) [In my copies of the S, and in the O, الحبر: but see what follows; in which مُعَقَّبٌ is used as a noun of place of the verb in this sense.] Tufeyl says,

* وَلَمْ نَكْ عَمَّا حَبَرُوا مُعَقَّبٌ

[And there was no place of, or ground for, doubting, and asking again, respecting what they told]. (S, O, TA.) And one says, لَمْ أَجِدْ عَنْ قَوْلِكَ مُعَقَّبًا (A, TA,) i. e. [I found not] any place of, or ground for, inquiring into, or investigating, thy saying; syn. مُعَقَّصًا, (A, TA;) [or questioning it, or returning to examine it,] meaning, thy saying was right and true, so that it did not require اَتَعَقَّبُ; (A,) or I did not allow myself to doubt, and ask again, respecting it, that I might see whether I should do what thou saidst or abstain from it. (TA.) — [And the verb is used transitively in a similar sense] You say, تعقب الخبر He searched after the information repeatedly, or time after time; (Mgh, TA,) syn. تَسَّعَ: (Mgh, TA.) and اعقب has a like meaning. (Ham p 287) And He asked respecting the information another person than the one whom he asked the first time. (A, TA.) — And تَعَقَّبْتُ الرَّحْلَ I sought to discover in the man that which he would be ashamed to expose; or the slip, or fault, that he had committed and اسْعَقَبَهُ signifies the same. (O, K) [In critical observations and the like, تعقبه is often used as meaning He found fault with him, animadverted upon him; or impugned his judgment or assertion; by his saying so and so. And تعقب عليه seems to be similarly used as meaning He animadverted upon his saying. (compare اعترض عليه.) but more commonly as meaning he animadverted upon it, i. e. a saying, and the like.] — See also 3, near the middle of the para-

graph. — **تَعَقَّبَ الْأَمْرَ** *He thought repeatedly upon the affair, or case.* (TA in art. **رَأَى**) — **تَعَقَّبَ رَأْيَهُ** *He found his opinion to have a good issue, or result* (S, O. [See a somewhat similar signification of 8 and 10, under the former.]) — See also 1, second sentence — [The saying of Abou-Thumámeh,

وَأِنْ مَنُطِقُ زَلٍّ عَنْ صَاحِبِي

نَعَقَّبْتُ أَحَرَ دَا مُعَسَّفْتُ

may be rendered, nearly in accordance with an explanation by Et-Tebreezee, *And if a speech slip by mistake from my companion, I substitute another having superiority* or **تَعَقَّبْتُ** may here mean *I search out* but see the Ham p 287; where are some remarks, on this verse, that appear to me to be fanciful and far-fetched.]

6. **تَتَعَاثَبَانِ** (T, S, O, Msh, TA) *They follow each other [by turns]; or alternate,* (T, Msh, TA,) *one coming and the other going;* (TA,) said of the night and the day, (T, Msh, TA,) or as the night and the day; (S, O, TA,) as also **يَتَعَقَّبَانِ**. (TA.) You say, **تَعَاثَبَ الْمَسَافِرَانِ** *The two travellers rode upon the beast, each of them in his turn* (TA. and the like is said in the Msh.) And **تَعَاثَبَا عَمَلًا** *They two did a work, or deed, by turns, or alternately,* syn. **تَرَوَّحَاهُ** and **رَوَّحَاهُ** (K and TA in art. **رَوَّحَ**) (TA in that art.) And **تَعَاثَبَا** *They helped each other by turns* (TA.) And **يَتَعَقَّبَانِي بِالضَّرْبِ** *They two ply him by turns with beating.* (A.) See also 3, near the beginning. **التَّعَاثُفُ** also signifies *The coming to water [by turns, or] time after time.* (TA.)

8. see 1, former half, in two places. — and see 3, near the beginning, in two places; and 6, also in two places. — **اعْتَقَبَهُ** signifies also *He took it, or had it, subsequently.* Thus one of the meanings of **الْعُقْبَةُ** is expl. in the A and TA by the words **مَا يَتَعَقَّبُونَهُ بَعْدَ الطَّعَامِ مِنَ الْحَلَاوَةِ** i. e. *What they have, or take, after the main portion of the meal, consisting of sweetmeat.* — And *He had it, or experienced it, as a consequence of an act &c.* and that it may have **مُعْتَقَبٌ** for an inf. n. in this sense (as well as in other senses agreeably with analogy) seems to be meant by its being said (in the Ham p 287) that **الْمُعْتَقَبُ** signifies **أَخِيرُهُ** i. e. *آخره*. See also a somewhat similar signification of 5. One says, **فَعَلْتُ كَذَا فَاعْتَقَبْتُ مِنْهُ نَذَامَةً** i. e. *[I did such a thing and] I found, or experienced, in consequence thereof repentance;* (S, O;) as also **اسْتَعَقَبْتُ**. (A, O.) And **استعقب من كذا خيرًا** *He found, or experienced, in consequence of such a thing, or after such a thing, good.* (T, Msh.) And hence, perhaps, the saying of the lawyers, **يَصِحُّ الشَّرَاءُ إِذَا اسْتَعَقَبَ عَقْبًا** [as meaning *The sale, or purchase, is valid when it has emancipation as an after-event*]. but this does not agree with the former phrase unless by a far-fetched interpretation; and therefore one should say, **إِذَا عَقَبَهُ الْعَتَى**

i. e. *when emancipation follows it.* (Msh) — **اعتقب** also signifies *He withheld, or detained, a thing in his possession.* (TA.) And [particularly] *He (a seller) withheld, or detained, an article of merchandise from the purchaser until he should receive the price.* (S, A, O, K.) for the doing of which he is said in a trad. to be responsible; meaning, if it perish in his keeping. (S, A, O.) And *He detained, confined, or imprisoned, a man* (S, O.) — See also 5.

10. see the next preceding paragraph, in three places — and see also 1, latter half — and 5 — [Accord to Reiske, as mentioned by Fieytag, **استعقبه** signifies also *He followed his footsteps*]

عَقْتُ; see **عَقِبْتُ**, in eight places

عَقْتُ; see **عَقِبْتُ**, in seven places.

عَصَبُ The **عَصَبُ** [meaning *sinews, or tendons,*] of which **أَوْتَارُ** [i. e. *strings for bows or the like*] are made (S, O, K. [see also 1, last quarter.]) n. un. with ة: (S, O) or *such as are white of the* **أُطْبَابُ** of the joints; (Mgh, Msh; [see **عَصَبُ**];) the **عَصَبُ** being such as are yellow. (Mgh and Msh in art. **عَصَبُ**) accord. to IATH, the **عَصَبُ** [or *sinews, or tendons,*] of the two portions of flesh next the back-bone on either side, and of the **وَطِيعَانِ** [meaning the *hind and fore shanks*], that are intermingled with the flesh, of any animal, the half of one whereof, divided lengthwise from the other half, is extended, or drawn out, and trimmed, and cleaned of the flesh, and the **وَتَرُ** [or *string for the bow or the like*] is made thereof; and they are sometimes in the two sides of the camel; but [properly speaking] there is a difference between the **عَصَبُ** and the **عَقَبُ**; the former being such as incline to yellow, whereas the latter incline to white, and are the *harder, and firmer, or stronger, of the two*. AHN says, on the authority of Abou-Ziyád, that the **عَقَبُ** are [the *sinews, or tendons,*] of the two portions of flesh next the back-bone on either side, of the sheep or goat, and of the camel, and of the ox or cow. (TA.) [See also **عَلْبَاءُ**.]

عَقْتُ (S, Mgh, O, Msh, K, &c.) and **عَقَبْتُ** (Msh, TA,) the latter being a contraction of the former, (Msh,) [The *heel* of a human being;] the *hinder part of the foot of a human being*. (S, Mgh, O, Msh, K) of the fem. gender: (S, O, Msh) pl. [of pauc.] **أَعْقَبُ** (TA) and [of mult. as well as of pauc.] **أَعْقَابُ**. (Msh, TA:) and **عَقِيبٌ** is said to signify the same; but MF cites an assertion that this is a word of a bad dialect. (TA.) **وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ** [Wo to the heels from the fire of Hell], (O, Msh, TA,) and **وَيْلٌ لِلْعَقِيبِ مِنَ النَّارِ** [Wo to the heel &c], (TA,) occurring in a trad., means *wo to him who neglects the washing of the heels in the ablution preparatory to prayer.* (O, Msh, TA.) **عَقِبْتُ** (O, Msh, TA,) or, as some say, **عَقَبْتُ**, (O, Msh, TA,) with damm, (TA,) which is forbidden in prayer, is expl. as meaning *The*

placing the buttocks upon the heels between the two prostrations, which is what some term **الْإِفْعَاءُ**: (Mgh, O, Msh, TA) so says A'Obeid (Msh.) or, accord. to some, this means *the leaving the heels unwashed in the ablution preparatory to prayer.* (O.) **وَطِئَ النَّاسُ عَقَبَ فُلَانٍ** [lit. *The people trod upon the heel of such a one*] means *the people walked after, or near after, such a one* and in like manner, **هُوَ مُوَطَّأُ الْعَقِبِ** [lit. *He is one whose heel is trodden upon*] (O, TA) because of his having command over people, and their being submissive to him (O) the latter phrase means *he is one who has many followers* (A, TA [see also art. **وَطَأَ**]) **جَاءَ زَيْدٌ يَطَأُ عَقَبَ** primarily signifies *Zeyd came putting his foot in the place of the foot [or heel] of Amr every time that the latter raised his foot.* (Msh.) And one says, **مَنْ أَتَى عَقَبَكَ**, (A, O,) or **مَنْ أَتَى عَقَبَكَ**, (TA,) meaning *Whence camest thou?* or *Whence hast thou come?* (A, O, TA) And **رَجَعَ فُلَانٌ عَلَى عَقْبِهِ** *Such a one returned by the way of his heel;* i. e., *by the way that was behind him, and whence he had come, quickly.* (Msh.) And **وَلَّى عَلَى عَقْبِهِ**, and **وَلَّى عَلَى عَقْبِهِ**, *He turned back, or receded, from a thing to which he had betaken himself.* (TA) **لَا تَرُدُّهُمْ عَلَى أَعْقَابِهِمْ** occurring in a trad., means *Turn not thou them back to their former condition of not emigrating [for the sake of religion] and رَأَوْا مُرْتَدِّينَ مَا رَأَوْا مُرْتَدِّينَ in another trad., means *They ceased not to return to infidelity, as though they went backwards.* (TA.) — The **عَقَبُ** of the نَعْلُ [or sandal] is *The part [or wide strap] that embraces the heel.* (AO, in an anom. MS. in my possession) — [And **عَقَبُ النَّابِ** means *The pivot* (generally of wood) *at the bottom of the door, turning in a socket in the threshold.*] — And **عَقَبٌ** and **عَقَبٌ** (TA) and **عَقَبٌ** and **عَقَبٌ** (S, O, Msh, K, TA) and **عَقَبٌ** and **عَقَبٌ** (TA) are syn. with **عَاقِبَةٌ** (S, O, Msh, K, TA,) which signifies, (S, O, Msh, K,) i. e. as signifying, (TA,) *The end; or the last, or latter, part or state;* [but generally as explanatory of this last word, and often as explanatory of **عَقَبٌ** and **عَقَبٌ** and **عَقَبِي**, as meaning the *consequence, or result, or issue,*] of anything. (S, O, Msh, K, TA) [and the same words, app. with the exception of **عَقَبِي** and **عَاقِبَةٌ**, signify also *a time, or state, of subsequence*] the pl. [of the first four words is **أَعْقَابُ**, and] of the last **عَوَاقِبُ**. (TA.) Hence, (S,) it is said in the Kur [xviii. 42], **هُوَ خَيْرٌ تَوَابًا وَخَيْرٌ عَقَبًا** [or **عَقَبًا** or **عَقَبِي**, accord. to different readings, i. e. *He is the best in respect of recompense, or reward, and the best in respect of consequence, or result, or issue;* i. e., *the consequence of the actions &c. of believers*]. (S, O.) And in the same [xci last verse], **وَلَا يَخَافُ عَقْبَاهَا** i. e. *And He feareth not the consequence thereof.* (Th, TA.) And they said, **لَكَ فِي الْحَيْرِ الْعَقَبِي** meaning **الْعَاقِبَةُ** [i. e.*

May the end to thee be in that which is good, or may thy case end in good. (TA) And it is said in a trad., *سَافَرَ فِي عَقَبِ رَمَضَانَ* (T, O, Msb,) meaning *He journeyed in the end, or the last, or latter, part, of Ramadân* (T, Msb) or, *when Ramadân had almost ended* (O) One says, *جِئْتُ فِي عَقَبِ رَمَضَانَ* (ISK, S, O, Msb,*) with *kesr* to the ق, (ISK, S,) meaning *[I came] when there was somewhat remaining of Ramadân* (ISK, S, O, Msb) And *جِئْتُ فِي عَقَبِ الشَّهْرِ* and *فِي عَقَبِهِ*, and *عَلَى عَقَبِهِ*, *I came to thee in the latter part of the month, when ten days of it, or less, remained.* (L) *هُوَ فِي عَقَبِ الْمَرَضِ* *He is in the state of convalescence in which somewhat remains of the disease.* (Msb) and *فِي أَعْقَابِ الْمَرَضِ* in the [state in which there are some] remains of the disease. (TA.) One says also, *جَاءَ عَقْبِهِ* and *فِي عَقَبِهِ*, meaning *He came after him, or near after him; [as though at his heel, and hence, properly, close after him,]* and *جَاءَ عَقْبَهُ*, from the phrase *رَيْدَ يَطَأُ عَقْبَ عَمْرٍو*, meaning as expl. above. (Msb) And *نَوَّ فُلَانٍ سَقَى إِبِلَهُمْ* i. e. *[The sons of such a one, the watering of their camels is] after [that of] the sons of such a one, a saying mentioned by ISK.* (Msb.) And *صَلَّيْنَا أَعْقَابَ الْعَرِضَةِ تَطَوُّعًا* i. e. *[We performed prayer] after the obligatory [by way of supererogation].* (Lh, IF, Msb, TA.) And *جِئْتُ فِي عَقَبِ الشَّهْرِ* i. e. *I came after the month had passed.* (El-Fārābī, Msb.) And *حَلَفَ فُلَانٌ عَقْبِي* *Such a one remained, or stayed, after me.* (Msb) El-Rāzī says, in the Mukhtār es-Sihāh, that he had found no authority in the T nor in the S for the phrase *فُلَانٌ عَقَبَ فُلَانٍ* [app. *عَقِبَ*], meaning *Such a one came after such a one*, except a similar saying of ISK, cited by Az, in which *عَقَبَ* is expl. as signifying *after*. (TA.) [But if the word in question be *عَقِبَ*, sufficient authorities for its use in this sense have been cited above: though it seems from what here follows that *عَقِبَ* or *عَقَبَ* in this sense is preferable.] One says, *جِئْتُ فِي عَقَبِ سَهْرٍ*, (S,) or *عَقْبِهِ*, (O,) and *عَلَى عَقْبِهِ* and *فِي عَقْبِهِ*, (L,) and *فِي عَقْبَانِهِ*, (S, O,) meaning *I came when the whole of the month of Ramadân had passed:* (S, O, L) and *جِئْتُكَ عَقَبَ رَمَضَانَ* *I came to thee at the end of Ramadân.* and *جِئْتُ فُلَانًا عَلَى عَقَبِ مَمَرِهِ* and *عَقْبِهِ* and *عَقْبَانِهِ* *I came to such a one after he had gone:* and *أَتَيْتُكَ عَلَى عَقَبِ ذَاكَ* and *عَقِبَ ذَاكَ* and *عَقْبَانِ ذَاكَ* *I came to thee after that:* and *جِئْتُهُ عَقَبَ قُدُومِهِ* *I came to him after his arrival.* (Lh, TA.) One says also, *فُلَانٌ يَسْتَقِي عَلَى عَقْبِهِ* *Such a one draws water after the family of such a one.* (TA.) And MF mentions *جِئْتُكَ عَلَى عَاقِبِهِ* [app. meaning *I came to thee after him, or it*]: and Abou-Mis-hal mentions [app. in this sense] *عَقْبَانِهِ*,

with *kesr* (TA) — *عَقِبَ* (S, A, Mgh, O, Msb, K) and *عَقَّبَ* (S, O, Msb, K) also signify *The child, or children, (S, A, O, Msb, K,) of a man; (S, O;) as also عَاقَتُهُ: (S, O, K) and the child, or children, of the child or children, (S, A, O, Msb, K,) of a man (S, O) applied to such as remain after the father (TA) or a man's offspring; (Mgh,) and so عَاقَتُهُ (Msb) or his male children and, accord. to some of the lawyers, the children of the daughters [of a man, also] (Mgh.) of the fem. gender, on the authority of Akh (S, O) pl. أَعْقَابُ. (TA.) The Arabs say, *لَا عَقَبَ لَهُ*, meaning *There is, or are, no male offspring remaining to him.* (TA) and *لَيْسَتْ لِفُلَانٍ عَاقَتُهُ* *There is, or are, to such a one, no [remaining] child, or children.* (S, O, Msb) — *عَقِبَ سَيْءٌ شَيْءٌ* [or *عَقِبَ سَيْءٌ شَيْءٌ*] signifies *A thing, whatever it be, that follows, succeeds, comes after, or takes the place of, a thing; as the water of a well, and the blowing of the wind, and the flying of the sand-grouse (الْقَطَا), and the running of a horse (TA [See also عَاقَبَ]) — And عَقِبَ, (IAar, IF, A, Msb,) or عَقَّبَ, (S, K,) or, as Az says, each of these, some of the Arabs using the latter form, by way of contraction, (Msb,) *A run after another run, (Az, IF, S, Msb, K,) of a horse (Az, IF, S, Msb) or the last, or latter, run, of a horse. (IAar, Msb.) or one says of a courser, هُوَ دَوَّ عَقْفٍ وَعَقِبَ meaning He has a first run, and a subsequent, and more vehement, run. (A) and عَقَابٌ is said in the L to have the first of these meanings: (TA) or it is pl. of عَقَبَ [or عَقِبَ] as having that meaning (Ham p. 358) an ex. of it occurs in the following verse, (Ham, TA,) cited by IAar: (TA.)***

يَمَلًا عَيْشِيكَ بِالْعَيْشَاءِ وَيُرُ
ضِيكَ عَقَابًا إِنْ شِئْتَ أَوْ رَفَا

[*That would satisfy thine eye by his beauty, in the area before the dwelling, and content thee by run after run, or by runs after runs, if thou wilt, or by lightness, or agility.* (Ham, TA.) [or it may be here an inf. n., (of 3,) meaning *on an occasion of being required to perform run after run* (see 3, last sentence)] or, accord. to IAar, the meaning in this instance is, *by his owner's making, upon him, warring, or warring and phundering, expeditions time after time.* (TA.) accord. to Kh, *لَهُ عَقَابٌ*, said of a horse, means *he has a recovering of strength (جَمَامُ [i. e. جَمَامُ]) after ceasing to run.* (Ham ubi supra) — Hence, *A reply* so in the saying, relating to him who stops, or breaks off, in speech, *تَكَلَّمَ عَقِبَ لَوْ كَانَ لَهُ عَقَبٌ* [If he had a reply, assuredly he would have spoken]. (A, TA.) — See also عَقْنَةُ.

عَقْتُ: see the next preceding paragraph, in six places.

عَقْبَةُ الْقَمَرِ i. q. *عَقْبَةُ الْقَمَرِ*, q. v. (L.) — And *عَقْبَةٌ* and *عَقْبَةٌ* signify *Variegated, or figured, cloth.* (TA.) or one of the sorts of variegated, or figured, cloths [that serve for the covering] of the

[women's camel-vehicle called] *هَوْدَج* (O, K, TA) as also *عَقْمَةٌ* (O, TA) accord. to Yaakoob, the ب is a substitute for م. (TA.)

عَقْنَةُ: see *عَقِبَ*, in three places. — Also *The last that remains* so in the saying, *فُلَانٌ نَبِي فُلَانٍ* [Such a one is the last that remains of the sons of such a one] (L.) — And *A turn, or time at which, or during which, anything is, or is to be, done, or had, in succession.* (S, Mgh, O, Msb, K) pl. *عَقَبُ*. (Msb.) One says, *نَمَتْ دَارَتُ عَقْبِكَ* *Thy turn is completed.* (S, O.) And *دَارَتْ فُلَانٌ عَقْنَةُ* *The turn of such a one came round.* (TA.) And *رَكَبَ عَقْنَةً* *He rode one turn* and *رَكَبَ عَقْنَتَهُ* *He rode his turn, or in his turn* (TA) And it is said in a trad., *مَنْ مَسَى عَنْ دَابَّةٍ عَقْنَةً فَلَهُ كَدَا* *Whoso walks a turn to a certain point, instead of his beast, to him shall be given such a thing.* (TA) *عَقْنَةُ الْأَجِيرِ* means *The hired-man's turn to ride; when the huer dismounts, for example in the morning, and he (the former) rides.* (Mgh) And [the pl] *عَقَبُ* means [particularly] *The turns of camels, when they are being watered: the watering of a number of camels together after another number is termed their عَقْنَةُ.* (TA) [See also *عَقْبِي*] — And [it is said that] it means also *Camels which a man pastures and waters in his turn; and IAar cites as an ex.*

إِنَّ عَلَى عَقْنَةِ أَقْصِيهَا
لَسْتُ بِأَسِيهَا وَلَا مُسِيهَا

[but this I would rather render, *Verily I have incumbent on me a turn to pasture and water camels; and I perform it; I am not a neglecter thereof nor a delayer of it*], meaning *I drive the camels which I pasture and water in my turn, and I tend them well مُسِيهَا is for مُسِيهَا, for the sake of the rhyme.* (TA.) — Also *The place in which one mounts a beast to rule [app. in his turn].* (TA.) — And *The distance, or space, of two leagues, i. e. twice the distance termed قَرْسَحٌ and the distance to which one journeys [app. from one halting-place to the next; i. e. a stage of a journey].* pl. as above. a poet says,

خَوْدًا صَاكَا لَا تَسِيرُ الْعَمَا

[*Soft, or tender, heavy in the hinder part, that will not perform men's marches*], meaning *that she will not [or cannot] journey with men, because she will not endure the doing so on account of her soft and delicate life.* (TA.) — And *The distance, or space, between the ascending and descending of a bird.* (S, O, K.) — And *The night and the day; because they follow each other.* (K.) — And *A substitute; or thing that is given, or taken, in exchange for another thing; (S, O, L, K,) as also عَقْنِي. (L, TA) One says, أَحَدْتُ مِنْ أُسِيرِي عَقْبَةً* *I took, or received, for my captive, a substitute, or something in exchange.* (S, O.) And *سَاعَطِيكَ مِنْهَا عَقْبِي* occurs in a trad., meaning *I will give thee something in exchange [for her, i. e.] for sparing her life,*

and liberating her. (L, TA.) — And *Pasture*, or *food*, of an ostrich, that is eaten after other *pasture* or *food* [and likewise of camels and of men] pl. as above. (AA, S, O) One says of camels, رَعَتْ عُقْبَهَا i. e. *They pastured upon the [kind of plants termed] حِمَضٌ after the [kind termed] حَلَّة*; (A, L,) or upon the حَلَّة after the حِمَض (L) and of men one says, أَكَلُوا عُقْبَهُمْ *They ate their repast of sweetmeat after the other food.* (A, TA. [See 8, near the beginning]) — And *The remains of the contents of a cooking-pot, adhering to the bottom.* (TA) And *Somewhat of broth which the borrower of a cooking-pot returns when he returns the pot.* (S, O, K) — [Hence,] أَمْرٌ عُقْبَةٌ is an appellation of *The cooking-pot.* (T in art) أَمْرٌ عُقْبَةٌ is a surname of *The hog* (Har p. 663 [But the origin of this I know not]) — One says also, لَقِيَْتُ مِنْهُ عُقْبَةً, meaning *I experienced from him, or it, difficulty* [as though lit. signifying, *the result of the deed that I had done*] and [simply] لَقِيَْتُ مِنْهُ عُقْبَةً *He experienced from him, or it, difficulty* (TA. [But in a copy of the A, and in my opinion correctly, the last word in this phrase is written عُقْبَةٌ. see عُقْبَةٌ, below.]) — And أَوَّلَ يَوْمٍ عُقْبَةٍ وَأَنَا نُسَبُّهُ, expl. by IAar as meaning *I was such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such, through weakness* (TA. [It is a prov., somewhat differently related in art, نسب, q. v.]) — See also the next paragraph, in four places.

عُقْبَةٌ (Lh, S, O, K) and عُقْبَةٌ (Lh, O, K,) but the former is the more approved, (Lh, TA,) and عقب (so in the TA, [app., if not a mistranscription, عُقْبٌ,]) *A mark, sign, trace, impress, characteristic, or outward indication.* (Lh, S, O, K.) One says, عَلَيْهِ عُقْبَةُ السَّرْوِ, (S, O,) and عُقْبَتُهُ, (O,) and الْحِمَالِ, (S, O,) i. e. *Upon him is the mark &c. [of generosity and manliness, and of beauty].* (S, O, K) — عُقْبَةُ الْقَمَرِ and عُقْبَةُ الْقَمَرِ mean *The return of the moon, when it has set, or disappeared, and then risen.* (L) [or *the return of the moon after the change; for*] one says, مَا يَفْعَلُ ذَلِكَ إِلَّا عُقْبَةُ الْقَمَرِ, (S,) or عُقْبَةُ الْقَمَرِ, (so in the O,) meaning *He does not that save once in each month* (S, O:) but, accord. to IAar, عُقْبَةُ الْقَمَرِ, with damm, is a certain star, or asterism, which is in conjunction with the moon once in the year; and عُقْبَةُ الْقَمَرِ means *once in the year*: so in the following verse, of one of the Benoo-ʿAmir:

لَا يُطْعِمُ الْمِسْكَ وَالْكَافُورَ لَيْتَهُ

وَلَا الدَّرْبِيَّةَ إِلَّا عُقْبَةُ الْقَمَرِ

[*He will not apply to his hair that descends below the ear musk and camphor, nor the perfume called ذَرِيرَةٌ, save once in the year*]. or, as Lh relates it, عُقْبَةُ الْقَمَرِ: thus in the L; in which it is added that this saying of IAar requires consideration, because the moon cuts [a meridian of] the celestial sphere once in every month; but MF replies that

it may be in conjunction with the said star only once in the year, as the moon's path varies in each successive month. (TA [See also عُقْبَةٌ]) — See also عُقْبَةٌ.

عُقْبَةٌ [*A mountain-road, a road in [or upon] a mountain* (Bd in xc. 11) or *a road in the upper part of a mountain* (Ham p. 287) or *a difficult place of ascent of the mountains.* (K) or it is *in a mountain and the like thereof* (Msb) or [it sometimes signifies] *a long mountain that lies across the way, and over which the way therefore leads, long, or high, and very difficult, so called, too, when it is further impassable after it is ascended, rising high towards the sky, ascending and descending; most difficult of ascent, but sometimes its height is one [or uniform], and its acclivity is in appearance like a wall* (TA) [generally it means *a road over, or up, or down, or over some part of, a mountain*] pl. عُقَبَاتُ (S, O, Msb, K) اِتَّحَمَرَ الْعُقْبَةُ [properly signifying *He attempted the mountain-road*] is metaphorically used as meaning *He entered upon a hard, or difficult, affair.* (Bd in xc. 11.) See also عُقْبَةٌ, near the end. — It is also n. un of عُقَبٌ [q. v.]. (S, O.)

عُقْبَى. see عُقَبٌ, second quarter, in four places — It occurs in a trad. respecting the prayer of fear, in which it is said of that prayer, كَانَتْ عُقْبَى [It was an affair of turns], meaning that it was performed by one company after another; several companies performing it successively, by turns (TA. [Compare عُقْبَةٌ as expl. in the third sentence of the paragraph on that word.]) — Also 2. q. مَرْجِعٌ [app. مَرْجِعٌ i. e. *A returning, &c.*] (TA) — And *The requital, or recompence, of an affair, or action.* (S, O, K.) — See also عُقْبَةٌ, latter half, in two places.

عُقْبَى الْكَلَامِ 2. q. عُقْبَى الْكَلَامِ, [the ب being app. a substitute for م,] i. e. *Obscure speech or language, which men do not know.* (TA in art. عَمْر.)

عُقْبَانٌ: see عُقَبٌ, in four places.

عُقْبَانٌ: see عُقَبٌ, in two places.

رَجُلٌ عُقْبَانٌ *A rough, coarse, or rude, man;* syn. عَلِيْطٌ pl. عُقْبَانٌ [so in the TA, either عُقْبَانٌ or عُقْبَانٌ]: mentioned by Kr: but Az doubted its correctness. (TA.)

عُقَابٌ [*The eagle, a certain bird,* (S, O, K,) of those that prey, (Msb,) well known. (K) of the fem. gender: (S, O, Msb:) [though] applied to the male and the female; but with this distinction, that you say of the male, ذَكَرٌ, هَذَا عُقَابٌ [This is a male eagle] or it is only female; and a bird of another kind couples with it, whence Ibn-'Oneyn says, satirizing a person named Ibn-Seyyideh, Say thou to Ibn-Seyyideh,

مَا أَنْتَ إِلَّا كَالْعُقَابِ فَاثْمُهُ

مَعْرُوفَةٌ وَلَهُ أَبٌ مَحْبُورٌ

[*"Thou art not other than the like of the eagle;"*

for his mother is known, but he has a father unknown] (MF, TA) the pl. (of pauc., S, O) is أُعُقِبْتُ, (S, O, K,) because it is of the fem. gender and the measure أُفْعِلٌ specially belongs to pls. of fem. nouns [though not to such exclusively], (S, O,) and أُعُقِبْتُ, (Kr, TA,) and (of mult., S, O) عُقَابٌ (S, O, K) and عُقَابٌ accord. to AHei, but Ed-Demámecenee thinks this to be strange, and pl. pl. عُقَابِيْنَ (TA.) عُقَابُ الْجُرْدَانِ [The eagles that prey upon the large field-rats] are not black, but of the colour termed كُهْنَةٌ, and no use is made of their feathers, except that boys feather with them round-topped pointless arrows (AHei, TA.) — [Hence,] الْعُقَابُ is the name of † One of the northern constellations, [i. e. *Aquila*,] the stars of which are nine within the figure, and six without, of the former of which are three well known, called السُّرُطَانُ [q. v.]. (Kzw) — [Hence also,] † The عُقَابُ of the banner, or standard; (S, O,) [app. meaning *the flag attached to a lance*,] what is bound [to a lance] for a prefect, or governor, likened to the bird so called, and of the fem. gender. (L, TA.) It is also the name of † The banner, or standard, of the Prophet. (O, K.) And عُقَابٌ also means † A large banner or standard (TA.) And 2. q. عَايَةٌ. so in the saying of Abou-Dhu-cyb, describing wine,

لَهَا عَايَةٌ تَهْدِي الْكَرَامَ عُقَابَهَا

[meaning *It has a banner, which guides the generous; like as the military banner guides and attracts warriors for عَايَةٌ sometimes signifies a sign which the vintner used to set up to attract customers*] the repetition is approvable because of the difference of the two words in themselves: pl. عُقَابَانِ. (TA.) — عُقَابٌ also signifies † A black she-camel; as being likened to the bird [so called]. (AA, O) — And A stone (or piece of rock, L) protruding in the inside of a well, which lacerates the [leathern] bucket, (S, O, K, TA,) sometimes it is before [i. e. above] the casing [of stones or bricks] it is when a mass of stone becomes displaced; and sometimes the water-drawer stands upon it: it is of the fem. gender pl. as above. (TA.) And The stone upon which the waterer stands, (O, K,) [accord. to SM,] projecting beyond the casing in a well, the same that is meant in the next preceding sentence, (TA,) [but this I think doubtful, for Sgh adds,] between two stones which support it. (O.) Accord. to IAar, the قَبِيلَةُ is a mass of stone, or rock, at the mouth of a well; and the عُقَابَانِ are [two masses of stone] at the two sides of the قَبِيلَةُ, supporting it. (TA.) And A rock, or mass of stone, projecting in the side of a mountain, like a stair, or series of steps: (S, O, K.) or an ascent, like stairs, in the side of a mountain. (TA.) — Also A hall; syn. رَابِيَةٌ. (O, K.) And Anything elevated, that is not very long or tall. (O, K.) — A channel by which water flows to a trough, or tank. (O, K.) — A thing resembling an almond, that comes forth in one of the legs of a beast. (O, K.) — A small thread that enters into [or passes through] the two bores of the ring of the قُرْطُ [or ear-drop], (O, K,) with which the

latter is bound, or fastened (O) or, accord to Az, the thread that binds the two extremities of the ring of the *قُرْط*. (TA) — Accord to Th, it signifies also *Garments of the kind called أنراد* [pl of *نُرد*, q v] (TA voce *حُدَارَتُهُ*). — And accord to Kr, [in the Munjd,] *قُرْط* [app meaning *A ploughshare*]. (TA) — See also *أَعْقَابُ* — And *العُقَابَانِ* signifies *Two pieces of wood between which a man is extended to be flogged* (L, TA) or *two pieces of wood which are set up, stuck in the ground, between which he who is beaten, or he who is [to be] crucified, is extended.* (Mgh)

عَقَابٌ see *عَقِبَ*, last quarter. — It is also pl of *عَقَبَ* [q v] (S, &c) — See also *أَعْقَابُ*.

عَقُوبٌ see *عَاقِبَ*, near the end

عَقِيبٌ Anything that is a sequent, of, or to, another thing; [in an absolute sense,] (S, Msh, TA,) as *when you say, السَّلَامُ عَقِيبُ السَّهْدِ* [The salutation is a sequent to the *سَهْد* (q v)], and *الْعِدَّةُ عَقِيبُ اللَّطْلَانِي* [The *عِدَّة* (q v) is a sequent to divorcement], i. e., one follows the other, (Msh,) and [by alternation,] as *when one says of the night and the day, وَاحِدٌ مِنْهُمَا عَقِيبُ* [Each of them is the alternating sequent of its correlative] (Az, Msh, TA) you say of the night and the day, *هُمَا عَقِيبَانِ* [They are two alternating sequents], and *عَقِيبُكَ* signifies *He who does a deed, or work, with thee by turn, he doing it one time and thou another.* (A, TA) and *مُعَاقِبٌ* signifies the same, (S, Msh,) as also *مُعَقِّبٌ* and *مُعَقِّبٌ* (Msh) As for the saying of the lawyers, *يَفْعَلُ ذَلِكَ عَقِيبَ الصَّلَاةِ* [meaning *He does that after the prayer*], and the like thereof, there is no reason to be given but a suppression, the meaning being, *فِي وَفْتِ عَقِيبِ وَفْتِ الصَّلَاةِ* [in a time following that of prayer], *عَقِيبَ* being an epithet qualifying *وَفْتِ*. (Msh) and Er-Rázec says, in the Mukhtár es-Sihâh, that he had found no authority in the T nor in the § for the phrase *حَاءَ عَقِيبَهُ* meaning *He came after him.* (TA) See also *عَقِبَ*, first sentence. [And compare *عَاقِبَ*]

عُقُوبَةٌ Punishment, (S, MA, Msh, KL,) i. q. *نَكَالٌ*. (MA) — And *Detention, confinement, or imprisonment* so in the trad., *لَى الْوَاجِدِ*, i. e. [The solvent man's putting off the payment of his debt with promises repeated time after time renders allowable] the imprisoning of him and the accusing of him. (IAar, TA) [Accord. to one relation, mentioned in the TA in art. *عَرَضَ*, this trad. ends with *وَعَرَضَهُ*, there said to mean *وَنَفَسَهُ*.]

عَقِيبٌ, with teshdeed of the *ي*, (O,) or *عَقِيبٌ*, like *قَبِيبٌ*, (K,) *A certain bird*, (O, K,) well known. (O.) [If the name be correctly as in Bk. I.

the O, the bird meant is probably an eagle, or a small species of eagle]

عَقَابٌ, *عَقَابُهُ*, and *عَقَابُهُ*, (S, O, K,) and *عَقَابُهُ*, (O,) and *عَقَابُهُ*, (K in art *عَقَى*), the vars. of the first being formed by transposition, (O,) *In عَقَابٌ [or eagle] having sharp talons* (S, O, K) or *having abominable, or hideous, talons* (T, TA) or *quick in seizing, and abominable, or hideous* accord to IAar, the epithet denotes intensiveness of quality, as in the cases of *أَسَدٌ أَسَدٌ* and *كَلْبٌ كَلْبٌ* accord to Lth, *عَقَابُهُ* applied to an *عَقَابٌ* signifies *cunning* and the pl is *عَقَابِيَّاتٌ*. (TA) [See also art *عَقَى*]

عَاقِبٌ [act part n of *عَقِبَ*,] *Coming after* [&c] (Msh) *عَاقِبٌ سَيِّءٌ* means *Any person [or thing] that comes after, or succeeds, or comes in the place of, a thing* (S, O, TA) *العَاقِبُ* is an appellation applied to the Prophet (S, O, Msh) by himself (S, O) because he came after other prophets, (Msh,) meaning *The last of the prophets*, (S, O) And *عَاقِبٌ لِمَرْأَةٍ* means *One who is the last of the husbands of a woman* (TA) — [Hence,] *عَاقِبَةٌ مِنْ طَيْرٍ* *Birds succeeding one another, this alighting and flying, and then another alighting in the place where the former alighted* (TA) And *إِبِلٌ عَاقِبَةٌ* *Camels that betake themselves to plentiful pasture where they feed freely, after eating of the [kind of plants called] حِمَصٌ* [or] they are not so called unless they be camels that, in a severe year, eat of trees, and then of the *حِمَصِ*, not when they pasture upon fresh, juicy, or tender, herbage. (IAar, TA) And *إِبِلٌ عَوَاقِبُ* *Camels that drink water, and then return to the place where they lie down by the water, and then go to the water again.* (IAar, S, O, K) — And *عَاقِبٌ* signifies also *A successor of another in goodness, or beneficence, and so عَقُوبٌ* (O, K.) — And *A chief, or lord, or one who is below the chief or lord* (TA) or the successor of the chief or lord. (S, K) — See also *عَقِبَ*, in two places

عَاقِبَةٌ a quasi-inf. n see 1, first quarter. — See also *عَقِبَ*, in four places

أَعْقَابُ pl of *عَقِبَ* [q v]. (Msh, TA) — And [hence] *Streaks, one behind another; as streaks of fat so disposed* (TA) — And *Pottery* [or *potsherds*] *put between the bricks in the casing of a well, in order that it may become strong, said by Kr to have no sing* (TA) [or,] accord. to IAar, *عَقَابٌ*, i. e. like *كَتَابٌ*, (TA,) or *عَقَابٌ*, (thus written in the O,) signifies *pottery* [or *potsherds*] *between the rows, or courses, of bricks*, (O, TA,) *in the casing of a well.* (O.) [IAar cites an ex., in a verse, in which *اعقاب* would not be admissible.] And *أَعْقَابُ الطِّيِّ* signifies *What surround the casing of a well; i. e. what are behind it.* (TA. [See 4, latter half.])

[*تَعَقِيبَةٌ* a modern word signifying *A catch-word at the bottom of a page.* pl. *تَعَقِيبَاتٌ*.]

مُعَقِّبٌ [appears, from what here follows, to be

used for *مُعَقِّبٌ حَالُهُ* i. e. *One whose state is changed*] IAar cites as an ex. of this word,

كُلُّ حَيٍّ مُعَقِّبٌ عَمَّا

meaning [Every living being] comes to a state different from that in which he was [by turns, or time after time] (TA)

مُعَقِّبٌ [accord to the O, *مُعَقِّبٌ*, but this I think a mistranscription,] *A star that succeeds, i. e. rises after, another star*, (S, K, TA,) and on the rising of which, he who rides in his turn, after another, mounts the beast (TA) *a star at the appearance of which two persons who ride by turns during a journey take each the other's place, when one star sets and another rises, he who was walking mounts the beast* (AO) See *عَقِيبٌ*. — See also 4, latter half, where an ex. occurs in a verse.

مُعَقِّبٌ *He who is brought up for the office of Khaleefeh after the [actual] Imâm [or Khaleefeh]* (O, K) — And *A shufal driver* (O, K) — And *A camel that is ridden by different persons in turns* (O, TA) — And *A woman's حِمَارٌ* [i. e. *muffler, or head-covering*], (IAar, O, K, TA,) so called because it takes the place of the *مَلَأَةٌ*. (O, TA) — And *An ear-drop*, syn *قُرْطٌ*. (O, K)

مُعَقِّبٌ *One who is made to go forth, (so in the CK,) or who goes forth, (O, and so in my MS copy of the K,) from the shop of the cutter when a greater man than he enters.* (O, K) — *حَاءَ مُعَقِّبًا* *He came at the end, or close, of the day* (TA) — *قَدَحٌ مُعَقِّبٌ* *An arrow which [in the game called المَيْسَرُ] is returned into the رِيَانَةُ* [q. v] time after time; the prize allotted to which is hoped for (TA) — *حَزْوَورٌ سَحُوفٌ الْمُعَقِّبِ* *A fat slaughtered camel.* (TA) — *نَعْلٌ مُعَقِّبَةٌ* *A sandal having an عَقِبَ* [q v]. (O, TA)

مُعَقِّبٌ *Coming after, or near after, another thing* (O) See *عَقِيبٌ* — It is said that it is applied as an epithet to an angel; that one says *مَلَكٌ مُعَقِّبٌ* [meaning *An angel that follows another*], and *مَلَائِكَةٌ مُعَقِّبَةٌ*, and that *مُعَقِّبَاتٌ* is a pl. pl. (O) *المُعَقِّبَاتُ* means *The angels of the night and the day*; (S, O, K,) because they succeed one another by turns; and the fem form is used because of the frequency of their doing so, in like manner as it is in the words *نَسَابَةٌ* and *عَلَامَةٌ*. (S, O.) *الْحَقِطَةُ* [pl. of *حَاقِطٌ*, q. v]: so in the Kur xiii, 12: in which some of the Arabs of the desert read *مُعَاقِبُ*: (TA) this [may be an anomalous pl. of *عَقِيبٌ*, like as *مَهَاجِينٌ* is of *هَاجِجٌ*, or it] is pl of *مُعَقِّبٌ* or of *مُعَقِّبَةٌ*, the *ي* being to compensate for the suppression of one of the two *س*s. (B.) — *الْمُعَقِّبَاتُ* also signifies *The she-camels that stand behind those that are pressing towards the watering-trough, or tank; so that when one she-camel goes away, another comes in her place.* (S, O, K.) — And *The ejaculations of سُبْحَانَ اللَّهِ*, which follow

one another, (O, K,) repeated at the end of the ordinary prayer, thirty-three in number, and which are followed by **لِلَّهِ الْحَمْدُ** thirty-three times, and **لِلَّهِ أَكْبَرُ** thirty-four times. (O.) — And **مُعَقَّبٌ** signifies also One who makes repeatedly warring, or warring and plundering, expeditions, and who journeys repeatedly, and does not stay with his family after his return. (TA.) — And One who seeks after a thing repeatedly, striving, or exerting himself. (S, O) one who follows after a thing that is his due, demanding restitution of it or one who follows close after a man, for something that is his due — one who seeks to recover his right, or due — and one who, being despoiled of all his property in a hostile attack, makes a hostile attack upon him from whom he has thus suffered, and endeavours to recover his property. (TA.) Lebeed says, describing a [wild] he-ass and his female,

* **حَتَّى تَهْرَبَ بِالرَّوَّاحِ وَهَاجِبَا**
* **طَلَبَ الْمُعَقَّبِ حَقَّهُ الْمَظْلُومُ**

(S, O, but in the latter **الرَّوَّاحِ** (في الرواح) i. e. [Until he went along in the midday heat, (بالرواح) or في الرواح being redundant,]) and drove her on [by a pursuit] like the seeking of him who is making repeated efforts, having been wronged, to obtain his due (O:) **المَظْلُومُ** is an epithet qualifying **المُعَقَّبِ**, and is in the nom case agreeably with the meaning, (S, O,) because it is put after its proper place, (O;) and **المُعَقَّبِ** is literally in the gen. case, but as to the meaning is an agent. (S, O +) or, accord to some, **المُعَقَّبِ** [here] signifies the debtor who puts off the payment of his debt; so that **المَظْلُومُ** is an agent and **المُعَقَّبِ** is an objective complement. (S) or, as some say, **المُعَقَّبِ** signifies he who demands the payment of a debt and repeats his demand thereof. (TA.) — Also Any one returning [app. to the doing of a thing]. (O) — See also **مُعَاقِبٌ**. — **لَا مُعَقَّبَ لِحُكْمِهِ**, in the Kur [xiii. 41], means *There is no repeller of his decree* (TA.) — Also A man who descends into a well to raise a stone of the kind called **عُقَابٌ**. (TA.) [See also the verb.]

مُعَقَّبٌ A woman who usually brings forth a male after a female. (S, O, K.) — And A chamber (بَيْتٌ) in which raisins are put (K.)

مُعَاقِبٌ see **عَقِيبٌ**, with which it is syn. — [Hence,] **إِبِلٌ مُعَاقِبَةٌ** Camels that eat one time, or turn, of the [kind of plants called] **حَمِضٌ**, and another of the [kind called] **خَلَّةٌ**. (S, O, K.) — And **نَخْلَةٌ مُعَاقِبَةٌ** A palm-tree that bears fruit one year, and fails to do so another. (TA.) — And **مُعَاقِبٌ** also signifies A revenger of blood: a poet, cited by IʿAqar, says,

+ **وَنَحْنُ قَتَلْنَا بِالْمَحَارِقِ قَارِسًا**
* **جَرَاءَ الْعُطَاسِ لَا يَمُوتُ الْمُعَاقِبُ**

meaning [And we slew, in *El-Maharik*, (app. the name of a place,) a horseman,] taking our blood-revenge quickly, in the time that elapses between

a sneeze and the prayer for the sneezer [which is usually "God have mercy on thee"] the memory of the blood-revenger shall not die. (TA. [It is there also said that **العقب** (app. a mistanscription for **المُعَقَّبُ**, as may be conjectured from the fact that the **م** after the article is often indistinctly written, and inferred on other grounds,) is syn. with **المُعَاقِبُ** as here explained])

مُعَقَّبٌ see 8. — and see also 5, last sentence

مُعَقَّبٌ see **عَقِيبٌ**

مُعَقَّبٌ see 5, former half, in two places.

يُعَقُّوْهُ, perfectly decl., because it is an Arabic word, not altered, and, although having an augmentative letter at the beginning, not of the measure of a verb; whereas **يعقوب** as a proper name of foreign origin is imperfectly decl., (S, O,) The **حَجَلٌ** [or partridge]: (K) or the male of the **حَجَلٌ**; (S, O, Msb,) or of the **قَبْج**, (Lh, Mgh,) but ISd says, I know not whether Lh mean by this the **حَجَلٌ** or the **قَطَا** or the **كِرْوَان**, nor do I know that the **قَبْج** is the same as the **حَجَلٌ** (TA:) and the male of the **قَطَا** [or sand-grouse]: (TA:) pl. **يَعَاقِبٌ**. (S, Mgh, O, Msb) **كَأَنَّكُمْ يَعَاقِبُ الْحَجَلُ**, occurring in a trad., means [As though ye were the males of partridges] in your haste, and your flying into destruction — for they are such that, when they see the female in the possession of the fowler, they throw themselves upon him, so as to fall into his hand. (Z, TA in art **رَكِبَ**.) — And accord to some, (TA,) the pl also signifies *Horses*: they being thus termed as being likened to the **يَعَاقِبِ** of the **حَجَلِ**, (O, TA,) because of their swiftness: (TA) so in the phrase **رُكُضُ الْيَعَاقِبِ** [As the running of the horses, or of the swift horses], in a verse of Selameh Ibn-Jendel (O, TA) but others say that the meaning [here] is, the males of the **حَجَلِ**. (TA.) It is said in the L that **فَرَسٌ يَعْقُوبُ** means *A horse that has a run after another run [or the power of repeating his running]* (**ذُو عَقَبٍ** [or **عَقَبٍ**]). (TA.) — J has cited [in the S] the words of a poet,

* **عَالٍ يَفْصِرُ ذَوْنَهُ الْيَعْقُوبُ**
[High, so that the **يعقوب** falls short of reaching it] as an ex. of the last word meaning the male of the **حَجَلِ**: but IB says that it appears to mean in this case the male of the **عُقَابِ** [or eagle]; like as **الْبَرْخُومُ** means the male of the **رُخْمِ**; and **الْبَحْبُورُ**, the male of the **حَبَارَى**; for the **حَجَلِ** is not known to have so high a flight: and El-Farezdaq describes **يَعَاقِبِ** as congregating with vultures over the slain. (TA.)

الْيَعْقُوبِيَّةُ [a coll. gen. n., n. un. **يَعْقُوبِيٌّ**] the name of A sect of the **خَوَارِجِ**, followers of Yaakoob Ibn-Alee El-Koofee. (TA.) — And A sect of the Christians; the followers of Yaakoob El-Baradi'ee [or Jacobus Baradaeus], who assert the unity of the divine and human natures [in the

person of Christ], and who are the most unbelieving and stubborn of the Christians so says El-Makreezee, in one of his tracts. (TA.)

عقد

1. **عَقَدَ الْحَنْلُ**, (S, Mgh, L, Msb, K, &c.,) aor. **عَقَدَ**, (L, Msb, K,) inf. n. **عَقْدٌ** (Mgh, L, Msb) and **نَعْقَادٌ** [of which see an ex. in a verse cited voce **رَتَمَ**, and which is properly an intensive or a frequentative form], and **عَقْدُهُ** [which is also intensive or frequentative, inf. n. **تَعْقِيدٌ**]; and **اعقده**; (L,) He tied the cord, or rope, knut it, complicated it so as to form a knot or knots; tied it in a knot or knots, tied it firmly, fast, or strongly; contr. of **حَلَّه**, (L,) syn. **سَدَّه** (K) the etymologists assert that the primary signification of **عَقْدٌ** is the contr. of **حَلٌّ** that it was afterwards used in relation to sales, or bargains, contracts, &c. and then, in relation to a firm determination of the mind. (MF) **عَقَدَ لَهُ لَوَاؤًا** He tied for him a banner, to a spear, is said of a man on appointing him to a command] And one says, **عَقَدَ حَبْلَهُ** meaning + He exerted and prepared himself for action &c. and **يَعْقُدُ لَا يَعْقُدُ** + He is incompetent, or lacks power or ability, to do a thing, by reason of his abject state. (L.) — **عَقْدُ التَّبَعِ**, and **العهد**, (S, L, Msb, K, &c,) and **اليَمِين**, (L, Msb,) aor. as above, (L, K,) inf. n. **عَقْدٌ**; (L,) and **العهد**, (L,) and **اليَمِين**, (L, Msb,) which latter form of the verb has a more energetic signification; (Msb,) He concluded, settled, confirmed, or ratified, the sale, or bargain, and the contract, compact, covenant, agreement, or league, (L, Msb, K,) and the oath. (L, Msb) In the phrase **عَقَدْتُ وَأَلَدَيْنِ** [As the running of the horses, or of the swift horses], in a verse of Selameh Ibn-Jendel (O, TA) but others say that the meaning [here] is, the males of the **حَجَلِ**. (TA.) It is said in the L that **فَرَسٌ يَعْقُوبُ** means *A horse that has a run after another run [or the power of repeating his running]* (**ذُو عَقَبٍ** [or **عَقَبٍ**]). (TA.) — J has cited [in the S] the words of a poet,

* **عَقْدٌ عَلَيْهِمْ** One says also, **عَقْدٌ عَلَيْهِمْ**, or your right hands (L:) [i. e., accord. to the first and second readings, the meaning is, And those whose contracts, or the like, (عُقُودُهُمْ) being understood,) your oaths, or your right hands, have ratified — and accord. to the third reading, and those with whom (هُمُ) being understood) your oaths, or your right hands have ratified a contract, or the like.] One says also, **عَقْدًا عَقُودًا** He imposed upon them obligations. (L.) And **عَقْدَ الْجَزْيَةِ فِي عَقْبِهِ** He imposed upon himself the obligation to pay the [tax called] **جزية**. (L, from a trad.) And **عَقَدْتُ عَلَيْهِ فِي كَذَا**, and **عَقَدْتُ لَهُ فِي كَذَا**, I obliged him to do such a thing, by taking, or exacting, from him an engagement, or a security. (L.) **عَقَدَ قَلْبَهُ عَلَى الشَّيْءِ** [He settled, or determined, his heart, or mind, firmly upon the thing; (see the first sentence of this art.; and see also **عَزَمَ**)] he held, adhered, or clave, to the thing [with his heart, or mind; he knut his heart to it]. (L.) See also 8. — **عَقَدَتْ بَدَنِيَّهَا**, said of a she-camel, (S, O, L,) She twisted her tail, as though tying it in a knot: (L:) this she does to make it known that she has conceived. (S, O, L.) — **عَقَدَ لِحْيَتَهُ** He dressed his beard

so as to make it knotted, and crisp, or curly this they used to do in wars, and their doing so was forbidden by the Prophet (O, L) they did it from a motive of pride and self-conceit (L) — **عَقَدَ نَاصِيَتَهُ** [lit. *He knotted his forelock*] means + he was angry, and prepared himself to do evil, or mischief (A, O, L) [See 2] — **عَقَدَ عُنُقَهُ** + **إِلَيْهِ** + *He had recourse, betook himself, or repaired, to him, for refuge, or protection,* (O, L, K,*) heard by Is-hāk Ibn-Faraj from an Arab of the desert (L) and so **عَقَدَهَا**. (O) — **عَقَدَ**, (K,) or **عَقَدَ بِأَصَابِعِهِ**, (O,) or **عَقَدَ الْجِسَاءَ**, (MA,) aor -, (O, TA,) inf n. **عَقْدٌ**, (TA,) *He numbered, counted, or reckoned,* (M, A, O, K,) with his fingers [by bending their tips down upon the palm, one after another, commencing with the little finger, and then by extending them in like manner] (MA, O) — **عَقَدَ فَمُ الْقَرْجِ عَلَى الْمَاءِ** [The mouth of the vulva closed upon the sperma of the male]. (O) — **عَقَدَتِ السَّبَاعُ** *The beasts, or birds, of prey were restrained from injuring the cattle, and the like, by means of charms and talismans.* (L, from a trad.) — **عَقَدَ الشَّاحَ قَوْقُ رَأْسِهِ** and **اعْتَقَدَهُ**, *He put the crown upon his head* (L) — **عَقَدَ الْبَيَاءَ**, (A, L,) [aor -,] inf n. **عَقْدٌ**, (L,) and **عَقْدُهُ**, (A, O, L, K,) inf n. **تَعْقِيدٌ**, (L,) *He arched [or vaulted] the building, or structure.* (A, O, L, K.) — And **عَقَدَ السَّيَّءَ** **عَقْدَ الْحِصَى** aor -, inf n. **عَقْدٌ**, *He cemented the building, or structure, with gypsum.* (L) — **عَقَدَ تَمْرَةً**, said of a plant, (M in art. تمر,) or **عَقْدُهُ**, (K in that art., [in the CK تَمْرَةً]) and **عَقْدٌ** alone, (A, O, K, in art. حل, [see 4 in that art and also in art. علب,]) [It organized and compacted, or compactly organized, its fruit, and in like manner each verb is said of a fruit in relation to a fruit-stone, such as that of a date, and of a peach, &c.] — **لَا تَعْقِدْ عَلَيْهِ السَّائِئَةَ سَحْمًا وَلَا لَحْمًا** [The pasturing cattle will not make upon it fat nor flesh], said of a pasturage (O in art. صرع) — **عَقَدَ الشَّحْمُ** *The fat became formed and compacted, and became apparent.* (L.) — **عَقَدَ**, (S, M, A, L, [in the O عَقْدٌ, which is app. a mistranscription,]) aor -, (M, L,) inf n. **عَقْوَدٌ**, (A,) and **تَعْقِدُ**; (Ks, S, O, L, K,) and **اعْتَقِدُ**, (M, A, L;) said of rob, (Ks, S, O, M, A,) and of tar, (Ks, S, O,) and of honey, (M, A, O,) and of expressed juice of fresh ripe dates, (K,) and the like, (Ks, S, M, O,) [generally meaning when boiled,] *It thickened, became thick, or inspissated* (Ks, S, M, A, O, L, K.) — [Hence, app.,] **عَقَدَ بَطْنُهُ** [His belly became constipated]. (M voce صرَب) — **عَقَدَتِ**, said of a bitch, (TK,) [aor -,] inf n. **عَقْدٌ**, (O, L, K,) *Her vulva clung fast to the head of the قَضِيبِ of the dog.* (O, L, K, TK.) — **عَقَدَ**, said of the tongue, (S, O, K,*) aor -, (S, [in the O -, an evident mistake,]) inf n. **عَقْدٌ**, (S, O,) *It had in it an impediment.* (S,* O,* L, K,*) And, said of a man, *He had an impediment in his tongue; was unable to speak freely; was tongue-tied.* (TA.) — Also, said of sand, *It*

became moistened in consequence of much rain [so as to cohere] (L.)

2 see 1, first sentence [Hence,] **عَقَدُوا الْوَأَصِيَّ** [They tied the forelocks of their horses in knots] on an occasion of war, or battle, it being customary on such an occasion to do thus to the hair of the mane and that of the tail (W p 140.) — See again 1, former half, in two places — and latter half also in two places — See also 4 — **عَقَدَ كَلَامَهُ** *He rendered his speech, or language, obscure* (A, L) And **عَقَدَ نَعْقِيدَهُ** *In his speech, or language, is obscurity.* (A)

3 **عَقَدْتُ مَعَهُ**, (Msh,) inf n. **مُعَاقَدَةٌ**, (S, O, L,) *I united with him in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement, or I covenanted with him, respecting, or to do, such a thing.* (S,* O,* L,* Msh) — See also 1, former half, in two places.

4. **اعْقَدَهُ**, (Ks, S, M, A, O, K,) and **عَقْدُهُ**, (S, O, L, K,) inf n. **تَعْقِيدٌ**, (S, O, K,) but the former is the more approved, (L,) *He thickened it, caused it to become thick, or inspissated,* (Ks, S, M, A, O, K,) by boiling it, (O, K,) namely, rob, (Ks, S, O, M, L,) and tar, (Ks, S, O,) and honey, (M, A, O,) and the like. (Ks, S, M, O.)

5 **تَعَقَّدَ**: see 7, first sentence. — See also 8, last quarter — **تَعَقَّدَتْ قَوْسُ فَرْحٍ** *The rainbow became like a constructed arch* (O, L, K) in the sky (O, L) And in like manner **تَعَقَّدَ** is said of a collection of clouds (سَكَاب). (A, L.) — **تَعَقَّدَ** in a well is *The projecting of the lower part of the interior casing of stone, and the receding of the upper part thereof as far as the اتِّسَاعِ of the well, (O, L, K,) which is its جَرَابِ [app. here meaning the main portion of the well, from the water, or a little above this, to the mouth, this portion, it seems, being without casing].* (O, L) thus expl. by El-Ahmar (O.) — **تَعَقَّدَ** said of sand, [as also **اعْتَقَدَ**, (S and O and K voce سَلَّاسِلُ)] *It became accumulated, or congested.* (S, K,*) And the former said of moist earth, *It became contracted, and compacted in lumps.* (L) — And **تَعَقَّدَتِ الْقَرْحَةُ** [The wound, or ulcer, formed itself into a knot, or lump] (K in art. جرد: see 1 in that art.) — **تَعَقَّدَ** said of rob, and of tar, and the like: see 1, last quarter.

6 **تَعَاقدوا** *They united in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement,* (S, O, K,) **فِيمَا بَيْنَهُمْ** [respecting the matter between them] (S, O) — **تَعَاقدت الكلابُ** *The dogs stuck fast together in coupling.* (S, O, K.)

7. **اعْتَقَدَ**, said of a cord, or rope, (S, O, L, Msh,) as also **تَعَقَّدَ**, (S,* O,* L,) [but the latter has an intensive or a frequentative signification,] *It became tied, knut, complicated so as to form a knot or knots, tied in a knot or knots, tied firmly or fast or strongly* (L) — And the former, said of a sale or bargain, and of a contract or compact or the like, (S, O, L,) *It was, or became, concluded, settled, confirmed, or ratified.*

(L.) One says, **ابْعَدُ النِّكَاحَ بَيْنَ الرَّوْحَيْنِ** *The marriage was, or became, concluded, settled, &c., between the husband and wife* (L.) — Said of an animal's tail, *It became twisted [as though tied in a knot]* (L) — And said of hair, *It became knotted, and crisp, or curly* (L) — Said of the date [and other fruit, *It became organized and compact, or compactly organized.*] (K in art. نسر, &c) See also 8, latter half — Said of sand: see 5. — And said of rob, and of tar, and the like see 1, last quarter.

8 **اعْتَقَدَهُ**: see 1, first sentence — and see also 1 in the latter half — **اعْتَقَدَ كَدًا**, (Msh,) or **اعْتَقَدَ كَدًا بَقْلَهُ**, (S, O,) *He settled, or determined, his heart, or mind, firmly upon such a thing, or he held, adhered, or clave, to such a thing with the heart, or mind;* 1. q. **عَقْدٌ عَلَيْهِ** **وَالْقَلْبُ وَالصَّمِيرُ**; (Msh,) [he believed, or believed firmly, or was firmly persuaded of, such a thing, this is its most usual meaning,] *he was, or became, certain, or sure, of such a thing.* (PS) [It is mostly used in relation to matters of religion, to religious dogmas and the like.] See also **عَقِيدَةٌ** — **اعْتَقَدَ** also signifies *He acquired,* (S, Mgh, O, L, K,) or *bought,** (A,) an estate consisting of land, or of land and a house, &c., (S, A, O, L, K,) or other property (S, A, Mgh, O, L, K:) *he collected property.* (Mgh,* Msh) Also, [without any objective complement expressed,] *He bought what is termed عَقْدَةٌ*, i. e. an estate, or a property, consisting in land or houses. (L) — And **اعْتَقَدَ أَحَا فِي اللَّهِ** *He adopted a brother in God* (A.) — **اعْتَقَدَ الدَّرَّ**, and **الْحَزَرَ**, *He made the pearls, and the beads, into a necklace, and in like manner, other things* (L) — **اعْتَقَدَ** said of a date-stone, (A,) or other thing, (S, O, L,) [as also **ابْعَدَ**, which frequently occurs in the lexicons &c in the sense here following,] *It became hard.* (S, A, O, L.) — And hence, [so in the A,] **اعْتَقَدَ نَيْبَهُمَا الْإِحَاءَ** *Fraternity became true, or sincere, and firmly established, between them two.* (A) and [in like manner] **تَعَقَّدَ** it (i. e. fraternity) *became firmly established.* (L) — And accord. to Ibn-Buzurj, **اعْتَقَدَ** signifies *He (a man) closed, or locked, a door upon himself, when in want, that he might die.* (O) thus Sh found in the Book of Ibn-Buzurj, i. e. **اعْتَقَدَ**, with ق: (TA in art. ععد) but others say that it is **اعْتَمَدَ**, with ف. (O) [or] **اعْتَقَدَ** and **اعْتَمَدَ** signify the same (K)

10. **استعقدت** *She (a sow) desired the male.* (O, K)

عُقْدَةٌ [as an inf. n.: see 1. — See also **أُخْدَةٌ**, which is syn. with the inf. n. **تَأْخِيْدٌ**. — As a simple subst.,] see **عُقْدَةٌ**, thud sentence. — Also *A contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement:* (Mgh, O, L, K.) pl. **عُقُودٌ**. (O, L.) Agreeably with this explanation, the pl. is used in the Kur v. 1, as meaning *Contracts, &c.* or it there means the *obligatory statutes, or ordinances, of God:* or, accord. to Zj, the *covenants imposed by God, and those imposed mutually by men agreeably with the*

requirements of religion. (L) And **مَعْقَدٌ** is used in the sense of **عُقُودٌ** thus one says, **مَعْقَدٌ** [Between them are contracts, compact, &c] (A.) — Also Responsibility, accountability, or suretyship; syn **صِمَانٌ**. (Ibn-'Arafah, O, K.) — See also **مَعْقُودٌ**. — Also An arch, [and a vault;] a structure that is curved in like manner as are [in many instances] doorways. (A, O, L, K) pl. **عُقُودٌ** (A, O, L, K) and **أَعْقَادٌ** [a pl. of pauc] (L.) [Hence,] **أَعْقَادُ السَّحَابِ** The arches of the clouds sing **عَقْدٌ**. (L) — Applied to a he-camel, it means *Having the back firmly compacted*. (S, O, K) and so **الْمَرَا مَعْقُودَةٌ** applied to a she-camel (S, A, O) — [And a decimal number; of those numbers of which the first is ten and the last is ninety (I have not found any satisfactory authority for the orthography of the word in this sense, and have therefore followed the general usage, in mentioning it as **عَقْدٌ** in the MA, it is written **عَقْدٌ**, as from only one MS., and Freytag has mentioned its pl. under **عَقْدٌ**; which I hold to be wrong) the pl. is **عُقُودٌ** thus, in the A and K in art. **عِشْر**, it is said that **العِشْرَةُ** is the first of the **عُقُود**]

عَقْدٌ A necklace, (S, O, Msb, K,) a string upon which beads are strung (L, TA) pl **عُقُودٌ**: (O, L, Msb, K) and **مَعْقَدٌ** signifies a string upon which beads are strung and which is hung upon the neck of a boy, (O, L, K;) as does **عَقْدٌ** also. (TA) and **عُقْدَةٌ**, likewise, signifies a kind of necklace. (L)

عَقْدٌ [as an inf. n. see 1, last four sentences. — Also] A twisting in the tail of a sheep or goat, as though it were knotted, or tied in a knot. (L) And A twisting, or a knottiness, in the horn of a he-goat. (L.) — And A canker, corrosion, rottenness, or bluckness, (syn. **قَادِحٌ**) in teeth. (L.) — See also the next paragraph. — And see **عَقْدَانٌ**.

عَقْدٌ see **أَعْقَدُ** — Also, applied to moist earth (**تَرَى**), Contracted, and compacted in lumps [said to be] in this sense a possessive epithet [as distinguished from a part. n. but see 1, last sentence]. (L) — And [as an epithet in which the quality of a subst predominates, i. e. used as a subst.] Sand accumulated, or congested; as also **عَقْدٌ**, (S, O, L, K,) the latter accord. to AA (S, O) n. un. of each with ة. (S, O, L, K) pl. **أَعْقَادٌ**. (L) See also **عَقِصٌ**, in two places. — **رَوْصَةٌ عَقْدَةٌ** A meadow of which the herbage is continuous, or uninterrupted. (O) — **عَقْدٌ** applied to a camel, Short, and patient in endurance of labour (IAar, O, K) or, so applied, strong. (TA) — And A kind of tree, the leaves of which consolidate wounds. (K.)

عُقْدَةٌ A knot; a tie, (L, Msb,) pl. **عُقْدٌ**. (L) [Hence **العُقْدَانِ فِي النِّقَاتِ** see art. **نَفَث**. And **العُقْدَةُ** meaning *The star or Piscum*; as being in the place of the knot of the two strings: the same, app, that is called **الْحَبِطَيْنِ** **عَقْدٌ**, men-

tioned by Freytag under **عَقْدٌ**. Hence also] one says, **تَحَلَّتْ عُقْدَةُ** [lit *His knots became loosed, or untied*], meaning *+ his anger became appeased* (S, A, O, K) And **فِي عُقْدَتِهِ صَعْفٌ** *+ In his judgment and his consideration of his own affairs is a weakness* (TA.) And **حَصِيفُ الْعُقْدَةِ**, occurring in a letter of 'Omar, means *+ [Firm] in judgment, and in the management, conducting, ordering, or regulating, of affairs* (TA in art **حَصَف**) And **فِي لِسَانِهِ عُقْدَةٌ** (S, O, L, K) *+ In his tongue is an impediment [as though it were tied], or a distortion*. (L [See **عَقْدٌ**]) — The knot, tie, or bond, (L,) or the obligation, (O, K,) of marriage, (O, L, K,) and of anything, (O, K,) as a sale and the like (TA) and the ratification (O, L, Msb) of marriage (O, Msb) &c, (Msb,) or of anything (L) It is said in a trad relating to prayer, **لَكَ مِنْ قُلُوبِنَا عُقْدَةُ التَّائِبِينَ**, meaning [We offer to Thee, from our hearts,] the ratification of the resolution to repent. (L) — A promise of obedience, or vow of allegiance, ratified to persons in acknowledgment of their being prefects, or governors (O, L, K, TA) from **عُقْدَةُ الْحَبْلِ** [the knot, or tie, of the cord or rope] (O) thus in the saying, in a trad of Ubeî, **هَلَكَ أَهْلُ الْعُقْدَةِ** [Those who have received the promise of obedience &c. have perished, virtually meaning the same as the saying in the sentence here following] (L) And [hence also] The prefecture over, or government of, a town, country, province, or the like pl. **عُقْدٌ** (L, K, TA) thus in the saying of 'Omar, **هَلَكَ أَهْلُ الْعُقْدِ** [The possessors of the prefectures &c. have perished] (L) — Also A place where a knot, or node, is formed and [particularly] an uneven juncture (**عَمْرٌ**) [of a bone] in the arm (S, O, K) thus in the saying, **جَبُرَتْ نَدَى عَلَى عُقْدَةٍ** [His arm was set and joined unevenly, so that a node, or protuberance, was produced in the bone] (S, O) and in like manner one says, **جَبَرَ عَظْمَهُ عَلَى عُقْدَةٍ** He set and joined his bone unevenly. (L) — [Hence also A joint, i. e. an articulation, of the fingers: and a bone of a finger, i. e. any one of the phalanges it is used in both of these senses in the present day and **عُقْدَةُ مِصْرٍ** occurs in the Msb, in art. **مِصْر**, in explanation of **الرَّاسَةُ**, which is generally explained as meaning “the head of the finger,” or “the portion in which is the nail.” (See also **مَعْقَدٌ**) — A knot, or joint, of a cane and the like. And what is termed A knot in the horn of a mountain-goat (as in the S and K in art **حِيد**) and the like. — A knot in a tree. — A node, of a plant, whence a leaf shoots forth a bud, or gem, of a plant and any fruit, or produce, of a plant, forming a compact and roundish head; by some termed **حَسَكَةٌ**, n. un. of **حَسَكٌ**, q v. — **العُقْدَتَانِ** signifies The nodes of a planet. (See **تَبَيَّنَ**) — And **عُقْدَةٌ** signifies also Any small nodous lump; such as the substance of a ganglion; see **عُدَّةٌ** and a gland, or glandular body; see **عُنْدَبَةٌ**. And A knob in a general sense. — And hence,] The penis of a dog (IAar, A, O, L, K) *compressus in coitu, et extrematate turgens*: otherwise it is not thus called:

(IAar, O, L) and when this is the case, the epithet **أَعْقَدُ** is applied to the dog (IAar, O) — Also An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like, syn. **صَيْعَةٌ**, (S, A, O, L, K,) and **عَقَارٌ**, which a person has acquired (**اِعْتَقَدَهُ**) as a possession (O, L, K.) — Any land abounding with herbage (K, TA) and with trees (TA) A place abounding with trees or palm-trees, (S,) or with trees and palm-trees, (O, L, K,) or with trees of the kind called **زَمْتٌ** and **عَرْقٌ**, or, accord. to some, not of the latter kind, (L, TA,) serving for pasturage (TA) or a garden of many palm-trees, surrounded by a wall and a town, or village, abounding with palm-trees, the crowns of which are not made to fly away (Ibn-Habeeb, L) [whence] it is said in a prov, **أَلَفٌ مِنْ عَرَابِ عُقْدَةٍ** [More familiar than the crown of a place abounding with trees or palm-trees], because its crown is not made to fly away, (S, O, L, K, [or, as in some copies of the S and K, does not fly away,]) on account of the abundance of its trees, (K,) [or **عَرَابِ عُقْدَةٍ** than the crown of 'Okdeh; for] **عُقْدَةٌ** is perfectly decl as a name for any fruitful land, and is imperfectly decl as a proper name of a particular land (O, K) abounding with palm-trees (O.) Also Herbage, or pasturage, sufficient for camels (O, K) or a place abounding with herbage, or pasturage, sufficient for cattle. (TA) And Pasturage such as is termed **حَسَنَةٌ**, (O, L, K, [in the CK **حَسَنَةٌ**, and in my MS. copy of the K **حَسَنَةٌ**]) remaining from the next preceding year, also termed **عُرْوَةٌ**. (O, L) or remains of pasturage (L.) pl. **عُقْدٌ** (O, L) and **عَقَادٌ**. (L) And accord. to the copies of the K, it signifies also Camels, or cattle, that are constrained to feed upon trees but [this is evidently a mistake, for] it is said in the L, [as also in the O,] sometimes camels, or cattle, are constrained to feed upon trees, and these [trees] are termed **عُقْدَةٌ** and **عُرْوَةٌ**, but while the **حَسَنَةٌ** exists, the trees are not termed **عُقْدَةٌ** nor **عُرْوَةٌ**. (TA.) — Also Anything whereby a man feels himself to be well established, and whereon he relies; from the same word signifying “a garden of many palm-trees, surrounded by a wall;” because, when a man has this, he considers his condition to be well established. (L, TA) or a thing, (K, TA,) or an estate consisting of land or of land and a house &c., (**عَقَارٌ**, O,) in which is a sufficiency for a man: (O, K, TA) pl. **عُقْدٌ**. (TA.) — See also **عَقْدٌ**.

عُقْدَةٌ The root of the tongue, (O, K;) as also **عُقْدَةٌ** [q. v.]; (O;) i. e. the thick part thereof. (TA.) — Also n. un. of **عَقْدٌ** as applied to sand. (S, O, L, K. [See **عَقْدٌ**].)

عُقْدَةٌ n. un. of **عَقْدٌ** [q. v.] as applied to sand. (S, O, L, K.)

عَقْدَانٌ A species, or sort, of dates, (O, L, K,+) as also **عَقْدٌ**. (L.)

عَقِيدٌ i. q. **مَعْقَدٌ**, (S, O, K,) One who unites,

or joins, in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement (K, TA) a confederate (TA) One says, **هُوَ**

الْثَّوْمَرُ and **عَقِيدُ الْكَرِيمِ** [He is bound by nature to generosity and to meanness] (S, O, K) the former is said of him who is by nature generous, and the latter, of him who is by nature mean (TK.) — Also, (S, M, A, O,) and **مُعَقَّدٌ** (M,) and **مُعَقَّدٌ** (A,) applied to rob, (S, M, A,) and honey, (M, A, O,) and the like, (S, M, A,) Thick, or thickened, or inspissated (S, M, A, O⁺)

عَقِيدَةٌ [A doctrine, or the like, upon which one's mind is firmly settled or determined; or to which one holds, adheres, or cleaves, with the heart, or mind, a belief; or firm belief or persuasion; a creed, an article of belief, a religious tenet, i. e.] **مَا نَدَبُ الْإِنْسَانِ بِهِ** (Msb) [see **كَدَا**], in connection with which it is mentioned in the Msb pl. **عَقَائِدُ** and **مُعَقَّدٌ** signifies the same as **عَقِيدَةٌ**; pl. **مُعَقَّدَاتٌ** so too does **أَعْيَادٌ**, an inf. n. used in the sense of a pass. part n, pl. **اِعْتِقَادَاتٌ** One says, **لَهُ عَقِيدَةٌ حَسَنَةٌ** [He has a good belief], meaning he has an **عَقِيدَةٌ** free from doubt. (Msb.) [See also **مُعَقَّدٌ**]

عَاقِدٌ A she-camel that has confessed herself to have conceived; (S, O, K,) or that has closed her vulva upon the sperma of the stallion, (L,) for she then twists her tail as if tying it in a knot, and it is thereby known that she has conceived (S, O, L.) and a she-camel twisting her tail as if tying it in a knot, (L,) or that has so twisted her tail, (O,) on the occasion of her conceiving, (O, L,) in order that it may be known that she has conceived: (O) pl. **عَوَاقِدُ**. (L.) — And A she-gazelle having the end of her tail twisted [as if tied in a knot] or bending her neck in lying down or raising her head in fear for herself and her young one (L) And A gazelle putting his neck upon his rump, (O, L,) having bent it to sleep. (L.) or having bent his neck (O, K, TA) to sleep (TA) or having put his neck upon his rump: (K) pl. as above (O, L.) — And one says, **حَاءٌ عَاقِدًا عُنْقَهُ**, meaning He came twisting his neck by reason of pride (A, O, L.) — **عَاقِدٌ** is also applied as an epithet to **أَقَطٌ** [q v.] meaning That of which the water has gone, and which is thoroughly cooked. (AHat, TA voce **كَتَتْ**.) — Also The [space called the] **حَرِيرِ** [q v.] of a well; (S, M, O, K,) and what is around it, (**مَا حَوْلَهُ**, S, M, TA,) i. e. what is around the **حَرِيرِ** in the K [and O], **مَا حَوْلَهَا**, i. e. what is around the well, but the former is the right. (TA.)

عَقَادٌ. see what next follows.

عُقُودٌ and **عُقَادٌ** (S, O, L, Msb, K, &c.) A raceme, or bunch, (Mgh voce **عَنْكَالٌ**) of grapes, (S, O, L, Msb, K,) and the like, (Msb,) as of dates, (Mgh ubi suprâ, and ISh in art. **ثَمَرِقُ** of the TA,) and of [the fruit of] the **أَرَاكُ**, and **نُظْمٌ** (O, K,) and the like. (K) pl. **عَنْقَائِدُ** (S, O, L, &c.)

أَعْقَدُ A wolf, (O, L, K,) and a dog, and a ram, and any other animal, (L,) having a twisted tail [as though it were tied in a knot] (O, L, K) and [the fem] **عَقْدَاءُ**, a sheep or goat (**سَاةٌ**) having a twisted tail as though it were knotted or tied in a knot. (S, L, K⁺) And **الْأَعْقَدُ** signifies The dog, (S, O, L, K,) a well-known name thereof, (S, O, L,) because of his tail's being twisted as though it were tied in a knot (S, L.) — And A crooked tail. (L) — And A stallion [app. of the camels] that raises his tail, which he does by reason of sprightliness. (L.) — And A he-goat having a twist, or a knot, in his horn (L) — For one of its meanings as an epithet applied to a dog, see **عُقْدَةٌ**, latter half — Also, and **عَقْدٌ**, A man having an impediment in his tongue, unable to speak freely, tongue-tied (S, O, L, K⁺) — And **تَبِيرٌ أَعْقَدُ** A mean man, of difficult, or stubborn, disposition (ISK, O, L) — And [the fem] **عَقْدَاءُ** signifies A female slave (AA, O, K)

مُعَقَّدٌ The place of the **عَقْدُ** [or tying, &c.] of a thing (Msb) pl. **مُعَقَّدَاتٌ**. (S, O) in which this is similarly explained) **مُعَقَّدٌ حَنْطٌ** signifies The place of a cord, or rope, where it is tied, knut, or tied in a knot or knots. (L.) [Hence,] one says, **هُوَ مِثِّي مُعَقَّدُ الْإِرَارِ** [lit He is, in respect of me, in the place of the tying of the waist-wrapper], meaning he is near to me in station, standing, or grade (S, O, L, K) and in like manner, **مُعَقَّدُ الْعَابِلَةِ** (TA) **مُعَقَّدُ الْإِرَارِ** being an adverbial phrase having a special application, but used as one not having such an application. (L.) — And A joint, an articulation, or a place of puncture between two bones. (L. [See also **عُقْدَةٌ**, in the latter part of the former half]) — **أَسْأَلُكَ بِمُعَاقِدِ الْعَرَبِ مِنْ عَرَسِكَ** i. e. I ask Thee by the properties wherein consists the title of thy throne to glory, or by the places wherein those properties are [as it were] knut together, properly meaning by the glory of thy throne, is a phrase used in prayer, of which, I Ath says, the party of Abou-Haneefeh disapprove. (L.) — For another meaning of the pl., **مُعَاقِدُ**, see **عَقْدٌ**.

مُعَقَّدٌ. see **عَقِيدٌ**.

حَبُوطٌ مُعَقَّدٌ [Tied in many knots]. One says **حَبُوطٌ مُعَقَّدَةٌ** [Threads, or strings, tied in many knots]. the latter word being with teshdeed to denote muchness, or multiplicity (S, O, L) — And [hence] applied to language, (S, O, L, K,) as meaning Rendered obscure (S, O, L) or [simply] obscure. (K.) — See also **مُعَقَّدٌ**. — And see **عَقِيدٌ** — It also occurs in a trad. as meaning A sort of **نُزْدُ**, of the manufacture of Hejjer. (L.)

مُعَقَّدٌ [Tying a number of knots or many knots. as enchanters used to do. (See **نَقَتْ**.) — And hence,] An enchanter. (A, O, K.)

مُعَقَّدٌ. see **عَقْدٌ**.

مُعَقَّدٌ A cord, or rope, tied, knut, complicated into a knot or knots, or tied firmly, fast, or strongly. (L.) **الْحَيْلُ مُعَقَّدٌ فِي نَوَاصِيهَا الْحَيْرِ**, a

saying occurring in a trad, means Good fortune cleaves to the forelocks of horses as though it were tied to them. (L.) — Also A sale, or bargain, and a contract, a compact, or the like, concluded, settled, confirmed, or ratified. (L.) — **لَيْسَ لَهُ** means **لَيْسَ لَهُ عَقْدٌ** **رَأَى** [i. e. He has not any settled, or determined, opinion or judgment]. (S, O, K.) — **بِنَاءٌ مُعَقَّدٌ** A building, or structure, [arched, or vaulted, or] having arches, like those of [many] doorways; (A, O, K;) as also **مُعَقَّدٌ**. (A) — **مُعَقَّدَةُ الْقَرَأِ**: see **عَقْدٌ**.

مُعَاقِدٌ see **عَقِيدٌ**.

مُعَقَّدٌ see **عَقِيدَةٌ**.

يَجِيبُ مُعَقَّدَةً An oath to do, or to abstain from doing, a thing in the future. (KT.)

يُعَقِّدُ, asserted by some to be the only word in the language of the measure **يَفْعُلُ** except **يُعَصِّدُ**, (O,) Honey thickened, or inspissated, (O, L, K,) by means of fire (O, K) and (as some say, L) food, or wheat, (**طَعَامٌ**) made thick with honey (O, L, K)

عقر

1. **عَقَرَهُ**, (S, Mgh, O, &c.) aor. **عَقَرَ**, (Mgh, O, Msb, K,) inf. n. **عَقْرٌ**, (S, Mgh, O, Msb, K,) He wounded him; (S, Mgh, O, Msb, K,) [and so, app., accord to the K, **عَقَرَهُ**, inf. n. **تَعْقِيرٌ**; or the latter signifies he wounded him much, for it is said that] **تَعْقِيرٌ** signifies more than **عَقْرٌ**. (S, O) you say of a lion, and of a lynx, and of a leopard, and of a wolf, **يَعْقِرُ النَّاسَ** [He wounds men]. (Az, Msb.) — And **عَقَرَهُ**, (S, O, Mgh, K, &c.) and **عَقَرَهَا**, (L, Mgh, &c.) aor. **عَقَرَ**, (K,) inf. n. **عَقْرٌ**; (Mgh, &c.) and **عَقَرَهُ**, (K,) and **عَقَرَهَا**, (L,) inf. n. **تَعْقِيرٌ**; (TA,) [or the latter has an intensive signification, or applies to many objects; see above,] He hocked, loughed, or hamstrung, (**عَرَقَبَ**) him, or her, namely, a beast; (TA;) he laid bare his [or her] (namely, a camel's) **عُرْقُوبٌ** [or hock-tendon]; such being the meaning of **عَقْرٌ** with the Arabs, (Az, TA;) he struck, (S, I Ath, Mgh, Msb,) or cut, (TA,) his, (a camel's, S, I Ath, O, Msb, or a horse's, S, O, or a sheep's or goat's, I Ath,) or her, (a camel's, L, Mgh,) legs, **بِالسَّيْفِ** with the sword, (S, I Ath, Mgh, O, Msb, TA,) while the beast was standing; (I Ath,) he cut one of his, or her, (a camel's,) legs, previously to stabbing the animal, that it might not run away when being stabbed, but might fall down, and so be within his power; he moved [his or] her (a camel's) legs with the sword; (IKtt, TA;) he made a mark, or wound, like a notch, in his, or her, (a horse's, or a camel's,) legs. (K.) [See **عَقَرٌ**, below.] — Hence, (Az, TA,) **عَقَرَهُ**, aor. and inf. n. as above, He stabbed him, namely, a camel; slaughtered him by stabbing (Az, Msb, TA) because the slaughterer of the camel first lays bare its **عُرْقُوبٌ** [or hock-tendon; or hocks it; or strikes or cuts its legs,

or one of its legs, with a sword see above] (Az, TA) So in the saying of Imra-el-Kays,

* وَيَوْمَ عَقَرْتُ لِلْعَدَايِ مَطِيْنِي *

[And the day when I slaughtered for the vengeance my ruling-camel] (TA.) And so in the trad. لَا عَقْرَ فِي الْإِسْلَامِ [There shall be no slaughtering of camels at the grave in the time of El-Islām] for they used to slaughter camels at the graves of the dead, saying, The occupant of the grave used to slaughter camels for guests in the days of his life; so we recompense him by doing the like after his death. (IAth, TA) — Hence also, *He slew him, he destroyed him* of this signification we have an ex. in the story of Umm-Zairā. وَعَقَّرَ حَارِثُهَا And [a cause of] the destruction of her fellow-wife through [the latter's] envy [of her] and rage [against her]. (TA) — عَقَّرَى حَلَقِي (Mgh, O, Msh, K, &c.) said of a woman, (TA,) occurring in a trad. of Sāfēyeh, (Mgh, Msh, TA,) in which Mohammad is related to have used this expression, on the day of the return of the pilgrims from Minā, when he was told that she had her menstrual flux, to which he added, "I see her not to be aught but a hinderer of us," thus accord. to the relations of traditions, each word being an inf. n., like دَعَوَى; (O, TA,) of the measure فَعْلَى, or, as some say, the عِي is to mark a pause; (Mgh,) and عَقَّرَا حَلَقًا (O, K,) which are also inf. ns., (TA,) and this is accord. to the usage of the Arabs; (Az, TA,) being a form of imprecation, though not meant to express a desire for its having effect, (Az, Msh, TA,) for what is meant by it is only blame, (Msh,) expl. by عَقَّرَهَا اللَّهُ تَعَالَى وَحَلَقَهَا (K,) i. e., [May God (exalted be He) wound her, &c., and] shave her hair, or afflict her with a pain in her throat (TA) or may her body be wounded (عَقَّرَ), and may she be afflicted with a disease in her throat (Mgh, O.) so accord. to A'Obeyd or may her leg and her throat be cut or may her leg be cut and her head shaven (Mgh) [or may she be destroyed, and may her throat be cut] or the two words عَقَّرَى and حَلَقَى are epithets, applied to a woman of ill luck, and the meaning is, (Z, O, TA,) she is one who extirpates [or destroys, and cuts the throats of,] her people, by the effect of her ill luck upon them, (Z, O, K, TA,) being virtually in the nom. case, as enunciatives, i. e., هِيَ عَقَّرَى وَحَلَقَى. (Z, TA.) Lh mentions the phrase, لَا تَعْمَلْ ذَلِكَ أُمَّكَ عَقَّرَى [app. meaning, Do thou not that may thy mother be childless. (see عَقَّرَتْ.)] without explaining it. but he mentions it with the phrases أُمَّكَ تَأْكُلُ and أُمَّكَ هَابِلٌ. (TA.) Or عَقَّرَى signifies *Having the menstrual flux*. (K.) One says also, imprecating a curse upon a man, وَحَلَقًا وَعَقَّرَا, meaning, *May God [maim him, and] wound (عَقَّرَ) his body, and afflict him with a pain in his throat* and sometimes, عَقَّرَى وَحَلَقَى, without tenween (S.) [See also 1 in art حَلَقَ] — عَقَّرَهُ He killed the beast which he was riding, and made him to go on foot. he hocked, houghed, or hamstrung, his beast. (TA.) — Hence, عَقَّرْتَ بِي Thou hast long detained me, or restrained me; as though

thou hadst hocked (عَقَّرْتَ) my camel and I were therefore unable to journey. ISk cites as an ex

* قَدْ عَقَّرْتَ بِالْقَوْمِ أُمَّ خَرْجٍ *

[Umm-Khazraj has long detained the party, or people] (S, O, TA) And in the A it is said that عَقَّرَتْ فَلَانَةً بِالرَّكْبِ means *Such a woman, or girl, came forth to the riders on camel, and they staid long in her presence, as though she hocked (عَقَّرَتْ) the camels upon which they rode.* (TA) One says also قَدْ كَانَتْ لِي حَاجَةٌ فَعَقَّرَنِي عَنْهَا I had a want, and he withheld me from it, and hindered me. (Ibn-Buzūj, L.) Hence, عَقَّرَ صَرْفَهَا حَالًا نَعْدَ حَالِ التَّوَي (Az, TA,) meaning *The shifting about of the course of a journey by successive changes* see صَرْفَ, third sentence. (O, TA) — And عَقَّرَ بِالصَّيْدِ q وَقَعَ بِهِ [app. meaning *He made much slaughter among the objects of the chase*] (O, K) — And عَقَّرَتْ بِهِم She (a woman) smote their souls, and wounded their hearts. (O.) — عَقَّرَ السَّحْلَةَ (inf. n. عَقَّرَ, TA, and subst. [or quasi-inf. n., like حَدَادٌ and صَرَامٌ and قَطَافٌ &c.,] عَقَّارٌ, T, S, O, TA,) He cut off the head of the palm-tree, (T, S, O, K,) altogether, with the heart (الْحِمَارُ), (T, S, O,) so that it dried up, (K,) and nothing came forth from its trunk (IKtt) — لَا تَعْقِرَنَّ شَجَرًا Thou shalt by no means cut down trees (Mgh) — عَقَّرَ الْمَرْعَى He cut down the trees of the pasture-land he cut down the herbage, or pasture, and spoiled it. (TA) — عَقَّرَ الْكَلَا He ate the herbage, or pasture. (O, K.) And He had the herbage for pasturage. (O.) — You say of wine, نَعَقَّرَ الْعَقْلَ [It disables the intellect; like as a man disables a beast by hocking him]. (IAar.) — عَقَّرَ (S, O, TA,) aor. ʔ, (TA,) inf. n. عَقَّرَ (S, O, TA,) He (a man) galled his (a camel's) back (TA) he galled it; namely, a camel's back. (S, O) it (a camel's saddle, TA, and a horse's saddle, S, O, TA,) galled his (the beast's) back. (S, O, TA.) — And عَقَّرَتْ رَكْبَتَهُم Their well was demolished. (O.) — عَقَّرَ (S, K,) aor. ʔ, (K,) inf. n. عَقَّرَ (S, O,) His (a man's) legs betrayed him, so that he was unable to fight, by reason of fright and stupefaction. (S, O) he became stupefied, or deprived of his reason (S, K) or he was taken by sudden fright, (K, TA,) and stupefied, or deprived of his reason, (TA,) so that he could not advance nor retire. (K, TA) — عَقَّرْتُ حَتَّى خَرَرْتُ إِلَى الْأَرْضِ [My legs betrayed me, &c., so that I fell to the earth] was said by 'Omar. (S.) And one says, عَقَّرْتُ حَتَّى مَا أَقْدِرُ عَلَى الْكَلَامِ [I am stupefied, or taken by sudden fright, &c., so that I am not able to talk] (M, TA) [And عَقَّرَ alone means *He became unable to speak*. In one place in the L, this verb is written عَقَّرَ; but this is probably a mistake.] — عَقَّرْتُ, aor. ʔ; (S, IJ, M, IKtt, L, Msh;) in the K, عَقَّرْتُ, of the class of عُبِيَ; but the authorities indicated above show that عَقَّرْتُ is the correct form; (TA;) and عَقَّرْتُ, aor. ʔ; (M, IKtt, L, Msh, K;) and عَقَّرْتُ, aor. ʔ; (M, IKtt, L;) inf. n. عَقَّرَ (S, M, IKtt, L, Msh, K,) of the first, (S, Msh, like as خَسَنٌ is inf. n.

of حَسَنٌ (S,) or of the second, (M, L, K,) and عَقَّارَةٌ (M, L, K) and عَقَّارَةٌ (K,) or عَقَّارَةٌ (M and L, as in the TA,) which are of the first, (M, L, K,) and عَقَّرَ (M, IKtt, L, Msh, K,) which is of the second, (M, L, Msh, K,) and عَقَّارٌ, or عَقَّارٌ, (accord. to different copies of the K,) or عَقَّارٌ (M and L, as in the TA,) also of the second, (K,) or of the third; (M, L,) *She (a woman [and a camel &c.]) was, or became, barren* (K, TA) or *did not conceive* (S) or *ceased to conceive*. (IKtt, Msh) — عَقَّرَ, aor. ʔ, and عَقَّرَ, aor. ʔ; *He (a man [and a beast]) was barren, did not generate.* (TA.) — عَقَّرَ, aor. ʔ, inf. n. عَقَّرَ, † It (an affair) did not produce any issue, or result (K) — عَقَّرَهَا He (God) made her [to be barren, or] to cease to conceive. (Msh)

2 عَقَّرَهُ see 1, first and second sentences. — حَدَدْنَا لَكَ وَعَقَّرْنَا جَدْعَهُ وَعَقَّرَهُ (Sb) [See 1]

3 عَاقَرَهُ He contended with him for superior glory (K, TA) and generosity and excellence (TA) in the hocking, or slaughtering, (عَقَّرَ [see 1],) of camels. (K, TA) It was customary for two men thus to contend for superior munificence, [giving away the flesh of the victims,] but they did so for the sake of display and vain glory, wherefore the eating of the flesh of camels slaughtered on an occasion of this kind is forbidden in a trad., and they are likened to animals sacrificed to that which is not God. (TA.) — And عَاقَرَهُ (TK,) inf. n. مُعَاقَرَةٌ (S, K,) He held a dialogue or colloquy, or a disputation or debate, with him, (S, K,) and encountered him with mutual reviling and satire (S, TA) and cursing (TA.) — Also عَاقَرَهُ (K,) inf. n. مُعَاقَرَةٌ (S, O, K,) He, or it, kept, confined himself or itself, clung, or held fast, to him, or it (S, O, K.) he kept, or applied himself, constantly, or perseveringly, to him, or it. (TA) You say عَاقَرُ الْحِمْرِ (S, TA,) and simply عَاقِرُ (TA,) He kept, or applied himself, constantly, or perseveringly, to the drinking of wine: (S, TA:) or مُعَاقَرَةُ الشَّرَابِ signifies the contending with wine for superiority; as when a man says, I have more, or most, strength for drinking, and so contending with it for superiority, and being overcome thereby. (Abou-Sa'eed, TA.) You say also, عَاقَرَتِ الْحِمْرُ الدَّنَّ The wine remained long confined to the [jar called] دَنٌّ; syn. لَارَمَتْ. (S, K) And عَاقَرَتِ الْحِمْرُ الْعَقْلَ [app. The wine took hold upon the intellect or contended with it for superiority]. (S.)

4 اعقَرَهُ He stupefied him [so that his legs betrayed him and he was unable to fight or to advance or retire see عَقَّرَ] (S, O.) — اعقَرَهُ اللَّهُ God rendered her womb barren; (O, TA;) God affected her womb with a disease (K, TA) so that she did not conceive. (TA.) — اعقَرَهُ He assigned to such a one a grant of land, syn. أَطْعَمَهُ عَقْرَهُ i. e. طُعْنَةً. (K.) — And one says, أَعْقَرْتُكَ كَلًّا مَوْصِعَ كَدَا I have given thee permission to pasture thy beasts upon the herbage of such a place. (O.) — And اعقَرِ He

became possessed of much property such as is termed عَقَار. (S, IKtt, O.)

6. تَعَاقَرَا (K,) or تَعَاقَرَا إِبِلَهُمَا (S, O,) They two hocked, or hamstringed, their camels, (عَقَرَا) إِبِلَهُمَا, S, O, or عَقَرَاهَا (K,) vying, each with the other, therein, (S, O,) that it might be seen which of them should do so most (K) [See 3]

7. اعقر He (a camel, and a horse, &c.) [became hocked, houghed, or hamstringed, had his hock-tendon laid bare,] had his legs struck [or cut] with a sword. (S) [See 1] — It (a camel's or a horse's back) became galled by the saddle, as also اعقر. (S, K)

8 see what next precedes

عَقْر The act of wounding, &c [see 1] a mark, or wound, (أَتَر,) like a notch, (كَلْحَر, K, TA, [in the CK, كَلْحَر,] in the legs of a horse, and of a camel (K.) [Hence, عَقْرًا حَلَقًا, and عَقْرَى حَلَقَى. see 1.] = See also عَقْر, first sentence. = and again in the last quarter = Also What is, or constitutes, the most essential part, of anything; or the prime, or the principal part, thereof; syn. أَصْل: [such appears to me to be the meaning of أصل as here used, from what follows] (S, IF, Mgh) — The principal part (أَصْل) of a دار [i.e., a country]; (As, S, Mgh, K;) which is the place where the people dwell, or abide; (As, S,) as also عَقْر. (As, S, Mgh, K) the former of the dial. of Nejd; (As, TA;) and the latter of the dial. of the people of El-Medecneh, (As, S,) or of the dial. of El-Hijáz; (TA,) or both of the dial. of the people of El-Hijáz, and the latter, in the dial. of others, signifies the chief, or main, part of a دار; (Mgh,) and the latter also signifies the middle [or heart] of a دار: (K) or عَقْر الدَّارِ and عَقْرُهَا both signify the principal part (أَصْل) of the place of abode of a people, upon which they rest their confidence. (Mgh, O.) This last signification is exemplified by the trad. of Alee, مَا عَزَى قَوْمِي عَقْر دَارِهِمْ إِلَّا ذُلًّا [No people have had war waged against them in the principal part of their country, upon which they rest their confidence, but they have become abased, or brought into subjection] (Mgh, O) or the meaning here is, in the midst [or heart] of their country, &c; i.e., in the place where they abide, or lodge. (L.) It is said in another trad., عَقْر دَارِ الْإِسْلَامِ السَّامُ, meaning, The principal part (أَصْل), and the place, of the country of El-Islām is Syria. apparently pointing to a time of conflicts and factions, or seditions, when Syria should be free from them, and the Muslims should there be more secure (TA.) Lth has confounded in explaining what is the عَقْر of a دار and what is the عَقْر of a tank or trough for watering beasts &c. (Az.)

عَقْر (S, M, &c.) and عَقْرٌ (M,) or عَقْرَةٌ (A, K,) Barrenness, in a woman, (S, K, &c.) and in a man. (S, TA.) You say also عَقْرٌ النَّاقَةِ عَنْ عَقْرِ [The she-camel conceived after having been barren]. (S, O.) And لَفَحَ

لَقَاؤُكَ عَنْ عَقْرِ [app., † The meeting thee hath been productive of good after barrenness thereof] (A, TA) And لَقَحْنَ إِلَى عَقْرِ, a phrase used by Dhu-r-Rummeih, referring to wars, i.e. † They returned to stillness (TA) And رَحَّتَ الْحَرْبُ وَرَحَّتْ إِلَى عَقْرِ † The war became languid. (A, TA) — عَقْر in a palm-tree means [Barrenness, or a drying up, and perishing, occasioned by] having the [fibrous substance called] لَفَحَ stripped off (O, K, TA) from the heart, (O, TA,) and the heart itself taken away, (O, K, TA;) which being done, it dries up and perishes (Az, O, TA) = Also, or عَقْرٌ, or the latter is used only by poetic license, Anything which a man drinks, and in consequence thereof has no offspring born to him (O, TA.) = Also, عَقْرٌ, A kind of dowry, (S,) or compensation, (IAth,) which is given to a woman when connection has been had with her in consequence of dubiousness, or a likeness [on her part to the man's wife] (إِذَا وَطِئْتُ عَنْ سَبِيَةٍ, S, or سَبِيَةٍ, Mgh; or عَلَى وَطْءِ السَّبِيَةِ, IAth) or a recompense which is given to a woman for connection with her (AO) or a mulct, or fine, which is paid to a woman for ravishing her (Lth, Mgh, K) or what is given to a female slave who has been ravished, like a dowry in the like case to a free woman. (Ahmad Ibn-Hambal.) so called because devirgination wounds the object of it: pl. أَعْقَار. (IAth, TA) — Hence, in consequence of frequency of usage, (Mgh,) A woman's dowry; (Mgh, K,) q. نَصْعًا. (O.) — Also The exploration of a woman to see if she be a virgin or not: (Kh, O, K, TA) but Az says that this is unknown (TA.) [Perhaps it is a meaning inferred from what here follows] — بَيْضَةُ الْعَقْرِ is That [egg] with which a woman is tested on the occasion of devirgination: (K [but what is meant by this, I have not been able to learn.]) or the first egg of the hen; (K, TA,) because it wounds her (TA) or the last egg of the hen; (O, K, TA,) when she is old and weak (TA.) or the egg of the cock, which [they say] he lays once in the year, (O, K,) [or once in his life, for] they assert that it is the egg of the cock, because he lays, in his life, one egg, somewhat inclining to length; so called because the virginity of the girl, or young woman, is tested with it. hence, they say of a thing given one time [only], كَانَتْ بَيْضَةً الْعَقْرِ: or, as some say, it is like the phrases بَيْضُ الْأَنْثَى and الْأَنْثَى الْعَقُوقُ; so that it is a phrase proverbially used as applied to a thing that never is: (S, O) accord. to A'Obeyd, when a niggard gives once, and not again, one says [of the gift], كَانَتْ بَيْضَةً الْعَقْرِ; and when he gives a thing, and then stops doing so, one says of the last time [of his giving], كَانَتْ بَيْضَةً الْعَقْرِ. (TA.) One says also, كَانَ ذَلِكَ بَيْضَةَ الْعَقْرِ meaning † That happened once, not a second time. (TA.) And بَيْضَةُ الْعَقْرِ means also † He who has no offspring. (K, TA. [See also عَاقِرٌ.]) And † He who stands another in no stead. (TA.) = Also A grant of land; syn. طُعْمَةٌ; (O, K;) and so عَقْرَةٌ. (K. [See 4.]) — And A place where people alight

(مَحَلَّةٌ قَوْمٍ, K, TA) between the house, or abode, and the trough, or tank, for watering beasts &c., (TA,) as also عَقْرٌ: (K, TA) or (TA, but in the K “and”) the hinder part of a trough, or tank, for watering beasts &c., (S, K, TA,) where the camels stand when they come to water, as also عَقْرٌ (S) or the station of the drinker; (K,) as in all the copies of the K; but accord. to the T and Nh, the station of the animal drinking. (TA) or the place where the bucket is emptied, at the hinder part of the trough, or tank, the place at the fore part being called its إِرَاءَ: (IAar) pl. أَعْقَار. (S, O) It is said in u prov., إِنَّمَا يَهْدِمُ الْحَوْضَ مِنْ عَقْرِهِ [lit, The trough, or tank, for watering beasts &c. is demolished only by commencing from its hinder part], meaning, an affair is performed only by setting about it in the proper way (TA) — Also The part of a well where the fore feet of the animals watering stand when they drink. (TA.) — See also عَقْر, in two places

عَقْر fem عَقْرَةٌ see the latter voce عَقِيرٌ = and see عَاقِرٌ = نَاقَةٌ عَقْرَةٌ, accord. to the K, A she-camel that will not drink save from fear. but accord. to IAar [and the S and O], that will not drink save from the عَقْر of the trough, or tank; and أَرْبَةٌ signifies one “that will not drink save from its إِرَاءَ,” i.e. “from its fore part.” (TA)

عَقْر: see مَعْقَرٌ, in two places.

عَقْر: see عَقْرٌ, in two places.

عَقْرَةٌ: see عَقْرٌ, first sentence.

عَقْرَةٌ: see عَقْرٌ, first sentence: = and again in the last quarter.

عَقْرَةٌ see مَعْقَرٌ, in two places; and عَقُورٌ = Also A kind of bead (حَرَّةٌ, S, O, K) which a woman binds upon her flanks, in order that she may not conceive, (T, S, O;) or which a woman bears, or carries, in order that she may not bear offspring: (K) accord. to IAar, a kind of bead which is hung upon her who is barren, in order that she may bear offspring; but this is strange. (TA.) Hence the saying, عَقْرَةُ الْعِلْمِ السَّيَّانُ [That which renders knowledge barren is forgetfulness]. (S, O) = See also عَاقِرٌ, in two places.

عَقْرَى: see 1, in five places.

عَقْرَى. see the paragraph here following.

عَقَار see عَقْر السَّحَلَةِ = Also Real, or immovable, property, كُلُّ مَالٍ لَهُ أَصْلٌ, Mgh, or مَالٌ, (S, O, K,) [an estate] consisting of a house or land yielding a revenue; (Mgh,) or such as land and a house; (KT,) or such as a house and palm-trees: (Mgh) or simply, land yielding a revenue; syn. صَيْعَةٌ; (Mgh, K) as also عَقْرَى: (Sgh, K) or land; or lands yielding revenues (syn. ضِيَاع); and palm-trees; (S, O, TA;) and the like: (TA.) and عَقَارٌ (L, K) in particular. (L) pl. عَقَارٌ.

(Msb) You say *عَقَارٌ وَلَا دَارٌ وَلَا عَقَارٌ* *He has not a house nor land, or lands yielding revenue, or palm-trees* (S, O) — Also (sometimes, Msb) *Household goods, or furniture and utensils*, (S, O, Msb, K, TA,) which are not used except on the occasions of festival, (K, TA,) and necessary affairs of great importance, (TA,) and the like (K, TA) thus, with fet-h, accord to AZ and IAm, (TA;) and sometimes with damm [عَقَارٌ], (K,) thus accord to As, (O, TA,) but in saying so, he differs from the generality of authorities (TA) on the best of furniture and the like, because none but the best is spread on the occasions of festivals (TA) and the best of anything. (O, TA) One says *عَقَارٌ فِي الْبَيْتِ حَسَنٌ* *In the house, or tent, are goodly furniture and utensils*. (S, O.)

عَقَارٌ Wine (S, O, K) or wine that does not delay to intoxicate (TA) so called because of its taking hold upon the intellect, or contending with it for superiority, (لَدُنَّهَا عَاقَرَتِ الْعَقْلَ), accord to Abou-Nasi, (S,) or because of its remaining long confined to the [jar called] دَنْ (S, O, K,) accord. to AA; (S, O,) [see 3.] or because the drinker keeps closely to it, (TA,) or because it prevents the drinker from walking, (K;) or because it disables (يُعَقِّرُ) the intellect. (IAqr.) = See also *عَقَارٌ*.

عَقُورٌ, applied to a dog, (S, O, Msb, K,) and to any animal of prey, as a lion, and a lynx, and a leopard, and a wolf, (Az, IATH, Msb,) and the like, (IATH,) each of these being called *عَقُورٌ* كَلْبٌ, (Az, IATH, Msb,) because of the same rapacious nature as the dog, (IATH,) meaning, *That wounds*, (Az, IATH, O, Msb,) and kills, and seizes its prey and breaks its neck. (IATH.) [or that wounds, &c., much; for] it is an intensive epithet (TA) only applied to an animal, (S, K,) [in the latter of which, the words thus rendered are preceded by "or;" the epithet in what precedes being restricted to a dog, but not explained,] *عَقْرَةٌ* being applied to an inanimate thing (K) pl. *عَقَرٌ*, (Msb, and so in some copies of the K,) or *عَقْرٌ*. (So in some copies of the K, and in the TA)

عَقِيرٌ i q *مَعْقُورٌ*, (IF, O, K;) applied to a man, *Wounded*: (S, O) pl. *عَقَرَى* (S, Mgh, O, K) — Applied to a camel, (S, Mgh, O,) both to a male and to a female, (TA,) and to a horse [or mare, &c], (S, O,) [*Hocked, houghed, or hamstrung*,] having the [hock-tendon or] two hock-tendons laid bare, so as to be unable to run; applied to a horse; (TA;) *struck* [or cut] in the legs with a sword; (S, Mgh, O,) [a camel having one of the legs cut, previously to being stabbed, having a mark, or wound, like a notch, made in his, or her, (a camel's or a horse's) legs: see 1:] pl. as above. (S, Mgh) [See also *عَقِيرَةٌ*.] — [Hence,] applied to a camel, (male, Msb, and female, L,) *Stabbed; slaughtered by stabbing*: (L, Msb, TA.) pl. as above. (Msb.) — Applied to a palm-tree (نَحْلَةٌ), as also *مَعْقُورَةٌ*, (Az, TA,) and, accord. to the copies of the K, *عَقِيرَةٌ*, but

correctly *عَقْرَةٌ*, as in the M, (TA,) *During its head cut off*, (Az, K, TA,) *altogether, with the heart*, (Az, TA,) *and having in consequence died up*, (K, TA,) *so that nothing comes forth from its trunk*. (IKtt, TA) = A man unable to walk, or to fight, by reason of fright and stupefaction, (TA,) taken by sudden fright, so as to be unable to advance or retire or stupefied (K) in which last sense it is applied to an antelope (TA) = *عَاقِرٌ*.

عَقْرَةٌ signifies *مَا عَقِرَ* [What is wounded, or hocked, or struck or cut in the legs,] of wild animals that are snared or hunted or chased, and the like; (K,) of the measure *فَعِيلَةٌ* in the sense of the measure *مَفْعُولَةٌ*. (TA) See *عَقِيرٌ*. — A man of high rank who is slain. (S, K) So in the saying, *مَا رَأَيْتُ كَأَيُّومٍ عَقِيرَةً وَسَطَ قَوْمٍ* [I have not before seen, as on this day, a man of high rank who is slain in the midst of a people]. (S) — A leg, or shank, cut. (S, O, K.) — Hence, The voice, or a cry, (S,) the voice of a singer (K, TA) singing; (TA,) the voice of a weeper (K, TA) weeping, (TA,) the voice of a reciter or reader (K, TA) reciting or reading, (TA,) the utmost extent of the voice or of a cry (TA) You say *رَفَعَ فَلَانٌ عَقِيرَتَهُ* *Such a one raised his voice* the origin of the saying was this a man had one of his legs cut, or cut off, and he raised it, and put it upon the other, and cried out with his loudest voice so this was afterwards said of any one who raised his voice (S, O) or it is expl thus a man had one of his limbs wounded, and he had camels which were accustomed to his singing in driving them, and which had become dispersed from him; so he raised his voice, crying, by reason of the wound, and his camels, hearing, and thinking that he was singing to drive them, came together to him and hence this was afterwards said of any one who raised his voice, singing. (Az, TA)

عَقِيرَى a diminution, of the occurrence of which the only instance known to Kt is in a trad. cited and expl voce *أَصْحَرُ*. said by IATH to be derived from *عَقْرٌ* in the phrase *عَقْرُ الدَّارِ*. (TA)

عَقَارٌ [A simple; a drug;] any of the elements (أَصُولُ) of medicines; (S, O,) what is used medicinally, of plants and of their roots (أَصُولُ) and of trees. (K, TA.) [accord to the CK, what is used medicinally, of plants, or of their roots and trees. the last word being in the nom. case.] as also *عَقِيرٌ*. (K) or what is used medicinally, of plants and trees. (L, TA) or a medicine that is used for moving the bowels. (Az, TA) or any curative plant; as also its pl., (AHeyth,) which is *عَقَاقِيرُ*: (AHeyth, S.) nothing thus termed is called *فَوْهٌ*. (AHeyth.) — [Hence,] *حَدِيدٌ حَدِيدٌ* *Iron of excellent manufacture*. (O, K.)

عَقِيرٌ see the next preceding paragraph.

عَاقِرٌ see *مَعْقُورٌ*. = Also, applied to a woman, *Barren*: (O, K, TA:) *that does not conceive*:

(S, O) or *that has ceased to conceive* (Msb) as being from *عَقَرْتُ*, it is an instance of the confusion of dialects, [being properly from *عَقَرْتُ*,] or it is a possessive epithet [meaning *having the quality of barrenness*] (IJ) pl. *عَقَرٌ*, (K, TA,) which is applied to women and to she-camels, (TA,) or *عَوَاقِرُ* and *عَاقِرَاتُ* (Msb) and *عَقْرَةٌ* is in like manner applied to a woman, signifying, *having a disease in her womb*, (O, K, TA,) *in consequence of which she does not conceive*. (TA.) — Applied to a man, *Barren, that has no offspring born to him*, (S, O, Msb, K,) as also *عَقِيرٌ* (K) the former anomalous, [if regarded as from *عَقْرٌ*, not from *عَقَرٌ*, but *عَقَرٌ* said of a man, I do not find,] the latter regular, [if from *عَقْرٌ*,] and the latter has not been heard applied to a woman: (TA) pl. *عَقَرٌ*. (Msb, TA) and *عَقْرَةٌ* is also applied to a man, and signifies, *one who comes to women, and feels them, and indulges himself with them in mutual embracing, or pressing to the bosom*, (يُحَاصِّصُ), but has no offspring born to him. (IAm, TA) — † A tree (شَجَرَةٌ) that does not bear; barren and in like manner *عَقْرَةٌ*, occurring in a trad, as the name of a certain tract of land (أَرْضُ), which name Mohammad changed to *حَصْرَةٌ*, or this may be from the same epithet applied to a palm-tree. (TA) [See also *عَقِيرٌ*] — Applied to a tract of sand (رَمْلَةٌ), † *That produces no plants or herbage*, (O, K, TA;) likened to a [barren] woman (TA) or of which the sides produce plants or herbage, but the middle does not produce (TA) or such as is large (K) or large and producing no plants or herbage (S)

عَاقُورٌ see *مَعْقُورٌ*.

أَعْقَرُ مِنْ نَعْلَةٍ [More barren than a she-mule]. (TA in art. بَغْل.)

مَعْقُورٌ A man having much property such as is termed *عَقَارٌ*. (S, K) = See also the next paragraph.

مَعْقَرٌ (S, O, K) and *مَعْقَارٌ* and *مَعْقَرٌ* (K) and *عَقْرٌ* (AZ, S, O, K) and *عَقْرَةٌ* (S, O, K) and *عَاقُورٌ*, (O, K,) applied to the saddle of a horse (S, K) and that of a camel, (TA,) *That galls the back*; (S, O, K,) i. e., *that usually galls the back*: if it galls it but once it is only termed *عَاقِرٌ*. (A'Obeid) — Also *مَعْقَرٌ* and *عَقْرٌ* and *عَقْرَةٌ* A man who galls the backs of camels by fatiguing them with labour, or by urging them much in a journey (L, K.)

مَعْقَرَةٌ Having her womb rendered barren by God. (TA.)

مَعْقَارٌ see *مَعْقَرٌ*.

مَعْقُورٌ and *مَعْقُورَةٌ* see *عَقِيرٌ*.

مَعْقَرٌ A place of *عَقْرٌ* [or *عَاقَارٌ*, i. e. of galling, or being galled, upon the back of a camel or the like]. (TA in art. اَرَى.)

عقرب

Q. 1 عَقْرَبَ *He twisted, wreathed, curled, curved, or bent, a thing* (MA) = [And, accord. to Freytag, *He imitated the scorpion in acting* but for this he names no authority, and I doubt its correctness see the next paragraph]

Q. 2 نَعَقَرَبَ [*It was crisp and curved, said of a lock of hair hanging down upon the temple* so accord to Reiske, as mentioned by Freytag — And *He acted like 'Ikrah, a man notorious for putting off the fulfilment of his promises; as is said in the TA in the present art*] (A and TA in art عَرَب see Q 2 in that art)

عَقْرَبَ [The scorpion;] a certain venomous reptile, (TA,) well known (K, TA) the word is masc (TA) and it is fem, (S, O, K, TA,) generally the latter, (T, Msh, TA,) but is applied to the male and the female (Lth, T, O, Msh, TA) and the male is called عَقْرَبَان (T, S, O, Msh, K, TA,) accord to some, (O,) when one desires to denote it in a corroborative manner, (Msh, TA,) and عَقْرَبَان also, (K,) or these two words are syn. with عَقْرَب (K) and the female is called عَقْرَبَةٌ (T, S, O, Msh, K,) sometimes, (T, Msh,) and عَقْرَبَاءُ, which is imperfectly decl, (S, O, K,) or these two words and عَقْرَب, accord to the "Tahreeer et-Tembeh," all denote the female, and the male is called عَقْرَبَان (TA) or, as some say, the male and the female are called only عَقْرَب (Msh, TA) and of عَقْرَبَان it is said by IB, on the authority of AHat, that it does not signify the male of عَقْرَب, but [as expl below] "a certain creeping thing, having long legs" (TA) IJ says that you may drop the l and ن in عَقْرَبَان, and say عَقْرَب (L, TA) and an instance occurs of عَقْرَبَان, as a coll. gen. n, in the following verse

* أَعُوذُ بِاللَّهِ مِنَ الْعَقْرَابِ *
* السَّائِلَاتِ عَقْدَ الْأَدْنَابِ *

[I seek protection by God from the scorpions raising the joints of the tails] but the l here is said to be inserted for the purpose of what is termed الإِسْبَاع (MF, from the "Mukhtasar el-Bayán") and السَّائِلَاتِ is applied as an epithet to a sing. n. because this is used as a coll. gen. n (M voce سَسْتُ) the pl of عَقْرَب is عَقَارِب (S, O.) — And [hence] الْعَقْرَب is the name of † a certain sign of the Zodiac, (T, S, O, K,) [i. e. Scorpio,] to which belong the Mansions of the Moon called السُّوْتَةُ and الْقُلْبُ [and الإِكْلِيلُ] and الزُّبَابِيَان (T, TA. [See these words, and see also شَبَّانُ and مَسَارِلُ الْقَمَرِ in art. نَزَل. It should also be observed that the Arabs extended the figure of this constellation (as they did that of Leo) far beyond the limits that we assign to it.)] — [Hence, likewise,] عَقْرَبُ signifies † a thong, or strap, of a sandal, (O, K, TA,) in the form of the reptile of this name. (TA.) [See also عَقْرَبَةٌ.] — And † a thong, or strap, (O, K,) plaited, and having a buckle at its extremity, (O,) by which

the crupper of a horse, or the like, is bound to the saddle. (O, K.) — And the pl عَقَارِبُ signifies also † Malicious and mischievous misrepresentations, calumnies, or slanders (O, K, TA)

One says, إِنَّهُ لَنَدَبٌ عَقَارِبُهُ † Truly his malicious and mischievous misrepresentations, &c, creep along (TA) or he traduces, or defames, people behind their backs, or otherwise (O, K) And the phrase دَبَّتْ عَقَارِبُهُ is sometimes used to signify † His downy hair crept [along his cheeks] (MF) — And † Reproaches for benefits conferred so in the saying of En-Nághilah,

عَلَى لَعْمَرٍو بَعْمَةٍ نَعَدَ بَعْمَةٍ *
لَوْلَايِدِهِ لَسْتُ بِدَاتِ عَقَارِبِ *

† [I owe unto Amr favour after favour, for his father, not accompanied by reproaches for benefits conferred] (TA) — And † Hardships, severities, difficulties, troubles, or distresses. (K) عَقَارِبُ السَّيِّئَةِ means † The hardships, severities, &c, of winter (TA) or the intense cold thereof (O, K) and عَقْرَبُ السَّيِّئَةِ, accord to IB, the assault, and intense cold, of winter (TA) And عَشُّ دُوْ عَقَارِبُ means † An uneasy life or a life in which is evil and roughness (TA) — See also the next paragraph.

عَقْرَبَةٌ see عَقْرَبُ, first sentence. — Also † a thing like the كَلَابُ [or flesh-hook], which is suspended, or attached, to the horse's saddle (O, K) — And, of a sandal, † The knots of the [thong, or strap, called] سَرَاك [q v] (TA) — And, (O, K,) thus in all the copies of the K, and in the handwriting of Ibn-Mektoom, but in the L عَقْرَبُ (TA) † An intelligent female slave, who does much service, or work (O, L, K, TA)

عَقْرَبَاءُ see عَقْرَبُ, first sentence.

عَقْرَبَان see عَقْرَبُ, first sentence, in three places — Also, [or it has this meaning only, as stated above, voce عَقْرَبُ] A certain creeping thing, having long legs, and the tail of which is not like that of the عَقْرَب [or scorpion] (S, IB, O, TA) or a small creeping thing that enters the ear; long, yellow, and having many legs (TA) q دَحَالُ الْأَدْنِ [an appellation now applied to the earring], (Az, K,) and (K) so عَقْرَبَان (O, K)

مُعَقْرَبَةٌ see مُعَقْرَبُ.

عَقْرَبُ see عَقْرَبُ, first sentence.

عَقْرَبَان see عَقْرَبُ, first sentence: — and عَقْرَبَان.

عَقْرَاب see عَقْرَبُ, first sentence.

مُعَقْرَبُ [Twisted, wreathed, curled,] curved, or bent. (K.) A صَدْع [or lock of hair hanging down upon the temple curled, or] curved, or having one part turned upon another. (S, O.) — And Strong and compact in make: (K.) — And مُعَقْرَبُ الْحَنْتِ, applied to a wild ass, compact and

strong in make (O.) — Also, and † مُعَقْرَبَةٌ, One who aids, or assists, much, or well, (O, K, TA,) and resists attack (K) or an aider who resists attack with energy. (MF)

مَكَانٌ مُعَقْرَبٌ † A place having in it scorpions (عَقَارِب). (S, O) And أَرْضٌ مُعَقْرَبَةٌ (S, O, Msh, K) and مَعَقْرَةٌ (S, O, K,) the latter as though formed from عَقْرَب after reducing it to three letters, (S,) † a land in which are scorpions (S, O, Msh) or a land abounding with scorpions (K)

عقص

1. عَقَصَتْ سَعْرَهَا, aor. =, (Msh,) inf. n. عَقَصُ, (Lth, S, Mgh, IAth, Msh,) She (a woman, Lth, Msh) twisted her hair, and inserted the ends thereof into the parts next the roots (Mgh, IAth, Msh) this is the primary signification (IAth) or she took each lock of her hair, and twisted it, then tied it, so that there remained in it a twisting, and then let it hang down, (Lth, O,) each of the said locks is termed عَقَصَةٌ (Lth) and she tied her hair upon the back of her neck (TA) and she plaited her hair. (Msh) or عَقَصَ السَّعْرُ signifies the gathering of the hair together upon the head (Mgh) or the plaiting of the hair and the twisting it upon the head (S) and you say, عَقَصَ سَعْرَهُ, aor. as above, (and so the inf. n, O,) meaning, he plaited his hair and he twisted it. (A, O, K.) = عَقَصَ (S, TA,) aor. =, (TA,) inf. n. عَقَصُ, [q v], (S, O, TA,) † He was, or became, niggardly, or close-handed, (S, O, TA,) and evil in disposition. (S) — And عَقَصَتْ عَلَى الدَّائَةِ [as also عَقَصَتْ] † The beast became restive, or refractory, to me, and stopped (TA)

2. عَقَصَ أَمْرَهُ † He rendered his affair difficult, or intricate, and involved in confusion, or doubt (TA.)

3. أَخَذْتُهُ مُعَاقَصَةً † I took it striving to overcome; (O, K,) as also مُقَاقَصَةً. (O.)

عَقَصُ [app. an inf. n. of which the verb is عَقَصَ] A twisting, or contortion, in the horn of a sheep or goat (A.) or a twisting, or contortion, of the horns of a goat, upon his ears, backwards. (S.)

عَقَصُ Sand accumulated, or congested, in which there is no way (S, O, K.) said to be syn. with عَقْدُ. and † عَقَصَةٌ signifies sand like such as is termed سَلْسَلَةٌ [q v.], or عَقَصَةٌ and † عَقَصَةٌ, as expl. by Abou-Alee, signify sand contorted, one part upon another, and extended; like عَقْدَةٌ and عَقْدَةٌ. (TA) — And The neck of the كَرِش [or stomach of a ruminant animal] (IF, O, K) [In the CK, for وَعَشَى الْكَرِشِ is erroneously put وكَعَشَى الْكَرِشِ, after which a و should have been inserted.] — Also, (S, O, K,) and † عَقِصُ (O, K,) and † عَقِصُ, (IDrd, O, K,) and † عَقِصُ, (TA,) † Niggardly, stingy, or close-handed, (S, O, K, TA,) and evil in disposition: (S.) and عَقِصُ [app. † عَقِصُ, or perhaps † عَقِصُ,] signifies evil and perverse in disposition. (TA.)

عُقَصَةٌ A knot of a hoin. (O, K:) pl. **عُقَصٌ**. (O)

عُقَصَةٌ see **عُقَيْصَةٌ**, in two places.

عُقَصَةٌ and **عُقَصَةٌ** see **عُقَصٌ**.

عُقَاصٌ A string with which the ends of the **ذَوَائِبُ** [or locks of hair hanging down loosely from the middle of the head to the back] are tied. (O, Msb, K:) or a thong with which the hair is gathered together. (Mgh) pl. **عُقَاصٌ**. (Msb) or, as some say, **عُقَصٌ**, (Mgh,) or **عُقُوصٌ**, (TA,) signifies black strings, (Mgh,) or strings of twisted wool, dyed black, (TA,) which a woman joins to her hair (Mgh, TA) of the dial of El-Yemen (TA) [in Egypt, in the present day, the term **عُقُوصُ** is applied to red silk strings, each with a tassel at the end, worn by women of the lower orders, who divide their hair behind into two tresses, and plait, with each tress, three of these strings, which reach more than half-way towards the ground, so that they are usually obliged to draw aside the tassels before they sit down] MF says that, accord. to some, **عُقَاصٌ** signifies a thorn, or the like, with which a woman arranges, or puts in order, her hair. which is strange (TA) and IAmr says that it signifies **مَدَارِي** [i. e. horns with which people scratch their heads, or things like packing-needles, with which the female hair-dresser arranges, or puts in order, the locks of women's hair]; and this meaning he assigns to it in explaining a verse of Imra-el-Kays [which see below, voce **عُقَيْصَةٌ**, of which word, as well as of **عُقَصَةٌ**, the word **عُقَاصٌ** is also a pl.]. (O, TA.)

عُقُوصٌ. see the next preceding paragraph.

عُقَيْصٌ see **عُقَيْصٌ**, last sentence.

عُقَيْصَةٌ A portion of a woman's hair which is twisted, and of which the ends are inserted into the parts next the roots, (IAth, Msb;) as also **عُقَيْصَةٌ**. (Msb.) or a lock of a woman's hair which she twists, then ties, so that there remains in it a twisting, and then lets hang down (Lth, A) [i. e., a twisted lock of a woman's hair, which either has its end inserted into the part next the roots, or is tied, and left to hang down] or **ق. صَفِيرَةٌ**; as also **عُقَيْصَةٌ**, (S, O, K,) the latter on the authority of A'Obeyd. (S.) pl. (of the former, S, A, Msb, TA) **عُقَاصٌ**, (S, A, Msb, K,) and (of the latter, S, Msb) **عُقَصٌ**, (S, O, Msb, K,) and (of the former also, S, Msb, and of the latter also, S, TA) **عُقَاصٌ**, (S, O, Msb, K,) of which A'Obeyd cites the following ex. in a verse of Imra-el-Kays:

* **عَدَائِرُهُ مُسْتَشْرِزَاتٌ إِلَى الْعُلَى** *
* **تَضِلُّ الْعُقَاصُ فِي مَتْنِي وَمُرْسَلٍ** *

[Its pendent locks being twisted upwards, the twists becoming concealed among hair doubled and hair made to hang down]. or, as some say, it [عُقَاصٌ] signifies what a woman makes, of her hair, like a pomegranate; each lock of which is termed **عُقَيْصَةٌ**;

the pl being **عُقَاصٌ** and **عُقَاصٌ**. (S, O) [See also **عُقَاصٌ** as expl. by IAmr, above] **عُقَاصٌ** is also used in the sense of **ذَوَائِبُ** [or Locks of hair hanging down loosely from the middle of the head to the back]. (Mgh. [But this is said in relation to an instance of its occurrence in which it may with propriety be regarded as pl. of **عُقَيْصَةٌ** or **عُقَصَةٌ** in any of the senses before explained.])

عُقَيْصٌ see **عُقَيْصٌ**, last sentence, in two places.

عُقَيْصٌ see **عُقَيْصٌ**, last sentence.

أَعْقَصَ A goat (S, O, Msb, K) or sheep (Msb) whose horns are twisted, or contorted, upon his ears, (S, O, Msb, K,) backwards (S, O, K) fem **عُقَصَاءُ** (Msb) or **عُقَصَاءُ الْقَرْبِ** signifies a **شَاةٌ** [i. e. sheep or goat] having a twisting, or contortion, in the horn. (A) and **مُعَقَّاصٌ**, a sheep or goat crooked in the horn. (K) — Also Having the fingers twisting, one upon another. (Ibn-'Abbād, O, K.) — And Whose central incisors enter into his mouth, (O, K, TA,) and are twisted. (TA.) — See also **عُقَصٌ**, last sentence

مُعَقَّصٌ A crooked arrow. (S, O, K) and, (K,) or accord. to As, (TA,) an arrow of which the head breaks, and its tongue, or tang, remaining therein, is extracted, and beaten until it becomes long, and then restored in its place; (K, TA;) but it does not perfectly serve in its stead (TA.) pl. **مُعَقَّصٌ**. (S.)

مُعَقَّاصٌ see **أَعْقَصَ**. — See also **مُعَقَّاصٌ**.

عَقِفَ

1. **عَقَفَهُ**, (S, O, Msb, K,) aor. **عَقَفَ**, (O, Msb, K,) inf. n. **عَقْفٌ**, (S, O, Msb, KL,) He bent it; (S, O, Msb, K, KL;) crooked it; made it hooked; or doubled it: (KL.) and **عَقَفَهُ**, (Msb,) inf. n. **تَعَقِيفٌ**, (S, KL,) signifies [the same, or] he bent it, or crooked it. (S, Msb, KL) [or he did so much] and **تَعَقِيفٌ** signifies also the making crook-backed. (KL.) = **عَقَفَتْ**, [app. **عَقَفَتْ**, the part. n. being **عَاقِفٌ**, or this may be a possessive epithet, and, if so, the verb may be **عَقَفَتْ** or **عَقِفَتْ**,] said of a sheep or goat (**شَاةٌ**), and likewise, sometimes, of any beast (**دَابَّةٌ**), It had the disease termed **عَقَافٌ** [q. v.]. (TA.)

2. see the preceding paragraph.

5: see the next following paragraph.

7. **انْعَقِفَ** It became bent, (S, O, Msb, K,) or crooked; (K;) as also in either sense, **تَعَقِفَ**. (O, K.)

عَقِفَ The fox. (IF, S, O, K.) So in the following verse, (ascribed by IF and IB to Homeyd El-Arkaṭ, and by J to Homeyd Ibn-Thowr, but said by Sgh to be of neither of the Homeyds, TA,)

* **كَأَنَّهُ عَقِفَ تَوَلَّى يَهْرُبُ** *
* **مِنْ أَكْلِبٍ يَتَّبِعُهُنَّ أَكْلِبُ** *
[As though he were a fox that had turned away

fleeing from dogs which (other) dogs were following]. (S, O, TA)

عُعَافٌ A disease that attacks the sheep or goat, (S, O, K,) and sometimes any beast, (O,) in its legs, so that they become bent, or crooked, in consequence of it. (S, O, K.)

عُقُوفٌ A cow's udder of which the stream of milk comes forth contrarily, on the occasion of milking (AHat, O, K.)

سُوكُهُ عَقِيصَةٌ A thorn bent like the crooked piece of iron in the head of the spindle. (TA)

عُقَافَةٌ A piece of wood [or a stick] crooked [or hooked] at the head thereof, with which a thing is extended, (**نُمِدَّ**, so in the O and L and copies of the K,) or drawn, or pulled, towards one, (**يُحْجَسُ**, so in the CK,) like the **مُحْجَسُ** [q. v.] (O, L, K) or it is [a part, app. the crooked, or hooked, head,] of the **مُحْجَسُ** (Msb) and some say that it is a **صَوْلَحَانٌ** [q. v.] (TA) [In the present day it is applied to A hook, or a small hook.]

عَاقِفٌ, applied to a sheep or goat (**شَاةٌ**, O, K), and sometimes to any beast (**دَابَّةٌ**, O), Having the disease termed **عُعَافٌ**; as also **الرَّحْلُ مُعَقُوفٌ** (O, K)

أَعْقَفَ Anything (IDrd, O) bent, curved, crooked, [hooked,] contorted, or distorted. (IDrd, O, K) And Bending (O, K) — A gazelle having the horns bent (TA.) And [the fem] **عُقَافَاءُ** A sheep or goat (**شَاةٌ**) of which the horns are contorted [or bent down] upon its ears. (TA) — Also + Coarse, rough, rude, or churlish, as an epithet applied to an Arab of the desert. (S, O, K) — And + Poor; needy: (Lth, O, K) pl. **عُقَفَانٌ**. (TA.) — And [the fem.] **عُقَفَاءُ** signifies [An iron hook;] a piece of iron of which the extremity has been contorted, and in which is a bending. (O, K.)

سَعَرٌ مُعَقَّفٌ [Hair that is recurvate at the extremities; as though ending with hooks]: (M and TA voce **أَحْجَنُ**.) and **سَعَرٌ مُعَقُوفٌ** [signifies the same]. (TA in art. **سَدَلُ**.) [See also **مُعَقَّفٌ**, and **مُعَقُوفٌ**.]

مُعَقُوفٌ applied to an old man, Bent by reason of great age. (TA.) — See also **عَاقِفٌ**: — and **مُعَقَّفٌ**.

عَقُفَرٌ

Q. 1. **عَقُفَرَتُهُ الدَّوَاهِي**, (S, O, K,) and **عَقُفَرَتْ** **عَلَيْهِ**, (K,) and **أَعْقُفَرَتْ** **عَلَيْهِ**, (Lth, O, K,) Calamities destroyed him. (Lth, S, O:) or prostrated and destroyed him. (K.)

Q. 2. **تَعَقُفَرُ** He (a man) perished: (Lth, O.) or became prostrated and destroyed, (K,) by calamities. (Lth, O, K.)

Q. 3: see 1.

عَقُفَرَةٌ [inf. n. of 1. = Also] Craftiness, or cunning, of a [demon of the kind called] **عَوَلٌ**. (O, TA.)

عَقِيرٌ *A calamity* (S, O, K, TA) *of fortune* (TA) like عَقَاةٌ, from which it is said by IF to be formed, by additional letters (O) pl عَقَائِرُ (O, TA.) — *A crafty, or cunning, [demon of the kind called] عَوَل* (O, TA) — *A clamorous and foul-tongued woman, (K, TA,) that overcomes with evil.* (TA) — *A scorpion* (O, K.) — *A she-camel so old that the back of her neck almost touches her shoulder (K, O, TA) by reason of her extreme old age.* (TA.)

عقل

1 [The inf. n.] عَقَلَ signifies *The act of nitholding, or restraining, syn مَنَعَ.* (TA.) [This is app. the primary signification, or it may be from what next follows] — عَقَلَ الْعَبِيرَ, (S, Mgh, O, Msb, K,) aor. ʔ, (S, O, Msb,) inf. n. عَقْلٌ, (S, Mgh, O, Msb,) *He bound the camel with the [rope called] عَقَال*; (Mgh,) meaning *he bound the camel's fore shank to his arm, (K,) i. e. he folded together the camel's fore shank and his arm and bound them both in the middle of the arm with the rope called عَقَال*, (S, O, Msb,) and عَقَلَهُ signifies the same, as also عَقَلَهُ, (K,) or you say, عَقَلْتُ الْإِبِلَ, from الْعَقَالُ, (S, O,) inf. n. تَعْقِيلٌ, (O,) [i. e. *I bound the camels in the manner expl. above,*] this verb being with teshdeed because of its application to a number of objects. (S, O) and sometimes the hocks were bound with the عَقَال. (TA) The she-camel, also, was bound with the عَقَال on the occasion of her being covered. — and hence الْعَقْلُ is metonymically used as meaning الْحِمَاجُ [i. e. + *The act of compressing a woman*] (TA) — عَقَلْتُ, (S, Mgh, Msb, K,+) or الْمَقْشُولُ, (S, O,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) means *I gave, or paid, the bloodwit to the heir, or next of kin, of the slain person.* (S, Mgh, O, Msb, K,+) for the camels [that constituted the bloodwit] used to be bound with the عَقَال in the yard of the abode of the heir, or next of kin, of the slain person; and in consequence of frequency of usage, the phrase became employed to mean thus when the bloodwit was given in dirhems or deenars. (As, S, O, Msb.* [See a verse cited in the first paragraph of art. عَفِيف.] And [hence] one says also, عَقَلْتُ عَنْهُ, (inf. n. as above, TA,) meaning *I paid for him, (the slayer, Mgh,) i. e. in his stead, (S, Mgh, O, Msb, K,+) the bloodwit that was obligatory upon him, (S, Mgh, O, K,+) or what was obligatory upon him of the bloodwit.* (Msb.) And عَقَلْتُ لَهُ دَمَ فُلَانٍ *I relinquished in his favour retaliation of the blood of such a one for the bloodwit.* (S, O, Msb, K,+) لَا تَعْقِلُ الْعَاقِلَةَ (S, Mgh, O, Msb, K,) in a trad (S, O, Msb) of Esh-Shaabee, (O,) or a saying of Esh-Shaabee, (Mgh, K,) not a trad., (K,) but the like occurs in a trad. related on the authority of T'Ab, (TA,) [meaning, accord. to an expl. of the verb when trans. without a particle, mentioned above, *Those who are responsible for the payment of a bloodwit in certain cases shall not pay it for an intentional act of slaying or the like, nor for*

the slaying or the like of a slave,] applies, accord. to Abou-Hanefeh, to the case of a slave's committing a crime against a free person (S, O, Msb, K [and thus as expl. in the Mgh]) but, (S, O, Msb, K,) accord. to Ibn-Abee-Layla, (S, O, Msb,) it applies to the case of a free person's committing a crime against a slave; for if the meaning were as Abou-Hanefeh says, the phrase would be لَا تَعْقِلُ الْعَاقِلَةَ عَنْ عَدُوِّ; (S, O, Msb, K,) and As pronounced this to be correct (S, O, Msb) Akmal-ed-Deen, however, in the Exposition of the Hidáyoh, says that عَقَلَهُ is used in the sense of عَقَلْتُ عَنْهُ, and that the context of the trad. indicates this meaning, which MF also defends (TA) [See also the saying لَا أُعْقِلُ إِلَّا الْكَلْبَ الْبَرَّارَ in art. هَرَّ — عَقَلَهُ, inf. n. as above, also means *He set him up [app. a man] on one of his legs, [app. from عَقَلَ الْبَعِيرَ,] as also عَكَلَهُ and every عَقْلٌ is a raising* (TA) — Also, [agreeably with the explanation of the inf. n. in the first sentence of this art.,] and عَقَلَهُ, and تَعْقَلَهُ, (TA, [see also the first paragraph of art. عَحْس,]) and اعْتَقَلَهُ, (Msb, TA,) *He withheld him, or restrained him, (Msb, TA,) from the object of his want* (TA.) — And [hence,] عَقَلَ الدَّوَاءَ نَطْبَهُ, (S, O, Msb, K,) aor. ʔ (S, K) and ʔ, (K,) inf. n. عَقْلٌ, (TA,) *The medicine bound, or confined, his belly [or bowels]; syn أَمْسَكَهُ* (S, O, Msb, K) accord. to some, particularly after looseness and نَطْبَهُ اعْتَقَلَ signifies the same. (TA) And يَعْقِلُ الطَّبْعَ is said of a medicine [as meaning, in like manner, *It binds the bowels, is astringent*] (TA in art. حِمَص, &c) And عَقَلَ الْبَطْنُ [app. عَقْلٌ] *The belly [or bowels] became bound, or confined, syn. اسْتَمْسَكَ.* (TA.) — عَقَلَ عَلَى الْقَوْمِ, [aor. ʔ,] inf. n. عَقَالٌ, means *He collected, or exacted, the poor-rates of the people, or party; [app. from عَقَلَ الْبَعِيرَ; as though he bound with the rope called عَقَال the camels that he collected;] on the authority of IKtt* (TA) 'Omar, when he had deferred [collecting] the poor-rate in the year [of drought called] عَامُ الرَّمَادَةِ, sent Ibn-Abee-Dhubab, and said, اِعْقِلْ عَلَيْهِمْ عَقَالَيْنِ قَاسِمَيْنِ مِيزَمٍ عَقَالًا وَآتِنِي بِأَلَا حَرٍ [Collect thou from them two years' poor-rate; then divide among them one year's poor-rate, and bring to me the other]. (O.) One says of the collector of the poor-rate, يَعْقِلُ الصَّدَقَةَ [He collects, or exacts, the poor-rate] (S, O) — عَقَلَ فُلَانًا and اعْتَقَلَهُ signify *He threw down such a one [in wrestling] by twisting his leg upon the latter's leg* (K, TA.) [or] you say, صَارَعَهُ فَاَعْتَقَلَهُ الشَّغَرِيَّةُ *He wrestled with him and twisted his leg upon the leg of the latter:* (S, O:) and one says of a wrestler, يَعْقِلُ بِهَا النَّاسَ, i. e. [Such a one has] a [mode of] twisting his leg with another's [whereby he wrestles with men]. (TA.) — عَقَلْتُ سَعْرَهَا, (inf. n. عَقْلٌ, TA,) said of a woman, *She combed her hair:* (S, O) or combed

it in a certain manner; as also عَقَلْتَهُ (TA) = عَقَلَ, aor. ʔ, inf. n. عَقْلٌ and مَعْقُولٌ, (S, O, K,) or the latter, accord. to Sb, is an epithet, [or a pass. part. n.,] for he used to say that no inf. n. has the measure مَعْقُولٌ, (S, O,) *He was, or became, عَاقِل* [i. e. intelligent, &c; and so تَعَقَّلَ, as though he were withheld, or restrained, from doing that which is not suitable, or befitting see عَقْلٌ below] and عَقَلَ, (K, TA,) inf. n. تَعْقِيلٌ, (TA,) signifies the same, (K,) or [he possessed much intelligence, for] it is with teshdeed to denote muchness (TA) and عَقَلَ, aor. ʔ, is a dial. var. of عَقَلَ, aor. ʔ, signifying *he became عَاقِل* (IKtt, TA.) — And عَقَلَ الشَّيْءَ, (Msb, K, TA,) aor. ʔ, inf. n. عَقْلٌ, (Msb, TA,) *He understood, or knew, the thing, syn. فَهِمَهُ* (K, TA) or تَدَبَّرَهُ [app. as meaning *he looked into, considered, examined, or studied, the thing repeatedly, until he knew it*], and عَقَلَ, aor. ʔ, is a dial. var. thereof. (Msb) See also 5 — مَا أَعَقَلَهُ عَنْكَ شَيْئًا, (S, and so in the K accord. to my copy of the TA, but in the CK and in my MS copy of the K أَعَقَلَهُ,) meaning *Dismiss from thee doubt*, [is [said to be] mentioned by Sb, as though the speaker said, مَا أَتَقُولُ فَدَعْ عَنْكَ الشَّكَّ, [I know not aught of what thou sayest, so dismiss from thee doubt], and [to be] like the phrases حَذِّ عَنْكَ and سِرَّ عَنْكَ: Bekr El-Mázinec says, "I asked AZ and As and Abou-Málik and Akh respecting this phrase, and they all said, 'We know not what it is'" (so in the S) [but] it is a mistake, for مَا أَعَقَلَهُ; (K, TA,) and thus it is mentioned by Sb and others, with ع and ف (TA) نَحْلَةٌ لَا تَعْقِلُ الْإِنَارَ † *A palm-tree that will not receive fecundation is a tropical phrase [perhaps from عَقَلَ meaning "he understood" a thing] (A, TA.) — عَاقَلْتَهُ فَعَقَلْتُهُ* see 3. — عَقَلَ, aor. ʔ, inf. n. عَقْلٌ (S, O, K) and عَقْلٌ, (K,) *He (a mountain-goat, S, O) became, or made himself, inaccessible in a high mountain.* (S in the O unexplained:) or *he (a gazelle) ascended [a mountain].* (K.) Accord. to Az, الْعُقُولُ signifies *The protecting oneself in a mountain.* (TA.) And one says, عَقَلَ إِلَيْهِ, aor. ʔ, inf. n. عَقْلٌ and عُقُولٌ, *He betook himself to him, or it, for refuge, protection, covert, or lodging* (K.) — عَقَلَ الْبَطْنُ, (S, O, K,) aor. ʔ, (K,) inf. n. عَقْلٌ (K) [and probably عُقُولٌ also], *The shade declined, and contracted, or shrank, at midday; (S, O,) the sun became high, and the shade almost disappeared* (S, O, K.) = عَقَلَ, (O, K,) aor. ʔ, (K,) inf. n. عَقْلٌ, (TA,) said of a camel, *He pastured upon the plant called عَاقُول*. (O, K) = عَقَلَ, aor. ʔ, (K,) inf. n. عَقْلٌ, (S, O, K,) *He (a camel) had a twisting in the hind leg, (S, O, K,) and much width [between the hind legs] (S, O:) or had an excessive nideness, or spreading, of the hind legs, so that the hocks knocked together. (ISK, S, O) or had a knocking together of the knees. (K) [See also رَوَّحَ.]*

2: see 1, in four places. = عَقَلَهُ, inf. n. تَعْقِيلٌ,

also signifies *He*, or *it*, rendered him عَاقِل [i. e. intelligent, &c.] (O, K.) = And عَقْلٌ said of a grape-vine, (O, K.) inf. n. as above, (TA.) *It put forth its عَقَائِي*, or *grapes in their first, sour, state* (O, K.)

3 الْمَرْأَةُ تُعَاقِلُ الرَّحْلَ إِلَى ثُلُثِ دِيَهَبَا (S, Mgh, O, K.) means *The woman is on a par with the man to the third part of her bloodwit*, (S, Mgh, O,) she receives like as the man receives [up to that point]. (Mgh.) i. e., [for instance,] his مَوْصَحَةٌ [or wound of the head for which the mulct is five camels] and her مَوْصَحَةٌ are equal, (K,) but when the portion reaches to the third of the bloodwit, her [portion of the] bloodwit is the half of that of the man: (S, O, K.) thus, for one of her fingers, ten camels are due to her, as in the case of the finger of the man; for two of her fingers, twenty camels; and for three of her fingers, thirty, but for four of her fingers, only twenty, because they exceed the third, therefore the portion is reduced to the half of what is due to the man so accord. to Ibn-El-Museiyab: but Esh-Sháfi'ee and the people of El-Koofeh assign for the finger of the woman five camels, and for two of her fingers ten, and regard not the third part (TA.) = مُعَاقَلَتُهُ (S, O, K.) inf. n. of the former مُعَاقَلَةٌ (TA.) and nor of the latter ٢, (S, O, K.) and inf. n. عَقْلٌ (TA.) means *I used, or contended, with him for superiority in عَقْل* [or intelligence], (O, TA.) and *I surpassed him therein*. (S, O, K., TA.)

4 اعقل *He* (a man) *owed what is termed عَقَال*, (O, K, TA.) i. e. *a year's poor-rate*. (TA.) — *اعقل القوم* *The people, or party, became in the condition of finding the shade to have declined, and contracted, or shrunk, with them, at midday* (S, O.) = *اعقله* *He found him to be عَاقِل* [i. e. intelligent, &c.] (K) it is similar to أَحْمَدُهُ and أَنَحَلُهُ. (TA.) — See also 1, last quarter.

5 نَعَقْلُهُ see 1, near the middle — and see 8, in four places. — *تَعَقَّلْ لِي بِعَقَيْكَ حَتَّى أُرْكَبَ* (O, K., +) a saying heard by Az. from an Arab of the desert, (O,) means *Put thy two hands together for me, and intersert thy fingers together, in order that I may put my foot upon them*, i. e. upon thy hands, and mount my camel, for the camel was standing; (O, K., +) and was laden; and if he had made him to lie down, would not rise with him and his load. (O) = [It is used in philosophical works as meaning *He conceived it in his mind, abstractedly, and otherwise*; and so, sometimes, نَعَقْلُهُ, aor. -, inf. n. عَقْلٌ. Hence one says, لَا يَنْعَقَلُ هَذَا شَيْءٌ *This is a thing that is not conceivable*.] = *تَعَقَّلْ* as intrans. see 1, latter half — [Hence, *He recovered his intellect, or understanding*. — And] *He affected, or endeavoured to acquire, عَقْل* [i. e. intelligence, &c.]. like as one says تَحَكَّرَ and تَكَيَّسَ. (S, O.) [See also 6.] — Said of an animal of the chase, as meaning *It stuck fast, and became caught, in a net or the like, it is a coined word, not heard [from the Arabs of chaste speech]*. (Mgh.)

6. تَعَاوَلُوا دَمَ فُلَانٍ *They paid among themselves, or conjointly, the mulct for the blood of such a one* (K) It is said in a trad, لَا نَعَاوِلُ الْمَضْعَ *Verily we will not pay among ourselves, or conjointly, the mulcts for slight wounds of the head, [lit the stroke with a sword,] but will oblige him who commits the offence to pay the mulct for it* i. e. the people of the towns or villages shall not pay the mulcts for the people of the desert, nor the people of the desert, for the people of the towns or villages, in the like of the case of the [wound termed] مَوْصَحَةٌ. (TA) And in another it is said, يَتَعَاوَلُونَ نَسَبَهُمْ مَعَافِلَهُمُ الْأُولَى *[They shall take and give among themselves, or conjointly, their former bloodwits]* i. e. they shall be as they were in respect of the taking and giving of bloodwits. (TA) And one says, مَا كَانُوا الْعَوْمَ عَلَى مَا كَانُوا *The people, or party, are acting in conformity with that usage in accordance with which they used to pay and receive among themselves bloodwits*. (S, O) = *تعاوَل* also signifies *He affected, or made a shew of possessing, عَقْل* [i. e. intelligence, &c.], without having it (S, O.) [See also 5.]

8 see 1, former half, in three places. — *أُعْقِلَ* said of a man, *He was withheld, restrained, or confined*. (S, O.) — And *أُعْقِلَ لِسَانُهُ* (S, Mgh, O, Msh, K,) and *أُعْقِلَ*, also, (Msh,) *His tongue was withheld, or restrained*, (Mgh, Msh, TA,) from speaking, (Mgh, Msh,) he was unable to speak. (S, Mgh, O, Msh, K) — [Hence,] *اعقل السَّاة* *He put the hind legs of the ewe, or she-goat, between his shank and his thigh*, (S, O, K,) to milk her, (S, O,) or *and so milked her*. (K) And *اعقل رُمْحَهُ* *He put his spear between his shank and his stirrup [or stirrup-leather]* (S, O, K) or *he (a man riding) put his spear beneath his thigh, and dragged the end of it upon the ground behind him*. (Iath, TA) And *اعتقل* and *اعتقل الرجل*, and *تعقله*, (O,) or *اعتقل الرجل*, (O, K,) accord. to one relation of a verse of Dhu-r-Rummeh, (O,) and *تعقلها*; (K,) *He [a man riding upon a camel] folded his leg, and put it upon the مَوْرِك*: (O, K., + TA) in the K, المَوْرِك is erroneously put for المَوْرِك: (TA) the مَوْرِك is before the وَاسِطَةٌ [or upright piece of wood in the fore part] of the camel's saddle (AO, in TA art. ورك.) and one says also, *اعنقل قَادِمَةَ رَحْلِهِ* and *تعقلها*; both meaning the same [as above] (TA.) and *اعنقله* and *تعقله* *He folded his leg upon the fore part of the سرج* [or saddle of the horse or the like]. (Mgh.) — See also 1, latter half, in three places. — *الإعْنَقَالُ* also signifies *The inserting a سَيْر [or narrow strip of skin or leather], when sewing a skin, beneath a سَيْر, in order that it may become strong, and that the water may not issue from it* (AA, O.) = And one says, *اعتقل من دَمِ فُلَانٍ*, (O, K,) and *مِنْ طَائِفَتِهِ*, (O,) meaning *He took, or received, the عَقْل*, (O, K, TA,) i. e. the mulct for the blood of such a one. (TA.)

10. [استعقله] *He counted, accounted, or esteemed, him عَاقِل*, i. e. intelligent, &c. for] you say of a man, يُسَعِّقُ [from العَقْل], like as you say نُسَخِّمُ [from الحُمَّى], and نُسَرِّى from الرِّثَاءِ (AA, S in art رَأَى)

عَقْلٌ an inf. n. used as a subst. [properly so termed], (Msh,) *A bloodwit, or mulct for bloodshed*, syn. دِيَةٌ, (As, S, Mgh, O, Msh, K,) so called for a reason mentioned in the first paragraph in the explanation of the phrase عَقْلُ الْقَبِيلِ, (As, S, Mgh, + O, Msh,) as also مُعَقَّلَةٌ, (S, Mgh, O, K,) of which مُعَقَّلَةٌ, with fet-h to the ق, is a dial var., mentioned in the R, (TA,) and of which the pl. is مَعَاقِلُ (S, O, K) one says, لَنَا عِنْدَ فُلَانٍ صِدْقٌ مِنْ مُعَقَّلَةٍ *We have a remainder of a bloodwit owed to us by such a one* (S, O) And هُمْ عَلَى مَعَافِلِهِمُ الْأُولَى *They are [acting] in conformity with [the usages relating to] the bloodwits that were in the Time of Ignorance*, (K, TA,) or meaning *على مَا كَانُوا* [i. e. *they are [acting] in conformity with the conditions of their fathers*, (K, TA,) but the former is the primary meaning (TA) and [hence] *صَارَ دَمُ فُلَانٍ مُعَقَّلَةً عَلَى قَوْمِهِ* *The blood of such a one became [the occasion of] a debt incumbent on his people, or party, (S, O, K,) to be paid by them from their possessions* (S, O) = And as being originally the inf. n. of عَقَلَ in the phrase عَقَلَ الشَّيْءُ meaning [فَهِمَهُ or] نَدَّرَهُ (Mgh;) or as originally meaning *الْبَسْعُ*, because it withholds, or restrains, its possessor from doing that which is not suitable, or from المَعْقِلُ as meaning “the place to which one has recourse for protection &c.” because its possessor has recourse to it; (TA,) *العَقْلُ* signifies also *Intelligence, understanding, intellect, mind, reason, or knowledge*; syn. الْحِجْرُ, (S, O,) and الشَّيْءُ (S,) or الشَّيْءُ (O,) or الْحِجَا, and اللَّبُّ (Msh,) or الْعِلْمُ (K,) or the contr. of الْحُمَّى; (M, TA;) or the knowledge of the qualities of things, of their goodness and their badness, and then perfectness and their defectiveness; or the knowledge of the better of two good things, and of the worse of two bad things, or of affairs absolutely; or a faculty whereby is the discrimination between the bad and the good; (K, TA,) but these and other explanations of *العَقْل* in the K are all in treatises of intellectual things, and not mentioned by the leading lexicologists; (TA; [in which are added several more explanations of a similar kind that have no proper place in this work,]) some say that it is an innate property by which man is prepared to understand speech; (Msh,) the truth is, that it is a spiritual light, (K, TA,) shed into the heart and the brain, (TA,) whereby the soul acquires the instinctive and speculative kinds of knowledge, and the commencement of its existence is on the occasion of the young's becoming in the foetal state, [or rather of its quickening,] after which it continues to increase until it becomes complete on the attainment of puberty,

(K, TA,) or *until the attainment of forty years*, (TA) the pl. is عَقُولُ: (K) Sb mentions عَقْلٌ as an instance of an inf n having a pl, namely, عَقُولٌ, like سَعْلٌ and مَرَصٌ (TA in art. مرض) IAr says, (O,) الْعَقْلُ is [syn with] الْقَلْبُ, and الْقَلْبُ is [syn with] الْعَقْلُ (O, K) and الْمَعْقُولُ is [said to be] a subst, or name, for الْعَقْلُ, like الْحَلْدَةُ and الْمَيْسُورُ for الْحَلَاذَةُ and الْيَسْرُ (Har p 12) it is said in a prov, مَا لَهُ حَوْلٌ وَلَا مَعْقُولٌ (Meyd, and Har ubi supra,) meaning *He has not strong purpose of mind, [to withhold, or protect, him,] like the حول [or easing] of the well of the collapsing whereof one is free from fear because of its firmness, nor intellect, or intelligence, (عَقْلُ), to withhold him from doing that which is not suitable to the likes of him.* (Meyd. [But see مَعْقُولٌ below]) [Hence, أَسَانُ الْعَقْلِ (see 1 in art. حَك) and أَصْرَاسُ الْعَقْلِ (see صِرْسُ), both meaning *The wisdom-teeth*] = [It is said that] عَقْلٌ also signifies *A fortress*, syn حَصْنٌ (K) [But this seems to be doubtful] See مَعْقِلٌ = And *A sort of red cloth* (S, O, K) with which the [women's camel-vehicle called] هَوْدَجٌ is covered (K) or *a sort of what are called نُرُودٌ* [pl of نُرْدٌ, q. v] or *a sort of figured cloth*, (K,) or, as in the M, of *red figured cloth* (TA) or such as is *figured with long forms* (Har p 416)

عُقْلَةٌ *A bond like the عَقَالُ* [q. v] or *a shackle* (Har p 199) — [Hence it seems to signify *An impediment of any kind*] One says, بِهِ عُقْلَةٌ مِّنْ السِّحْرِ وَقَدْ عَمِلْتَ لَهُ نَشْرَةً [app meaning *In him is an impediment arising from enchantment, and a charm, or an amulet, has been made for him*]. (S, O) — And *A [mode of] twisting one's leg with another's in wrestling* (TA) See 1, latter half — And *A twisting of the tongue when one desires to speak*. (Mbr, TA in art. حَس) — And, in the conventional language of the geomancers, (O, K,) it consists of *A unit and a pair and a unit*, (O,) the sign ٥ (K, TA) also called تَقَافٌ. (O, TA.)

عَقْلِيٌّ *Intellectual, as meaning of, or relating to, the intellect*

عَقَالٌ *A rope with which a camel's fore shank is bound to his arm, both being folded together and bound in the middle of the arm* · pl. عَقْلٌ. (S, O, Msb) [See also عَقَالٌ.] — And *The poor-rate* (S, Mgh, O, Msb, K) of a year, (S, Mgh, O, K,) consisting of camels and of sheep or goats. (K) [See a verse cited in the first paragraph of art.

عَلَى نَبِيِّ فَلَانٍ عَقَالَانِ, One says, *On the sons of such a one lies a poor-rate of two years.* (S, O.) And hence the saying of Aboobekr, عَقَالًا لَوْ مَعُونِي عَقَالًا (Mgh, O, Msb) *If they refused me a year's poor-rate:* (Mgh, O:) and it is said that the phrase عَقَالًا was used when the collector of the poor-rate took the camels themselves, not their price: (TA:) or Aboobekr meant *a rope of the kind above mentioned;*

(Mgh, O, Msb,) for when one gave the poor-rate of his camels, he gave with them their عَقْلُ. (O, Msb) or (Mgh, TA) he meant thereby a paltry thing, (Mgh, Msb, TA,) of the value of the [rope called] عَعَالٌ (TA) or he said عَعَالًا [“a she-kid”], (Mgh, TA,) so accord. to Bkh, (Mgh,) and most others (TA) or حَدَنًا [“a little kid”] (Mgh, TA) — Also *A young [she-camel such as is called] قَلُوصٌ* (K) — عَقَالُ الْمَيْثِ means *The man of high rank who, when he has been made a prisoner, is ransomed with hundreds of camels.* (K)

عَقُولٌ *A medicine that binds, confines, or astringes, the belly [or bowels],* (S, O, Msb,) as also عَقُولٌ, contr of حَادُورٌ. (A in art. حدر.) = See also عَاقِلٌ, latter half, in two places.

عَقِيلَةٌ *A woman of generous race, (S, O, K,) modest, or bashful, (S, O,) that is kept behind the curtain, (K,) held in high estimation* (TA) the excellent of camels, (Az, S, O, K,) and of other things (Az, TA) or the most excellent of every kind of thing (S, O, K) and the chief of a people (K) the first is the primary signification then it became used as meaning the excellent of any kind of things, substantial, and also ideal, as speech, or language pl عَقَائِلُ. (TA) And الْعَقِيلَةُ, (K,) or عَقِيلَةُ السَّحْرِ, (S, O, TA,) signifies *The pearl, or large pearl* (S, O, K, TA) or *the large and clear pearl* · or, accord to IB, *the pearl, or large pearl, in its shell* (TA)

إِبِلٌ عَقِيلِيَّةٌ *Certain hardy, excellent, highly esteemed, camels, of Nejd* (Msb.)

عَقَالٌ *A lumping, or slight lameness, syn طَلْعٌ, (so in copies of the S,) or صَلْعٌ [which is said to signify the same, or correctly to signify a natural crookedness], (so in other copies of the S and in the O,) which occurs in the legs of a beast* (S, O) or *a certain disease in the hind leg of a beast, such that, when he goes along, he lumps, or is slightly lame, for a while, after which he stretches forth,* (K, TA,) accord to A'Obeyd, (TA,) peculiar to the horse, (K, TA,) but it mostly occurs in sheep or goats. (TA) — دَاءُ ذُو عَقَالٍ *A disease of which one will not be cured* (TA.) = عَقَالُ الْكَزْبِ *Three herbs that remain after having been cut, which are the سَعْدَانَةُ and the حَلْبُ and the قُطْنَةُ.* (TA.) — And عَقَائِلُ, [a pl.] of which the sing. is not mentioned, [perhaps pl. of عَقَالٌ, but in two senses a pl. of عَقْمَقْلٌ,] signifies *The portions of a grape-vine that are raised and supported upon a trellis or the like.* (TA.)

عَقِيلِيٌّ *Grapes in their first, sour, state.* (O, K)

سَعْرَبَةٌ and سَعْرَبَةٌ. (AZ, TA in art. سَعْرَب)

عَاقِلٌ [act. part. n. of عَقَلَ: and as such,] *The payer of a bloodwit:* pl. [or rather coll. gen. n.] عَاقِلَةٌ: (Msb:) the latter is an epithet in which

the quality of a subst predominates, (TA;) and signifies a man's party (S, Mgh, O, K, TA) who league together to defend one another, (S, O, K, TA,) consisting of the relations on the father's side, (S, Mgh, O, TA,) who pay the bloodwit (S, Mgh, O, TA) [app in conjunction with the slayer] for him who has been slain unintentionally. (S, O, TA) it was decided by the Prophet that it was to be paid in three years, to the heirs of the person slain (TA) they look to the offender's brothers on the father's side, who, if they take it upon them, pay it in three years if they do not take it upon them, the debt is transferred to the sons [meaning all the male descendants] of his grandfather, and in default of their doing so, to those of his father's grandfather; and in default of their doing so, to those of his grandfather's grandfather, and so on it is not transferred from any one of these classes unless they are unable [to pay it] and such as are enrolled in a register [of soldiers or pensioners or any corporation] are alike in respect of the bloodwit (Iath, TA) or, accord. to the people of El-'Irák, it means the persons enrolled in the registers [of soldiers or of others] (S, O) or it is applied to the persons of the register which was that of the slayer, who derive then subsistence-money, or allowances, from the revenues of a particular register (Mgh) Ahmad Ibn-Hambal is related to have said to Is-hák Ibn-Mansoor, it is applied to the tribe (قَبِيلَةٌ) [of the slayer], but that they bear responsibility [only] in proportion to their ability, and that if there is no عَاقِلَةٌ, it [i. e. the bloodwit] is not to be from the property of the offender, but Is-hák says that in this case it is to be from the treasury of the state, the bloodwit not being [in any case] made a thing of no account (TA:) the pl of عَاقِلَةٌ thus applied is عَوَاقِلُ. (Msb) = عَاقِلٌ also signifies *Having, or possessing, عَقْلُ* [i. e. intelligence, understanding, &c; or intelligent, &c; a rational being], (S, O, Msb, K,) and so عَقُولٌ, (S, O, K,) or this latter has an intensive signification [i. e. having much intelligence &c] · (TA [see an ex. in a saying cited voce أَنَّهُ, in art. لَهُ]) the former is expl. by some as applied to a man who withholds, or restrains, and turns back, his soul from its inclinations, or blamable inclinations · (TA) and it is likewise applied to a woman, as also عَاقِلَةٌ: (Msb) the pl. masc. is عَقَالٌ and عَقَالَةٌ, (Msb, K,) this latter pl sometimes used; and the pl fem. is عَوَاقِلُ and عَاقِلَاتٌ. (Msb) — عَاقِلٌ is also applied to a mountain-goat, as an epithet, signifying *That protects himself in his mountain from the hunter* (TA) [and in like manner عَقُولٌ is said by Freytag to be used in the Deewán of Jereer.] And it is [also] a name for *A mountain-goat*, (S, O,) or a gazelle; (K,) because it renders itself inaccessible in a high mountain. (S, O, K+) — And عَاقِلَةٌ signifies *A female comber of the hair.* (S, O.)

عَاقِلَةٌ, as a coll. gen. n. see عَاقِلٌ, of which it is also fem.

عَاقُولٌ: see عَقُولٌ. = Also *A bent portion*, (S,

O,) or *place of bending*, (K,) of a river, and of a valley, (S, O, K,) and of sand (S, O) pl. **عَوَاقِلُ** or the **عَوَاقِلُ** of valleys are the *angles, in the places of bending*, thereof, and the sing. is **عَاقِلٌ**. (TA) — And *The main of the sea or the waves thereof*. (K) — And *A land in which (so in copies of the K, but in some of them to which,) one will not find the right way, (K, TA,) because of its many places of winding.* (TA) — [Hence,] **عَوَاقِلُ الْأُمُورِ** *What are confused and dubious of affairs.* (S, O, K,*) — And [hence] one says, **إِنَّهُ لَدُوْ عَوَاقِلُ**, meaning *Verily he is an author, or a doer, of evil.* (TA.) — Also *A certain plant, (O, K,) well known, (K,) not mentioned by AHn (O, TA) in the Book of Plants, (TA; [the prickly hedysarum, hedysarum alhagi of Linn., common in Egypt, and there called by this name, fully described by Forskål in his Flora Aegypt. Arab., p. 136,] it has thorns, camels pasture upon it; and [hence] it is called سَوَكُ الْحِمَالِ; it grows upon the dykes and the تَرَع [or canals for irrigation], and has a violet-coloured flower.* (TA) [See also تَرْحُصِينَ, and see حَاج, in art حَاج.]

عَقْلٌ see the next paragraph.

عَقْلٌ *A great كَنْب [i. e. hill, or heap, or oblong or extended gibbous hill,] of intermingled sands.* (S, O) or a **كَنْب** that is accumulated (K, TA) and intermingled or a **حَبْل** [or long and elevated tract] of sand, having winding portions, and **حَرَف** [app. meaning ridges], and compacted (TA) accord. to El-Ahmar, it is the largest quantity of sand; larger than the **كَنْب** (S, voce كَنْب) pl. **عَقَائِلُ** (S, O) and **عَقَائِلُ** (O) and **عَقْنَقَلَاتُ**. (TA.) — And *A great, wide, valley.* (K,*) pl. **عَقَائِلُ** and **عَقَائِلُ**. (TA.) — Also, (S, O, K,) sometimes, (S, O,) and **عَقْلٌ**, (O, K,) *The مَصَارِين [or intestines into which the food passes from the stomach], (S, O,) or قَانَصَةٌ [which here probably signifies the same], (K,) of a [lizard of the species called] صَبَّ (S, O, K,) or the [portion of fat termed] كُشْيَةُ of the صَبَّ (TA.) — **أَطْعِمُ أَحَاكَ مِنْ عَقْنَقِلِ الصَّبِّ** [Give thy brother to eat of the intestines, &c., of the dabb. or, as some relate it, كُشْيَةُ الصَّبِّ] is a prov., said in urging a man to make another to share in the means of subsistence; or, accord. to some, denoting derision. (TA.) — Also *A [drinking-cup, or bowl, of the kind called] قَدَح*. (Ibn-'Abbád, O, K) — And *A sword.* (Ibn-'Abbád, O, K.)*

عَقْلٌ, applied to a camel, *Having what is termed عَقْلٌ, i. e. a twisting in the hind leg, &c.*: (S, O, K: [see the last portion of the first paragraph]) fem. **عَقْلَاءُ**, applied to a she-camel. (S, K,*) — [Also *More, and most, عَاقِلٌ, or intelligent, &c.*]

مَعْقِلٌ *A place to which one betakes himself for refuge, protection, preservation, covert, or lodging;*

syn. **مَلْحًا**; (S, Mgh, O, Msh, K,) as also **عَقْلٌ**, (S, O, K,) of which the pl. is **عُقُولٌ**. (S, O) but Az says that he had not heard **عَقْلٌ** in this sense on any authority except that of Lith; and held **العُقُولُ**, which is cited as an ex. of its pl., to signify "the protecting oneself in a mountain" (TA) and **مَعْقِلٌ** signifies also *a fortress*; [like as **عَقْلٌ** is said to do,] syn. **جُصْنٌ**. (Mgh.) the pl. is **مَعَائِلُ**. (TA) Hence one says, using it metaphorically, **هُوَ مَعْقِلُ قَوْمِهِ** *He is the refuge of his people* — and the kings of Himyer are termed in a trad. **مَعَائِلُ الْأَرْضِ**, meaning *The fortresses [or refuges] of the land.* (TA) — [It is perhaps primarily used in relation to camels; for] **مَعَائِلُ الْإِبِلِ** means *The places in which the camels are bound with the rope called عَقَالٌ*. (TA)

مَعْقَلَةٌ and **مَعْقَلَةٌ**; and the pl. see **عَقْلٌ**, first quarter, in five places. — [It seems to be implied in the S and O that the former signifies also *Places that retain the rain-water*]

رُطْبٌ مَعْقِلِيٌّ, (Mgh, Msh,) or **رُطْبٌ مَعْقِلِيٌّ**, (S,) *A certain sort of dates, (Mgh,*) Msh,) [or fresh ripe dates,] of El-Basrah*. (Msh) so called in relation to Maqil Ibn-Yesú. (S, Mgh, Msh.)

مَعْقَلَةٌ is applied to camels (إِبِلٌ) as meaning *Bound with the rope called عَقَالٌ*. (O, TA.) And also to a she-camel bound therewith on the occasion of her being covered — and hence the epithet **مَعْقَلَاتُ** is applied by a poet, metonymically, to women, in a similar sense. (TA.)

مَعْقُولٌ [pass. part. n. of **عَقَلَ** in all its senses as a trans. verb. — Hence it signifies *Intellectual*, as meaning *perceived by the intellect*; and *ecogitated* — thus applied as an epithet to any branch of knowledge that is not necessarily **مَعْقُولٌ**, which means "desumed," such as the science of the fundamentals of religion, and the like. — Hence also, *Intelligible*. — And *Approved by the intellect*; or *reasonable*. — It is also said to be an inf. n.] see 1, latter half. — And see **عَقْلٌ**, latter half, in two places.

[**مَعْقُولَاتُ** *Intellectual things, meaning things perceived by the intellect*: generally used in this sense in scientific treatises. — And hence, *Intelligible things* — And *Things approved by the intellect*; or *reasonable*.]

عقمر

1. **عَقِمَتْ مَفَاصِلُهُ** *His joints (S, K) of the arms and legs (S) became dry.* (S, K,*) [See **عَقْمَرٌ**, below.] Hence, (TA,) it is said in a trad. (S, TA) of Ibn-Mes'ood, relating to the resurrection, **تُعَقَمُ أَصْلَابُ الْبَاطِلِينَ وَالْمُشْرِكِينَ وَلَا يَسْجُدُونَ** (S, TA) i. e. *The joints [of the backbones of the hypocrites and of the believers in a plurality of gods] shall become dry, and bound, so that their backbones shall be [as] one vertebra, impacted together in their constituent parts, [and they shall not be able to prostrate themselves.]*

(TA.) — And **عَقِمَتْ**, (S,) or **عَقِمَتْ**, (Msh,) or both, and **عَقِمَتْ**, aor. 2, and **عَقِمَتْ**, (K,) inf. n. **عَقْمَرٌ** and **عَقْمَرٌ** (S, K) and **عَقْمَرٌ**, (K,) or the second of these is a simple subst., and the last is the inf. n. of the second verb, (Msh,) said of the womb (الرَّحِمُ, S, Msh, K, TA), *It was, or became, barren, (Msh,) or incapable of receiving offspring, (S, K,) in consequence of a هَرَمَةٌ therein* (K. [See **عَقْمَرٌ**, below.]) And **عَقِمَتْ** and **عَقِمَتْ** and **عَقِمَتْ** are said of a woman [as meaning *She was, or became, barren*]. (IB, TA) — [Hence,] **عَقْمَرٌ خُلْعُهُ**, said of a man, *His disposition was, or became, bad, or evil* (TA) — And **عَقِمَرٌ**, (K, TA,) inf. n. **عَقْمَرٌ**, (TA,) + *He (a man, TA) was, or became, silent.* (K, TA.) — **عَقِمَرُ اللَّهِ رَحِمَهَا**, (IB, Msh, K, TA,) aor. 2, (Msh, K, TA, [in the CK **عَقِمَهَا** and **تَعَقِمَهَا** are erroneously put for **عَقِمَهَا** and **يَعَقِمَهَا**]) inf. n. **عَقْمَرٌ**; (IB, Msh, TA,) and (IB, K) **عَقْمَرٌ**; (S, IB, K,) the former used by those who say **عَقِمَتْ**, and the chaste form; the latter, by those who say **عَقِمَتْ** and **عَقِمَتْ**; the two being like **أَحْرَنْتُهُ** and **أَحْرَنْتُهُ**; (IB, TA,) *God made her womb to be barren, (Msh,) or incapable of receiving offspring.* (S, K.) — [Hence,] one says, **الْبَيْمِينُ الْفَاحِشَةُ تَعَقِمُ الرَّحِمَ** i. e. + [The false oath] severs communion and kindness between men. (TA.)

2 **عَقِمَهُ**, inf. n. **تَعَقِيمٌ**, + *He silenced them* (K)

3 **عَقِمَهُ**, (S, K,) inf. n. **مُعَاقِمَةٌ** and **عَقَامٌ**, (TA,) + *He contended with him in an altercation, disputed with him, or litigated with him.* (S, K, TA:) and *vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force.* (TA.)

4: see 1, last sentence but one.

5. In the saying of a poet, (S,) namely, Rubee'ah Ibn-Ma'koom Ed-Dabee, (TA,)

* وَمَاءٌ أَحْنِ الْجَبَاتِ قَفَرٌ *
+ تَعَقَمَرِي جَوَانِيهِ السَّبَاعِ *

the meaning is **تَحْتَمِرُ** [i. e. the verse means *Many a water, or and a water, of which the supplies are altered for the worse, and which is deserted, by the sides of which the beasts of prey dig hollows in the ground, app. to obtain water that has become purified by filtration*]. or, as some say, the meaning is **تَرَدَّدُ** [i. e. *go to and fro*]. (S, TA.)

6. **التَّعَاقُمُ** is syn. **التَّعَاقُبُ** (K, TA,) *The coming to water [by turns, or] time after time; and some say that the ت of the former is a substitute for the ب of the latter.* (TA.)

8. **الْإِعْتِقَامُ** signifies *The digging a well, and, when one has nearly reached the water, digging a small well, (S, K, TA,) in the middle of the former, (TA,) of sufficient dimensions for one's finding the flavour of the water; when, if it be sweet, the rest of it is dug, (S, K, TA,) and made wide; otherwise it is abandoned.* (TA.) — Also

The entering into, or upon, an affair. (TA.) — And *The overcoming* [another] *in a game of hazard*, syn. الْقَمَر. (TA.)

عَقْمٌ and عَقْمَةٌ and عَقْمَةٌ. A red [garment of the sort called] مِرْط [q v] or any red garment and the last signifies a variegated, or figured, cloth or garment, syn. وَشَى. (K.) [see an ex. of this last in a verse cited voce حَرَمَةٌ:] or all signify a certain sort of وَشَى. (S.) or, accord. to Lh, the last signifies one of the sorts of variegated, or figured, cloths [that serve for the coverings] of the [women's camel-vehicles called] هَوَاحِش, (TA,) as also the second; and so عَقْمَةٌ. (O and TA in art. عَقَب) but some, Lh adds, say that it signifies sorts of لَبْس [evidently, I think, a mis-transcription for لَبْس i. e. clothing], white and red. (TA.)

عَقْمٌ [accord. to the S and K an inf n, but accord. to the Msb a simple subst,] *Dryness that prevents the receiving of an impression* — this is the primary signification accord. to Er-Rāghib (TA.) — [And] *Barrenness of the womb* (Msb) or a هَرَمَةٌ [generally and properly signifying a depression, or dint, but here app. meaning a structure, (see عَقِيمٌ)] that takes place in the womb, in consequence of which it is incapable of receiving offspring: (K, TA.) so in the M. (TA.)

[عَقْمٌ accord. to the TK signifies the same as عَقْمٌ as syn. with عَقْمَةٌ and عَقْمَةٌ: but this I do not find in the K.]

عَقْمَةٌ. see عَقْمٌ. = عَقْمَةُ الْقَمَرِ [in the CK عَقْمَةُ الْقَمَرِ] *The return of the moon.* (K, TA, TK) [See عَقْبَةُ الْقَمَرِ and عَقْمَةُ الْقَمَرِ, of the latter of which it is app. a dial. var.]

عَقْمَةٌ: see عَقْمٌ.

عَقْمِي: see the paragraph here following.

عَقْمِي A man of old [or hereditary] nobility and generosity. (K, TA. [For وَالْكَرِيمِ in the CK, I read وَالْكَرِيمِ, as in other copies of the K and in the TA.]) — Also, and عَقْمِي, [as rel. ns. from عَقْمٌ and its syn. عَقْمٌ, both inf. ns. accord. to the S and K,] (so in copies of the S,) or عَقْمِي and عَقْمِي, with damm and with kesr, (K,) applied to speech, or language, (كَلَامٌ,) † *Obscure, recondite, or abstruse*, (S, K, TA,) which men do not know; like what are termed نُوَادِر; and so عَقْمِي — or such as is termed عَقِيمٌ [lit. barren], from which no verb is derived: accord. to the A, strange, or difficult to understand; the mode, or manner, of which is not known: expl. to AA by a man of Hudheyl as meaning of the Time of Ignorance, not now known: accord. to Th, old and obsolete. (TA.) [Hence,] † *فَلَانٌ ذُو عَقِمَاتٍ* [i. e. عَقِمَاتٍ or عَقِمَاتٍ, app. meaning *Such a one has obscure modes of expression*], mentioned by IAar as said of a man يَلْوِي بَخَصِمِهِ إِذَا كَانَ يَلْوِي

[which I can only conjecture to mean “when he turns his adversary in a dispute from the right point” the difficulty in the phrase lies in the verb, which I think to be more probably يَلْوِي than يَلْوِي (see أَلْوَى) what follows it is evidently يَحْصِيهِ]. (TA.)

عَقْمِي: see the next preceding paragraph.

عَقِمَاتٍ or عَقِمَاتٍ see عَقْمِي, last sentence.

عَقَامٌ. see عَقِيمٌ, in two places — Also † A vehement war or battle, (S, K, TA,) and so عَقَامٌ and عَقِيمٌ, (K, TA,) all meaning one in which no one pauses nor waits for another, in which is much slaughter, and women become husbandless (TA) — And † A man of evil disposition, (S, K, TA;) as also عَقَامٌ, (CK, but not in other copies of the K nor in the TA,) and a woman likewise (TA) — And † An incurable disease, (S, K;) as also عَقَامٌ, which is the more chaste; (K,) or the latter is that which is accord. to analogy, but the former is that which has been heard (S) or of which one will not hope to be cured. (A, TA.) — And A strong she-camel such as is termed نَارِل [i. e. in her ninth, or eighth, year]. (K.) — And A species of fish. (K.) — And (K) it is said to be (TA) A serpent inhabiting the sea; (K, TA;) respecting which they say, (TA,) the أَسُود (i. e. the serpent so called, TA) comes from the land, and whistles upon the shore, whereupon the عَقَام comes forth to it, and they twist together (يَتَلَوْنِ) ; then they separate, and each goes away to its abode. (K, TA.)

عَقَامٌ see the next preceding paragraph, in three places. — Also, (K, TA,) and عَقِيمٌ, (TA,) A hard, distressing, or distressful, day. (K, TA) accord. to Er-Rāghib, one in which is no joy. (TA.)

عَقِيمٌ (K,) with which عَقَامٌ is syn., (S,) is applied to a womb, meaning [Barren, or] incapable of receiving offspring, in consequence of a هَرَمَةٌ therein; [see عَقْمٌ,] as also عَقِيمَةٌ, and عَقِيمَةٌ, (K,) the last of which is expl. by Ks as signifying, thus applied, bound, or constricted; (مَشْدُودَةٌ; so in some copies of the S, and in the TA;) or obstructed; (مَسْدُودَةٌ; so in other copies of the S;) that will not bring forth offspring. (S, TA.) It is also applied to a woman, (IAar, S, Msb, K,) as meaning Barren; that will not bring forth offspring: (IAar, Msb, TA.) so in a trad. cited voce أَسُود, in art. سَوَا. (TA.) pl. عَقَائِمٌ and عَقِيمٌ, (S, Msb,) and sometimes عَقْمٌ, (S, and so in some copies of the K instead of عَقْمٌ,) a contraction of عَقْمٌ. (S.) And it is also applied to a man, meaning *To whom no child is born*; (S, Msb, K;) and so عَقَامٌ: (K.) pl. عَقِمَاءٌ and عَقَامٌ (Msb, K) and عَقْمِي. (K.) — [Hence,] applied to a wind, † *Such as does not fecundate, or fructify*; (K, TA;) that does not cause clouds to produce rain, nor trees to produce fruit; (S;) i. e. that does not bring rain, but is destructive:

or that does not fructify the trees, nor raise clouds, nor bear rain. (TA.) And الرِّيحُ الْعَقِيمُ [mentioned in the Kur li 41] means † *The west, or nesterly, wind, by means of which [the tribe of] 'Id were destroyed* (TA.) — Applied to intellect (عَقْلٌ), it means † [Barren, or] unprofitable to him who possesses it (Msb) or unfruitful of good. (TA.) — As applied to speech, or language, see عَقْمِي. عَقِمَاتٌ means † [Words, or expressions, or sentences,] strange, or difficult to understand (TA.) — It is applied to a day as meaning † *Without air [or wind], and therefore [sultry, or] intensely hot* (Msb) — See also عَقَامٌ. — And see عَقَامٌ. — The day of resurrection is termed يَوْمُ عَقِيمٍ because [it is † A day] having no day after it (S, TA) Accord. to some, it is thus termed in the Kur xxii. 54. (Bd &c.) — الدُّنْيَا عَقِيمٌ means † [The present world] does not render good to him who is of the people thereof. (TA.) — And one says, الْمُلْكُ عَقِيمٌ meaning † *Domination is a condition in which, (A, K, TA,) or in the seeking of which, (Msb,) relationship profits not, (A, Msb, K, TA,) nor friendship* (Msb) for a man will slay his son, (S, Msb,) if he fear him, (S,) and his father, (Msb,) for dominion, (S, Msb,) or because, in seeking it, the father will be slain, and the son, and the brother, and the paternal uncle; (Th, K,) or because, in it, the ties of relationship are severed by slaughter and by undutiful conduct. (TA.)

مَعْقِمٌ A joint of a horse; (S, K;) such as [that of] the pastern, next the hoof, and the knee, and the hock. (S) pl. مَعَقِمٌ: (S, K) the pl. signifies certain vertebrae between [the one called] the فَرْبِدَةٌ [q. v] and the عَجَب [i. e. the root, or base, of the tail], in the hinder part of the backbone, (K, TA,) of the horse (TA) One says of a horse, هُوَ شَدِيدُ الْمَعَقِمِ, meaning *He is strong in respect of the vertebrae above mentioned* and likewise, in the joints of the pasterns. (TA.) — Also A joint, or knot, in straw. (S, TA.)

مَعْقُومَةٌ see عَقِيمٌ, first sentence.

عقو

يَعْقِي [عَقَى, aor] and يَعْقُو, aor. عَقَا الْأَمْرَ. 1. *He disliked, or hated, the thing, or affair.* (K) — And عَقَاهُ, aor. يَعْقُوهُ, is syn. with عَقَاهُ [meaning *He, or it, hindered, prevented, impeded, or withheld, him*], being formed from the latter by transposition; (S, TA;) 2. q. حَسَسَ; as also عَقَاهُ; (TA;) [and this is app. meant by its being said that] الْإِعْتِقَاءُ is syn. with الْإِحْتِبَاسُ, and is formed by transposition from الْإِعْتِبَاقُ. (S, TA.)

3: see the preceding paragraph.

عَقَا and [its n. un.] عَقَاةٌ: see the next paragraph; the latter in two places.

عَقْوَةٌ (S, K) and عَقَاةٌ (S) The environs of a house: (S, K.) and the سَاحَةُ [i. e. court, or open

area,] of a house (S) and the former, the environs of a مَحَلَّة [or place of alighting, or of descending and stopping, &c.] (ISd, K, TA [وَالْمَحَلَّةُ in the CK should be مَحَلَّةُ]) as also عَقَاهُ (K, TA) the pl (of عَقْوَةٌ TA) is عَقَاهُ (K, TA,) and the pl [or rather coll. gen. n.] of عَقَاهُ is عَقَاهُ, like as حَصَى is of حَصَاةُ. (TA.) One says, مَا نَطُورُ يَعْقُوْبِهِ أَحَدٌ [No one approaches the environs of his house] (S, TA) And اَذْهَبْ اِذْهَبْ قَلَا اَرَيْتَكَ يَعْقُوْتِي [Depart thou, and I will assuredly not see thee in the environs of my house] (TA.)

مُعَقَّى, mentioned here in the K see the next art

عنى

1 عَقُوْ see 1 in art عَقَى see 1 in art عَقَى, aor as above, inf n عَقَى, said of an infant, (S, K,) He voided his عَقَى, (K,) [i. e.] he voided his ordure for the first time, and, after that, while he was a youngling. (S) It is said in a trad of 'IAb, that when a child once suckled by a woman voids his عَقَى, she and her children become, to him, within the prohibited degrees of marriage, because it is known thereby that the milk has entered his belly (TA) = مَا اَدْرِى مِنْ اَيْنَ عَقَيْتَ and اَعْقَيْتَ mean I know not whence thou camest, or hast come (K, TA)

2 عَقَى He (a bird) rose high in his flight (S, K) — And عَقَّتِ الدَّلْوُ The bucket rose in the well turning round. (TA in art. عَقُو.) [See also 1, (last sentence,) in art. عَقَى] — And عَقَى بِسَهْمِهِ (S, K,) inf n. تَعْقِيَةٌ (K,) He shot his arrow [up] into the air; (S, K,) a dial. var. of عَقَهُ [or rather of عَقَى به] (S.) The Hudhalee, (S,) El-Mutanakhkhil, (TA,) or Abou-Dhu-eyb, (L in art. وَصَح) says,

عَقَوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ
ثُمَّ اسْتَعَاذُوا وَقَالُوا حَبْدًا الْوَضَحُ

[They shot an arrow towards the sky, and no one knew of it. then they returned, and said, An excellent thing is milk], (S, TA,) meaning, “we would rather have milk than the blood of him who killed our companion,” preferring that camels should be given them as a compensation. (L in art. وَصَح) it is related [thus] with fet-ḥ to the doubled ق, so that its place is here, and also with damm thereto, so that its place is art. عَقَى, in which it has been mentioned. (TA. [See a similar verse cited voce عَقَى, and the explanation thereof, there preceding that verse.]) = And عَقَاهُ, inf. n. as above, He gave him to drink [or to swallow] what would cause his عَقَى [q. v.] to pass forth, (K, TA,) or honey in order that it might have that effect. (TA.)

4. اعْقَى It was, or became, bitter, (K,) or intensely bitter. (S, K.) — And اعْقَاهُ He removed it from his mouth because of its bitterness:

(S, K) like as one says اَسْكَنْتُهُ meaning “I removed him from that of which he complained,” (S, TA,) [or “I removed from him that of which he complained,”] the hemzeli having a privative effect (TA) It is said in a prov., لَا تَكُنْ حُلُوًّا, فَتَسْتَرْطَ وَلَا مَرًّا فَتُعْقَى (S, TA,) or فَتُعْقَى, accord to different relaters. (TA [See 1 in art. سَرَط, where both these readings are expl., and where the reading فَتَسْتَرْطَ is given instead of فَتُسْتَرْطَ])

8 see 1, last sentence

عُقَى What comes forth from the belly of the child (S, Msh, K) before he eats, (S,) or when he is born, (Msh, K,) black and viscous as though it were glue, (Msh,) and likewise from the mare's foal, and the young ass, and the young camel, and the kid, (ISd, TA,) or what comes forth from the lamb or kid, and the mare's foal, is called رَدَحٌ (S, TA) and Az states that it is said to be what comes forth from the belly of the fetus, enclosed in the [membrane called] حَوْلَاءُ [q. v.], a thing [or substance] that comes forth from its anus while it is in the belly of its mother, part of it black and part of it yellow (TA) pl اَعْقَاءُ (Az, K, TA) اَحْرَصُ مِنْ كَلْبٍ عَلَى عَقِي صَبِيٍّ is a prov [meaning More eager than a dog for the feces of a young child] (S) — Also اَيُّ يَوْمَلِيٍّ, or young infant whence the saying of Z, فَلَا نَ لَهُ عَقِيَانِ وَلَيْسَ عِنْدَهُ الْعَقِيَانِ c. Such a one has two younglings, or young infants, but gold is not in his possession. (TA)

عَقِيَانُ Gold (KL) or pure gold (S, TA) or gold that grows, [meaning native gold,] (S, K, TA,) not such as is produced from the stones, (S, TA,) or, as in the M and A, not such as is reduced, by melting, from the stones the ا and ن are augmentative (TA.) See an ex. in the latter sentence of the next preceding paragraph.

أَعْقَى [More, and most, intensely, or nauseously, bitter]. (AHn, TA voce سَيْئَمٌ)

مُعَقَّى Circling over a thing, aloft, like the eagle. (K, TA mentioned in the former in art. عَقُو.)

عك

1 عَكَ, aor. ٢, (S, O, K,) inf. n. عَكَ (K,) It (a day) was, or became, [sultry; i. e.] vehemently hot, (S, O, K,) with moisture, and without wind. (K) — And عَكَ He (a man) remained, stayed, or abode, and confined himself. (IAar, TA) = عَكَ, عَكَتْ (S, O,) [aor., app. ٢,] inf. n. عَكَ, (TA,) The fever clave to him, and heated him, or made him vehemently hot, (S, O, TA,) so that it emaciated him, or oppressed him. (TA.) — And عَكَ He (a man) was, or became, fevered. (TA.) — And It boiled, or estuated, or fermented, by reason of the heat. (TA.) = عَكَتْ (S, O,) aor. ٢, (TA,) inf. n. عَكَ (O, TA,) He hindered, prevented, impeded, or withheld, him, from the object of his want (S, O:) or عَكَتْ عَنْ حَاجَتِهِ

signifies thus; and he turned him back, or away, therefrom. (K) — And also, ١ عَكَ (S, O, K,) aor ٢, inf n عَكَ (TA,) He deferred with him, delayed with him, or put him off, in the matter of his due, by promising time after time to render it to him (S, O, K) — And He asked him to repeat to him [by relating it] twice, or three times, a narration, or story, that he had related to him (K) or عَكَتْهُ الْحَدِيثَ, aor ٢, inf. n. عَكَ, I asked him to repeat the narration, or story, until he repeated it [by relating it] twice (AZ, S, O) — And عَكَ الْكَلَامَ He interpreted, or explained, the speech, or language (K) It is related of 'IAar that, being asked respecting a thing, he said, سَوْفَ اَعَكُّهُ لَكَ I will interpret it, or explain it, to thee. (TA) — [And app He rejected the speech, or saying for] عَكَتِ الْعَلَّكُ signifies also the rejecting a man's speech, or saying, and not accepting it. (O) — And عَكَتْهُ بِالْقَوْلِ He repeated to him the speech, or saying, (رَدَّةٌ عَلَيْهِ) occasioning annoyance, or molestation (L, TA) [This might be rendered agreeably with the next preceding explanation but] one says, مَا رُنْتُ اَعَكُّهُ بِالْقَوْلِ حَتَّى عَصَبَ اَرَدَدَ عَلَيْهِ the speech, or saying, until he was angry (El-Jurjane, TA) And in like manner, عَكَتْ بِالْأَمْرِ, inf n. عَكَ, He reiterated to me (رَدَّةٌ عَلَيْهِ) the thing, affair, case, or action, until he fatigued me. (L, TA) or عَكَتْ بِالْأَمْرِ he repeated to him (رَدَّةٌ عَلَيْهِ) the thing, &c, until he fatigued him (K) And عَكَتْهُ بِسَرٍّ He repeated, or reiterated, evil, or wrongdoing, to him, syn. كَرَّرَهُ عَلَيْهِ. (Lh, K.) — [Hence, perhaps, because the act is generally reiterated,] عَكَتْهُ بِالسَّوْطِ He struck him [or flogged him] with the whip (S, O, K) — And عَكَتْهُ بِالْحُجَّةِ (IDrd, O, K,) aor. ٢, inf n. عَكَ (IDrd, O,) He overcame him by, or with, the argument, or plea (IDrd, O, K) — And الْعَكُ signifies also الدَّق [The breaking, crushing, bruising, &c., of a thing]. (O)

4. اَعَكَّتْ, said of a she-camel [when she has conceived (see عَكَتْ)], (S, K,) or of such as is termed عَسْرَاءُ [q. v.], (TA,) She assumed an altered colour. (S, K, TA.)

يَوْمٌ عَكَ, and عَكَيْكَ (S, O, K,) and يَوْمٌ عَكَيْكَ (TA,) [A sultry day; i. e.] a day vehemently hot, (S, O, K,) with moisture, and without wind: (K) thus يَوْمٌ عَكَ أَكْ is expl. by Th, among instances of imitative sequents; meaning, perhaps, that أَكْ is an imitative sequent, or that it signifies “vehemently hot” (TA) or a day vehemently hot and dense [in the air]. (El-Jurjane, TA.) And نَيْلَةٌ عَكَتْ [A sultry night; i. e.] a night vehemently hot, &c. (K) And اَرْضٌ عَكَتْ, and اَرْضٌ عَكَتْ, A hot [or sultry] land: (S, O, K) mentioned by Fr. (S, O) And حَرٌّ عَكَيْكَ Vehement [or

sultry] heat (TA) — **عَكَّ** applied to a man, (S, O,) Tough, strong, (AZ, S, O, TA,) and compact. (AZ, TA) = **أَتَسَّرَ إِرَّةَ عَكَّ وَكَّ** (S, O, K,) and **عَكَّى وَكَّى** (S,) or **عَكَّى وَكَّى** (O, K,) He wore a waist-wraper so that he made its two ends to hang down and drew together the rest of it [round his waist]. (S, O, K)

عَكَّة (Lth, S, O, K) and **عَكَّة** (Lth, S, K) and **عَكَّة** and **عَكَّ** (K) and **عَكَّ** and **عَكَّ** (S, O, K,) which last is also a pl., (K,) said to be pl. of **عَكَّة** (O,) [Sultriness; i. e.] vehemence of heat (Lth, S, O, K) in summer (Lth) [with moisture (see the first sentence of this art.) and] with stillness of the wind (K) it may be with the south or southerly wind (الْحَبَوْب) and the east or easterly wind (الصَّبَا) (TA) Hence the saying of the rhyming-prose, **إِذَا طَلَعَ السَّمَاءُ ذَهَبَ** (عَكَّ) [When the sky rises aurorally, the sultriness goes, or rather has gone, (see السَّمَاءُ, and another ex. of عَكَّ there cited,) and the pressing, or crowding, at, or to, the water becomes little]. (O) — See also **عَكَّ**. — And see **عَكَّة**, in two places.

عَكَّة see **عَكَّة**. — Also A sand heated by the sun; (T, S, O, K;) and so **عَكَّة**. (K) pl. of the former **عَكَّ**. (TA) — And The access of a fever, on the occasion of the first tremour, or shivering, thereof, as also **عَكَّة**. (K.) — And **العَكَّة** (K,) or **عَكَّة العَسَارِ** (S, O,) A colour that overspreads she-camels when they have conceived, (S, O, K,) like the **كَلَف** of the woman. (K.) = And The receptacles, (S, K,) or [correctly] one of the receptacles, (O,) for clarified butter, (S, O, K,) smaller than the **قِرْنَة**, (K,) said by Isk to be like the **شَكْوَة**, [i. e. it is a skin of a sucking kid, (see **شَكْوَة**, and **وُطْب**)] in which clarified butter is put (S, O) or, accord. to Lath, a round receptacle of skins, for clarified butter and honey, but more particularly for clarified butter (TA) pl. **عَكَّ** and **عَكَّ**. (S, O, K.) One says of a woman, **سَمِثَتْ حَتَّى صَارَتْ كَالْعَكَّة** [She became fat so that she was like the skin of clarified butter]. (El-Jurjane, TA)

عَكَّة: see **عَكَّة**.

عَكَّى. see **عَكَّ**, last sentence.

عَكَّى The **سَوِيْق** [or meal of what has been parched, or perhaps of what has been dried in the sun,] of the **مَقْل** [or fruit of the Theban palm]. (O, K.)

عَكَّ: see **عَكَّة**.

عَكَّ: see **عَكَّة**, in two places.

عَكَّ: see **عَكَّ**, in three places: and also **عَكَّة**.

عَكَّوْكَ, inadvertently said by J [and in the O] to be of the measure **فَعْلَع**, whereas it is of the measure **فَعُول**, like **عَطَّوْكَ**, (IB, TA,) Fat and Bk I.

short, with toughness (S, O) or short, compact and strong, (K, TA,) of middling make (TA) or fat (K, TA) or tough and strong. (TA) — And A place rugged and hard (S, O) or [simply] hard. or soft, or plain (K)

عَكَّوْكَ Plump, fat, and short (Ibn-Abbād, O)

عَكَّ A horse that runs a little and then requires to be struck (S, O, K, TA) with the whip. (TA) — And A man contentious, disputatious, or litigious, (O, K,) difficult to be managed (O.)

إِبِلٌ مَعْكُوكَة Camels confined, or kept within bounds. (S, O)

عك

عَكَّ and **عَكَّ** and **أَعَكَّ** quasi-pl ns. of **عَكَّوْكَ**, which is mentioned under this head by J and IM and others. (TA.) See art. **عك**.

عكد

1. **عَكَّدِي**, (O, K,) aor. **عَكَّدَ**, (K,) inf. n. **عَكْدٌ** [q v inf.], (TK,) It (an affair) was, or became, possible, or practicable, to me (O, K.) — **عَكَّدَ إِلَيْهِ** He had recourse, betook himself, or repaired, to him for refuge, or protection; (O, K;) as also **عَكَّدَ إِلَيْهِ**, (O, K; omitted in the TA,) and **عَكَّدَ إِلَيْهِ**, (O, TA,) and **عَكَّدَ** likewise; (TA,) so too **عَكَّدَ بِهِ**, (TA;) which last signifies (O, K) also (TA) he stuck to him, or it. (O, K, TA) See also 8. [And see 10] = **عَكَّدَ**, (S, O, L, K,) aor. **عَكَّدَ**, (L, K,) inf. n. **عَكْدٌ**, (L,) said of a [lizard of the species termed] **صَت**, (S, O, L, K,) and in like manner said of a camel; as also **عَكَّدَ**, (K;) or in like manner [عَكَّدَتْ] said of a she-camel; and **عَكَّدَ** said of a boy; (O;) He became fat, (S, O, L, K,) and hard in his flesh (L)

4 see the preceding paragraph.

8 **اعْتَكَّدَهُ** He (a man, O) kept, or clave, to it, (O, K,) namely, a thing; (O,) like **عَكَّدَهُ**. (TA)

10. **استَعَكَّدَ** He (a bird) drew close, or betook himself, to a thing, in fear of the birds of prey. (O, K) And **استَعَكَّدَ بِحَجَرٍ**, or **بِشَجَرٍ**, He (a [lizard of the species termed] **صَت**) betook himself, or repaired, for refuge, or protection, to a stone, or to trees, in fear of the eagle or the hawk. (T, M, O, TA.) — And, said of water, It collected. (TA.) — See also 1, in two places.

عَكَّدَ. see **مَعْكُودٌ** = and see also what here follows.

عَكَّدَ, (so accord. to the O and my MS. copy of the K,) or **عَكَّدَ**, (so accord. to the L and the copy of the K followed in the TA,) [in the CK **عَكَّدَ**,] The middle of a thing. (O, L, K.) — See also **عَكَّدَ**.

عَكَّدَ Fat, (S, O, L, K,) and hard in his flesh; (L;) applied to a [lizard of the species termed] **صَت**, (S, O, L, K,) and to a camel: (K.) fem.

with **ة**, (S, O, L, K,) applied to a she-camel (S, O, L)

عَكَّدَ The [rump-bone called] **عُضْعَص** (IAar, O, K) and **فُحْفَح**, both of which signify the same thing. (IAar, O. [But they are differently expl. by different authors]) See also **عَكَّدَ**, in two places. The pl. is **عَكْدٌ** (L.) = And The hole, or burrow, of the [lizard called] **صَت** (O, K.) = And Power, or strength. (O, K.)

عَكَّدَ The root of the tongue, (S, O, L, K,) as also **عَكَّدَ** and **عَقَّدَ**, (L,) i. e. the thick part thereof (TA in art. **عقد**;) or the main part thereof or the middle thereof. (L) — And The root of the tail, (O, L;) as also **عَكَّدَ** [q v] (L) The pl. is **عَكْدٌ** [or rather this is a coll. gen n of which **عَكَّدَ** is the n un] (L) — Also The base of the heart, (O, L, K, TA,) between the two lungs. (L, TA) = And A feather with which bread is marked with points, like dots. (O, K)

مَعْكُودٌ A place to which one has recourse, or betakes himself, for refuge, or protection. (O, K.)

مَعْكُودٌ Possible, or practicable (K [Omitted in the O and in the TA, except in as far as it is implied by what here follows]) One says, **أَمْرٌ مَعْكُودٌ أَنْ تَفْعَلَ كَذَا**, (O, TA,) and **مَعْكُودٌ أَنْ تَفْعَلَ كَذَا**, (O,) meaning The utmost that is possible, or practicable, to thee as thy doing such a thing (O, TA) and **عَكَّدَ هَذَا الْأَمْرُ** The utmost that is possible, or practicable, to thee is this affair. (TA) = Also Remaining, staying, dwelling, or abiding, and keeping close. (O, K.) And Imprisoned, or confined. (Yaakoob, O, K.) — And, applied to food, Unfailing, constant, or permanent; (O, K, TA,) and prepared. (TA)

مُسْتَعْكِدٌ مَاءٌ [A place in which water collects see 10]. (TA.)

عكر

1 **عَكَرَ**, aor. **عَكَرَ**, (S, O, Mgh) and **عَكَرَ**, (Mgh, Msh,) inf. n. **عَكْرٌ**, (S, O) and **عَكْرٌ** (O) [and **مَعَكَرَ**, occurring in the Ham p. 200], He, or it, (a thing, Mgh,) turned, or inclined; (S, O, Mgh,) turned back, returned. (Mgh, Msh) and **انْعَكَرَ** [likewise] signifies he, or it, turned or inclined; or became turned or inclined. (O.) — **عَكَرَ بِهِ نَعْبِرَهُ** His camel turned with him towards his family, and overcame him; like **عَجَرَ بِهِ** [q v.], (S, O;) overcame him, and turned back. (Mgh.) — **عَكَرَ عَلَى الشَّيْءِ**, aor. **عَكَرَ**, inf. n. **عَكْرٌ** and **عَكْرٌ**, and **اعْتَكَرَ**; He turned back, or returned, against the thing. (K.) You say **قَرِبَ تَمَّ عَكَرَ عَلَيْهِ بِالرُّمَحِ** [He fled from his adversary, or wheeled about widely from him, then] turned back against him with the spear (A, TA) and **اعْتَكَرَ** [likewise] signifies he turned back [against his adversary] after fleeing, or wheeling about widely [from him]. (IDrd, O.) [Hence, **عَكَرَ عَلَيْهِ** + It (a saying) contradicted it, namely, another saying; it was contradictory, or repugnant, to it. See au

ex. voce سَبَعٌ. — [And *He returned to the thing* See an ex. voce قَرَدٌ.] You say also عَكَرَ الرَّمَانُ *Fortune turned towards him with good.* (IKtt) — [And عَكَر is also trans. as signifying *He made his soul to turn, &c., against another in fight* see Ham p. 200] — See also 4 — عَكَرَ, aor. ٤, (S, O, Msb, K,) inf. n. عَكَرَ, (S, Msb,) *It (water, S, O, K, and wine, S, O, and beverage of the kind called نَبِيد, K, and oil, S, O) became dreggy, or feculent, (S, O, K,) thick, (S, O,) or turbid. (Msb.)* — عَكَرَتِ الْمِسْرَحَةُ *The lamp had dregs collected in it.* (S, O)

2 see the next paragraph in two places

4. اعكروه; (S, O, Msb, K,) and عَكَرَهُ, (S, Msb, K,) inf. n. تَعَكَّرَ, (S, O, K,) *He rendered it (namely, a fluid, O, or water, and beverage of the kind called نَبِيد, [&c.,] K) dreggy, or feculent, (K,) or turbid (O, Msb) or the latter verb signifies, (S, O,) or signifies also, (K,) and so the former, (S, K,) He put into it (namely water, K, and wine, S, and نَبِيد, K, and oil, S) dregs, (S, O, K,) or earth, or dust (تربة [but this is perhaps a mistake of a copyist]); as also عَكَرَهُ, inf. n. عَكَرَ. (IKtt, TA.) — See also 8.*

6 see 8, in three places

7 see 1, first sentence.

8 اعكرو see 1, in two places. — Also *It (darkness) became confused, (S, Msb,) as though one part thereof turned back upon another, from the slowness of its clearing away. (S, O) it (night) became intense in its blackness, and confused, (K;) as also اعكرو. (O, K,) or it became dense in its darkness, and confused. (A.)* — اعكروا *They (people) became confused; (S,) as also اعكروا (S, O) they became confused, or mixed together, in war, or fight, (K;) as also اعكروا. (TA) they became embroiled together in contention, (TA,) as also اعكروا (K) [Hence,] الصَّرَائِرُ [lit., The wrangling of fellow-wives, meaning,] † confusion of discordant affairs. (TA.)* — اعكرو *One part of the army returned upon another, so that it could not be numbered. (O, K) — اعكرو المطر The rain became vehement (K) or copious and vehement. (S, TA.)* — اعكرو الرياح, (S, O,) or الريح, (K,) *The winds, (S, O,) or wind, (K,) brought dust, (S, O, K,) and removed the fruit of the trees. (O.)* — اعكرو الشباب *Youthfulness continued (O, K) until its term was ended. (O.)*

عَكَرَ u. q. أَصْلٌ [Origin; and original state or condition, and natural disposition], (S, O, K;) as also عَكَرَ. (S, O.) You say also هُوَ كَرِيمٌ الْعِزُّ *He is of generous origin. (TK.)* And عَكَرَهُ, (S, O, TA,) or عَكَرَهُ, (TA,) *Such a one sold the أَصْل [meaning the fundamental property, i. e. the property itself,] of his land. (S, O, TA.)* And رَجَعَ فَلَانٌ إِلَى عَكَرِهِ [Such a one returned to his original state or condition, or natural disposition: see عَكَرَ]. (S, O.) — Also Custom;

habit so in the prov., عَادَتْ لِعَكْرِهَا لَيْسَ *Lamees [a proper name of a woman] returned to her custom, or habit. (O, L.)* [See also عَكَرَ] And it is said in a trad., that when the words اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ [in the Kufi xvi. 1] were revealed, those who were in error refrained a little from what was forbidden, and then عَادُوا إِلَى عَكْرِهِمْ, i. e., they returned to their original bad way of acting or of opinion, and to their evil deeds (S, O, TA) or, accord to one relation of the trad., عَادُوا إِلَى عَكْرِهِمْ, to their filthiness, from عَكَرَ relating to oil (O, TA) but the former is the more proper. (TA)

عَكَرَ *The dregs, feces, lees, or sediment, or what remains at the bottom, (S, Mgh, O, K,) of oil, (S, Mgh, O,) &c., (S, O,) and of the beverage called نَبِيد, (Mgh,) or of anything, (K,) what is thick, and subsides, of oil and the like, (Msb,) the last and thick part of water and of wine and of oil (S, O) earth, or dust; syn. تربة. (IKtt [but see 4].) — Rust of a sword (IAar, S, O, K) &c. (IAar, S.) — See also عَكَرَ.*

عَكَرَ *Dreggy, or feculent, wine [&c.]. (S, O)*
عَكَرَ *A return to the fight, or charge, after fleeing or wheeling away. (S, O, TA)*

عَكَرَ see عَكَرَ

عَكَرَ *One who returns to the fight after fleeing or wheeling away. (S, Mgh, O, K.)* It is said in a trad., أَتَمَّ الْعَكَارُونَ لَا الْعَرَارُونَ (S, Mgh, O, TA) *Ye are they who return to the fight, not they who flee. (Mgh, TA.)* And عَطَّافُونَ signifies the like. (TA.)

عَكَرَ طَعَامٌ *Much food or wheat. (ISH, O)*

عكر

1. عَكَرَ عَلَى عَكَارَتِهِ, (K,) and عَلَى عَصَاهُ, aor. ٤, (A, O,) inf. n. عَكَرَ and عَكَرَانُ, (O,) *He leaned, or stayed himself, (A, O, K,) upon his عَكَارَةُ, (K,) and upon his staff; (A, O;) as also عَكَرَ (O, K) or this verb signifies he bent himself upon the عَكَارَةُ. (O) — عَكَرَ بِالشَّيْءِ, (IKtt, K,) inf. n. عَكَرَ, (O,) *He used the thing as a leader, or guide; (IKtt,) he guided himself with the thing. (O, K.)* — And *He grasped the thing with his fingers. (IKtt) — عَكَرَ الرُّمَحَ He struck the spear into the ground. (O, K.) — And عَكَرَهُ He struck him with the عَكَارَةُ. (O)**

2. عَكَرَهُ, inf. n. تَعَكَّرَ, *He fixed the عَكَارَ [or pointed iron foot] upon it; (O, K,) namely, the spear. (O, K.)*

5. تَعَكَّرَ قَوْسَهُ *He made use of his bow as an عَكَارَةُ. (A.)*

عَكَرَ, or عَكَوَرُ: see the next paragraph.

عَكَوَرُ, (K,) or عَكَوَرُ, like صَبُورُ as written by Sgh, (TA,) or عَكَوَرُ, (thus accord. to the O,) [or more probably, I think, عَكَوَرُ] *A thing like the*

حَصَّة [or socket of a spear-head], of iron, into which the أَحْدَمُ [app meaning the person afflicted with elephantiasis] puts his leg, or foot (Ibn-Abbād, O, K) — See also عَكَارَةُ.

عَكَارَ: see عَكَارَةُ — Also رُجٌّ [or pointed iron foot of a spear or the like], as also عَكَوَرُ [or عَكَوَرُ?] (O)

عَكَوَرُ: see عَكَارَةُ — and عَكَوَرُ — and عَكَارَ.

عَكَوَرُ see عَكَارَ

عَكَارَةُ (S, A, O, Msb, K) and عَكَارُ, (A, K,) or this is a pl, (O,) [or a coll. gen. n.,] and accord to the K عَكَوَرُ, but correctly عَكَوَرُ, as written by Sgh, (TA,) *A staff having a رُجٌّ [i. e. a pointed iron foot] (S, A, O, K) at the lower extremity, (O,) upon which a man leans, or stays himself: (TA) or u. q. عَكَرَ [q. v.] (Msb) pl. عَكَارَاتُ (S, O, Msb) and عَكَارَاتُ. (O, Msb) — The first of these words is also used metonymically for مَنَصِبٌ [† A post, an office, a function, or a magistracy] hence the saying فَلَانٌ مِنْ أَرْبَابِ الْعَكَارِ *Such a one is of the functionaries, or magistrates because officers of rank made use of walking-sticks. (TA)**

عكس

1. عَكَسَهُ, aor. ٤, (A, Msb, K,) inf. n. عَكَسَ, (S, A, O, Msb, K,) *He reversed it, made the last part of it to be first, and the first to be last; or turned it hind part before, and fore part behind. (S, A, O, Mgh, K.)* [Hence,] عَكَسَ الْكَلَامَ وَنَحْوَهُ, (A, O, K,) aor. and inf. n. as above, (O,) *He inverted, reversed, converted, or transposed, the language or sentence, and the like, [as, for instance, a word,] he changed its order by inversion or transposition. (A, O, K) sometimes a word, when this is done, remains as at first, as in the instances of نَابٌ and حَوْنٌ and عَكَوَضٌ (TA) or he perverted its order (TA) [or its meaning. see مَعَكُوسٌ].* [Hence the phrase بِالْعَكْسِ *Vice versa.*] One says to him who speaks wrongly, لَا تَعَكِّسْ [Pervert not thou] (A.) And مَعَاكِسَةٌ with respect to language and the like is like عَكَسٌ. (TA.) — [Hence, said of a mirror and the like, *It reflected it; namely, an object before it; because the object seen in it is reversed.*] — From the first of the significations mentioned above is derived the expression [used by the Arabs in the “Time of Ignorance”], عَكَسَ الْبَلْبَةِ عِنْدَ الْقَبْرِ *The tying, with her head turned backwards, of the she-camel that is left to die at the grave in which her master is buried*, because they used to tie her with her head turned backwards towards the part next her breast and belly, or, as some say, towards her hinder part next the back, and to leave her in that state until she died. (S, O.) And [hence, app.] الْعَكْسُ also signifies *The confining a beast (وَابَّة) without fodder. (TA.)* You say also, عَكَسَ رَأْسَ الْبَعِيرِ, aor. ٤, *He turned the head of the camel [app. meaning backwards].*

(TA.) And عَكَسَ السَّيْرَ, (IKtt, O, L, Msh,) aor. ٢, (Msh, [in the L, ٢, which is evidently a mistranscription,] inf n عَكْسٌ (S, IKtt, O, L, K) and عَكَسُ, (IKtt, L,) *He tied the camel's neck to one of his fore legs while he was lying down* (IKtt, L, Msh) or *he tied the camel's fore shank to his (the camel's) arm with a rope, and then turned back the rope beneath his belly and tied it to his flank* (IDid, O) or *he tied a cord in the fore part of the nose, or mouth, of the camel, (S, O, K,) [attaching it] to his fore legs, (K,) or to the pasteron of [each of] his fore legs, (S, O,) to render him submissive, or tractable (S, K) or he put a halter (حِطَام) upon the head of the camel, and then tied it in a knot upon his knee, to prevent his being impetuous (El-Jnadec) or, accord to an Arab of the desert, he pulled the rein (حَرِير) of the camel, and kept fast hold of his head, so that he went an easy and a quick pace and عَكَسَ الدَّائَةَ is said to signify he pulled the head of the beast towards him, to make him go backwards. (TA.) — عَكَسْتُ عَلَيْهِ أَمْرَهُ. q. *I reversed to him his affair, or case, I made his affair, or case, to become the contrary of what it was to him* (Msh) — عَكَسَهُ عَنْ أَمْرِهِ *I prevented him from executing his affair.* (Msh) It is said in a trad. of El-Rabeca Ibn-Khuythem, (TA.) اَعْكِسُوا اَنْفُسَكُمْ عَنِ الْحَيْلِ بِاللَّحْمِ Rem in, or refrain, (TA.) or turn back, (A, TA.) yourselves [as one reins in, &c., horses by means of the bits and bridles] (TA.) — And عَكَسَ الشَّيْءَ *He pulled the thing towards the ground, and pressed it, or squeezed it, hard, then smote the ground with it.* (TA.) — One says also, عَكَسْتُ, aor. ٢, inf n. عَكْسٌ, [app meaning *I poured milk upon broth*, for it is said to be] from عَكِسٌ in the first of the senses assigned to it below (O) or عَكْسٌ signifies the pouring عَكِسَ, meaning as first expl below, upon طَعَام [or food] (K) and اَعْكَسَ اللِّبَنَ signifies the same as عَكَسَ (TA:) [or both of these verbs are intrins,] عَكَسَ and اَعْكَسَ from عَكِسٌ signify the same [app. without اللِّبَنَ] (JM.)*

2 عَكَسَ, inf. n. تَعَكَّسَ, [*He said the contrary of what he meant, spoke ironically*] (A and Mgh in art. حَرَسَ. [In the former, تعكس is coupled with تَهَيَّأَ, which signifies the same.])

3. عَكَسَ and مَعَاكَسَ [are inf. ns. of عَاكَسَ]. for the former see 1, near the beginning. — دُونَ ذَلِكَ الْأَمْرِ عَكَاسٌ وَمِكَاسٌ (S, A, O, K) means [*In the way to the accomplishment of that affair is a striving to turn [therefrom]* (A, TA.) or *a mutual seizing of the forelock*: (A, O, K, TA.) [عَكَاسٌ and مِكَاسٌ may signify alike.] or مَكَاسٌ is an imitative sequent. (O, K, TA.)

5. تَعَكَّسَ فِي مَسِيرِهِ [*He moved along like the viper in his gait*;] *he went along like the viper*, (Lth, O, K, TA.) as though his veins had become dry, or stiff: said of a man: sometimes a drunken man goes along thus. (Lth, O, TA.)

7. اِنْعَكَسَ, said of a thing, i. q. اَعْتَكَسَ (O,

K,) each is quasi-pass of عَكَسَ [and signifies, therefore, *It became reversed, the last part of it became first, and the first last, or it became turned hind part before, and fore part behind* (language) *became inverted, reversed, converted, or transposed or its order, or meaning, became perverted*] (TA.) You say, اَلْحَدُّ يَطْرُدُ وَتَنْعَكُسُ [The definition is of uniform, or general, application, and may become inverted, or converted for instance, you may say, “a man is a rational animal,” and “a rational animal is a man”] (A, TA. [See also اَلْعَكْسُ in Kull p 255]) You say also, اِنْعَكَسَ الْحَالُ The state, or condition, became reversed (TA.)

8 see 7 — and see also 1, last sentence.

[عَكْسٌ, an inf n used as an epithet in which the quality of a subst predominates, The reverse either in respect of order or of sense, i. e. the converse or the contrary, of a proposition &c. You say, هَذَا عَكْسُ هَذَا This is the reverse, &c. of this]

عَكَسَ The cord which is tied in the fore part of the nose, or mouth, of a camel, (S, O, K,) [and attached] to his fore legs, (K,) or to the pasteron of [each of] his fore legs, (S, O,) to render him submissive, or tractable (S, K) the cord mentioned in explanations of عَكَسَ البَصِيرَ [q v]. (S, O, K)

عَكَسَ Milk poured upon broth, (O, K,) in whatever state it [the former] be (O) And (O, K) فَرَسٌ مَلِكٌ مَعَ إِهَالَةٍ [or melted fat, &c.] poured upon it, after which it is drunk (S, O, K) or flour upon which it is poured, and which is then drunk (A'Obeyd, TA.) — Also اَلْأُشْرُفُ عَكْسٌ of a grape-vine that is reversed (عَكْسٌ) under the ground to [come forth at] another place (S, O, K) — لَيْلَةٌ عَكِسَةٌ A dark night. (O, K) — اِئِيلَ عَكِسَةٌ Many camels. (O, K.)

كَلَامٌ مَعْكُوسٌ Language, or a sentence, inverted, reversed, converted, or transposed (A) or perverted in order, or in meaning. (Msh.)

عكف

1. عَكَفَ عَلَيْهِ, aor. ٢ and ٢, [the former, only, mentioned in the Mgh, and only the latter in the CK,] inf. n عَكُوفٌ (S, O, Msh, K) and عَكْفٌ, (Msh, TA.) or the latter is of the trans. verb, (T, TA.) *He kept, or clave, to it constantly, or perseveringly*; (S, Mgh, O, Msh, K, TA.) namely, a thing, (S, O, Msh;) *not turning his face from it.* or, as some say, *he continued intent upon it.* (TA.) and, accord to Er-Ráze, عَلَيْهِ عَكَفَ would be agreeable with analogy, in the sense of عَكَفَ, but has not been heard. (Har p. 682.) Hence, in the Kur [vii. 134], اَعْكُفُوا عَلَى اَصْنَامِهِمْ, (S, O, TA.) or يَعْكُفُونَ, accord. to different readers, (O, TA,) i. e. *A people keeping, or cleaving, constantly, or perseveringly, to the worship of idols belonging to them*; (Ksh;) or *continuing intent upon the worship of idols belonging to them.* (Bd, Jel.) — And عَكُوفٌ [عَكُوفٌ فِي مَكَانٍ] signifies *The keeping, or*

cleaving, to a place (TA) See also 8 — And one says, عَكَفَتِ الْحَيْلُ بِقَائِدِهَا meaning عَلَيْهِ أَقْبَلْتُ [i. e. *The horses, or horsemen, (for the latter may be meant notwithstanding the fem pronoun, agreeably with an ex. in De Sacy's Gram, sec ed, ii 205,) advanced, or approached, towards their leader, or kept, or clave, to him*] (TA) — And عَكُفُوا حَوْلَهُ They went round it, (S, O, K,) namely, a thing (S, O) El-Ajjáj says,

عَكَفَ الشَّيْطَانُ يَلْعَبُونَ الْقُرْجَا

[*Like the going round of the Nabatheans playing the game called قُرْجَا in which عَكَفٌ is probably used by poetic license for عَكُوفٌ*. (S, O) And in like manner one says, عَكَفَتِ الطَّيْرُ عَلَى الْقَيْلِ, (O,) or حَوَّلَ الْقَيْلِ, (K,) [*The birds went round the slain person*], inf n. عَكُوفٌ. (TA.) And عَكَفَ الْحَوْفَرُ فِي التَّطِيرِ (S, O, K) i. e. [*The gems went round [among the strung beads]*] (O, K) — And عَكَفَ signifies also تَأَخَّرَ [*He went back or backwards, &c, or became, or remained, behind, &c*] (O, K) — عَكَفَهُ, aor. ٢ and ٢, [the former, only, mentioned in the Mgh, and only the latter in the CK,] inf n عَكْفٌ (S, O, Msh, K,) *He, or it, made him, or it, still, or motionless.* (S, O) and *he, or it, detained, withheld, or debarr'd, him, or it,* (S, Mgh, O, Msh, K,) as also عَكَّفَهُ (O, TA,) inf n تَعَكَّيْفٌ (TA,) and so عَكَفَ بِهِ. (Har p 293) One says, عَكَفَهُ عَنْ حَاجَتِهِ, (Msh,) aor. and inf. n. as above, (TA.) *I withheld him from the object of his want* (Msh) or *I turned him away, or back, then from* (TA) And مَا عَكَفَكَ عَنْ كَذَا [What has withheld thee, or turned thee away or back, from such a thing?] (S, O) — See also 2 — عَكَفَ, (O, K,) inf. n عَكْفٌ (O,) also signifies رَعَى [app as trans., meaning *He tended, or pastured, cattle*; &c.] (O, K) — And i. q. أَصْلَحَ [*He put into a good, sound, right, or proper, state; &c.*] (O, K)

2: see 1, last quarter. — One says, عَكَفَ الشُّمُوطُ i. e. [*The thread of the necklace kept from becoming scattered [the things suspended therefrom].* (O, from a verse of El-Aashà) — And عَكَفَ التَّطِيرَ, inf. n. تَعَكَّيْفٌ, *The strung beads had gems disposed in regular order* (نَصَدَ, Lth, O, or نَطَمَ, K) among them. (Lth, O, K) — And عَكَفَ السَّعْرَ *The hair was crisped, curled, or twisted, and contracted.* (O, K) And عَكَفَتْ سَعْرَهَا *She (a woman) made her hair to cleave together, one part to another, and disposed it in plants*; as also عَكَفَتْهُ, (Ham p. 267,) but, accord. to Lth, they seldom said عَكَفَ in relation to hair that is termed مَعْكُوفٌ, i. e. “combed and planted,” though, if this were said, it would be correct (O)

[3. عَاكَفَ, accord. to Reiske, as mentioned by Freytag, (app. followed by an accus.,) signifies *He clave continually to the side of any one.*]

5. تَعَكَّفَ *He confined, restrained, withheld, or*

debarred, himself, (O, K,) as also **اعتكف** one should not say **اعكف**. (K)

7 see what next precedes

8 see 1, first sentence: and see also 5 — **اعتكف** (Mgh, O, Msh, K,) or **اعتكف في المسجد**, (S, O, K,) and **عكف فيه**, signify the same, (O, K,) i. e. *He secluded himself*, (S, O, TA,) or *remained*, (Mgh, TA,) *in the mosque, or place of worship*, (S, Mgh, O, TA,) *performing a particular sort of religious service, with the observance of certain conditions*, (Mgh,) *[during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing,] not going forth therefrom except for human necessity* (TA) **اعتكاف** is thus termed because it is the withholding oneself from the customary exercises of freedom of action in the disposal, or management, of affairs. (Mshb)

عكف Crisp, curly, or twisted, and contracted, hair. (Ibn-Abbād, O, K.)

عاكف Keeping, or cleaving, constantly, or perseveringly, [*على شيء* to a thing, and *في مكان* in a place] (S, O) or *continuing intent* [upon a thing] and *remaining, staying, dwelling, or abiding, in a place* (O.) pl. **عاكفون** and **عكوف** (O, K, TA) and **عكف**. (TA.) One says, **فلان عاكف على فرج حرام** [Such a one is keeping, or cleaving, constantly, or perseveringly, to an unlawful فرج]. (S, O)

معكف Bent, crooked, contorted, or distorted. (TA.) [See also **معكف**.]

معكوف Made still, or motionless: and detained, withheld, or debarred. (S, O.) Hence **معكوفاً** in the Kur [xlvi 25], (S, O,) meaning *Being detained, or withheld*; (Mgh, TA,) as expl. by Mujāhid and Ṭā. (TA.) — And *Hair combed and plaited*. (O, K.) [See also **معكوف**, voce **معكف**.]

مُعْتَكَف A man's place of **اعتكاف** [or self-seclusion in a mosque or the like. see 8]. (TA)

عكم

1. **عكم البتاع**, (S, K,) aor. **عكم**, (K,) inf. n. **عكّم**, (TA,) *He bound [or tied up] the goods*, (S, K,) *with a string*, (S,) or *rope*, (TA,) *in a garment, or piece of cloth*, (K, TA,) [so as to form a bundle, or the like,] *by spreading the garment, or piece of cloth, and putting the goods in it, and binding it*. the goods thus bound being then called **عكم**. (TA.) — And **عكم البعير** *He bound, upon the camel, [or, app., upon each side of the camel,] the عكم*. (S.) — And **عكمت الرجل** *I bound, for the man, the عكم*. (S.) See also 4. — **عكم البعير**, inf. n. **عكّم**, signifies also [He muzzled the camel;] he bound the mouth of

the camel (TA [In this sense it is probably formed by transposition from **عكّم**, for the latter is better known]) = **عكّمه عن ريارته**, inf. n. **عكّم**, *He turned him away, or back, from visiting him* (TA) And **عكّم عنا**, (S,) or **عكّمه**, (K,) inf. n. as above, (S,) *He was turned away, or back, from visiting us, or him* (S, K) = **عكّم لأرض كذا**, (K, [thus in my MS. copy, in the CK **الأرض كذا**]) inf. n. as above, (TA,) *He repaired, or betook himself, [as though properly meaning he bound his goods upon his camel or camels, for the purpose of repairing,] to such a land* (K.) — And **عكّم**, (K,) aor. and inf. n. as above, (S, TA,) *He expected, or waited*. (S, K) — And *He returned, or turned back*, syn. **كّر**, (S, K, TA,) **عليه** [against him], (K, TA,) after fleeing (S, TA) — And **ما عكّم عن ستمه** *He did not hold back from reviling him*. (K, TA) = **عكمت الإبل** see what next follows.

2. **عكمت الإبل**, (S, K,) inf. n. **تعكّم**, (S,) *The camels became fat, and laden with fat upon fat*; (S, K;) as also **عكمت**, (K,) inf. n. **عكّم**. (TA)

3. **المعكامة**, relating to two men, or two women, *The being together in a state of nudity, without anything intervening between their two bodies which is forbidden*. thus expl. by Et-Tahāwee. (TA)

4. **اعكّمه** *He assisted him to perform what is termed العكم* [i. e. the binding, or tying up, of his goods, or the binding them upon a camel]; (S, K,) [and so **عكّمه**, for] a man says to his companion, **أعكّمني** and **أعكّميني**, meaning *Assist thou me to perform the عكم*, like as one says **أحلّمني** [and **أحلّمني**], meaning “Assist thou me to milk.” (Fr, TA.)

8. **أعَدَال** *They equalized the أعَدَال* [i. e. the burdens called أعكّام, pl. of **عكم**], *in order to their taking them up and carrying them*, (K, TA,) and *binding them upon the camel, or camels, that was, or were, to bear them*. Az says, I have heard the Arabs say thus to their servants on the day of departure. (TA) — And **اعتكّم الشيء** *The thing was, or became, heaped up, one part upon another* (K) or *mixed*. (TA.)

عكم A [thing such as is called] **نمط** [q. v.]. (TA. [See also the next paragraph, near the end]) — And hence, as being likened thereto, (TA,) *The interior of the side*: (K, TA) occurring in a trad. (TA.)

عكم A burden that is borne on one side of a camel or other beast, made equponderant to another burden; syn. **عدل**; (S, Mgh, K;) i. e. one of two such burdens: (S.) so called as long as containing goods. two such burdens are bound upon the two sides of the [women's camel-vehicle called] **هودج**. or, accord. to A'Obeyd, a burden, and a burden such as is described above, containing receptacles of various sorts of food, and goods: (TA:) pl. **أعكّام**; (Az, M, K;) accord. to the

M, the only pl, but accord. to Az, **عكوم** also. (TA.) **كعكمتي العير** [Like the two equponderant burdens of the ass] is a prov. applied to two men who are equals in eminence or nobility (TA) And one says, **وَقَعَ الْمُصْطَرِّعَانِ عَكْمِي عَيْرٍ**, meaning *The two [men wrestling] fell together, neither of them having thrown down the other* (TA [See also **عدل**, last sentence])

— Also **أ** bundle (**كارة**, K, TA) of clothes [&c, put in one piece of cloth and tied up] (TA) pl. **عكوم**. (K) See also 1, first sentence. — And **أ** **نمط** [q. v.] in which a woman puts what she lays up for a time of need (**دحيرتها**). (S, K. [See also **عكم**]) — See also **عكّام**. — Also **The بكرة** [i. e. pulley, or sheave of the pulley,] of a well (K)

عكم A corner of the belly: (K) pl. **عكوم**. (TA.) Some restrict it to negative phrases they say, **مَا بَقِيَ فِي بَطْنِ الدَّائَةِ هَرْمَةٌ وَلَا عَكْمَةٌ إِلَّا أَمْلَأْتُ** [There remained not in the belly of the beast a depression nor a corner but it became full]. (TA.)

عكّام (S, K, TA) and **عكمّر** (K, TA) *The thing*, (K, TA,) i. e. *rope*, (TA,) or *string*, (S, TA,) *with which one binds goods* (S, K, TA) and the former, if not a mere repetition in the K, may signify also the thing [or muzzle, more commonly called **كعام**,] *with which the mouth of a camel is bound* (TA) the pl. of the former is **عكمّر**, (so in copies of the K,) or **عكمّر**. (So in the TA)

عكوم see **معكمّر**. — Also *A woman who usually brings forth a male after a female*. (K.)

عكّام *One who binds the burdens upon the camels that are to bear them*. (TA) [thus applied in the present day: and also to one who has the charge of the baggage and tents. coll. gen. n. with ة.]

معكمّر A place of turning away or back; (S, TA,) and (TA) so **عكومّر**, (K, TA,) as in the saying **مَا عِنْدَهُ عَكُومَرٌ عَكُومَرٌ** [He has not a place of turning away or back]. (TA.)

معكمّر Compact, or hard, in flesh; (S, K,) applied to a man. (S.) [See also what next follows]

معكمّر + **أ** *A man hard in the flesh, and كثير المعاصيل* [app. a mistranscription for **المعاصيل** large in the joints]; likened to the **عكم**: and, accord. to IḤār, a boy, or young man, plump and pampered. (TA)

معكّم [app. *A man asking another to assist him in the binding of the burdens upon his camel*]. (Ḥam p. 233 l. 21.)

عكن

5. **تعكن**, said of the belly (S, Msh, K) of a girl, or young woman, (K,) *It had creases, or wrinkles, originating from fatness*. (S, Msh, K.) — And *It (a thing) was, or became, heaped up, one part upon another, and folded*. (TA.)

عُكَّة *A crease, or wrinkle, in the belly, originating from fatness* pl. **عُكُنْ** (S, Mgh, Msh, K) and (S, Msh) sometimes they said (Msb) **أَعْكُنْ** [which is a pl. of pauc]. (S, Msh, TA) — **عُكُنُ الدَّرَجِ** means *The folds of the coat of mail* so in a verse cited voce **أَحْسُ** one says **دَرَجٌ دَرَجٌ** [A coat of mail having folds] when it is wide, folding upon the wearer by reason of its width. (TA)

عُكَاة *A girl, or young woman, having creases, or wrinkles, in her belly, originating from fatness*, as also **مُعْكَةٌ** (K) — And *A she-camel thick in the teats* (K, TA) and *in the flesh of the udder*, and in like manner a ewe or goat. (TA)

عُكَّانُ and sometimes pronounced **عُكَّانُ** [app. by poetic license], (S,) or **إِبِلُ عُكَّانُ** and **عُكَّانُ** (K,) *Numerous camels* (S, K) or *numerous great camels* (TA.)

عُكَّانُ *The neck* (K) app. a dial var of **عُكَّانُ**, of the dial. of El-Yemen. (TA)

عُكَّانَةٌ · see **عُكَّانَةٌ**.

عل

1. **عَلَّه**, aor. 2 (S, O, Msh, K) and 2, (S, O, K,) inf. n. **عَلَّ** (Msh, K) and **عَلَّ** (K,) *He gave him to drink the second time*; (S, O, Msh, K,) and so **أَعْلَهُ** (K, TA,) inf. n. **إِعْلَالٌ**. (TA.) [See also 2 and 4.] — [Hence, + *He dyed it a second time*; namely, a hide see a verse cited voce **مُخْلِفٌ** — Hence [also], (TA,) **عَلَّ الصَّارِتُ** **عَلَّ الصَّارِتُ** † *The beater plied the beaten with a continued beating*; (S, O, K, TA,) and so **عَلَّه** (TA) — And **عَلَّهَ اللَّهُ مُصَاعَفٌ يَعْلُ بِهِ** [The gift of God is redoubled; He bestows it upon his servants one time after another] (TA) = And **عَلَّ** (Msh, K,) or **عَلَّ بِنَفْسِهِ**, the verb being also intrans., (S, O,) aor. 2 (IAar, Msh, K) and 2, (IAar, K,) inf. ns as above, (TK,) *He drank* (IAar, S, O, Msh, K) *the second draught*. (IAar, S, O, K) or *drank after drinking, uninterruptedly*. (K.) and **عَلَّتِ الْإِبِلُ**, aor. 2 and 2, *The camels drank the second draught*. (TA.) = And **هَذَا طَعَامٌ قَدْ عَلَّ مِنْهُ** *This is food of which some has been eaten*. (Kr, K.) = **عَلَّ**, aor. 2, (IAar, Msh, K,) inf. n. **عَلَّ**, (TA,) *He (a man, IAar, Msh) was, or became, diseased, sick, or ill*; (IAar, Msh, K,) and (Msh, K) so **أَعْلَى** (S, O, Msh, K,) inf. n. **إِعْلَالٌ** (K,) and so **عَلَّ**, in the pass. form: = and the trans. verb is **عَلَّه**, [syn. with **أَعْلَهُ**] aor. in this case 2. (Msh See 4.) = **عَلَّ الشَّيْءُ** is mentioned in the S, with the addition **مَعْلُولٌ** but without any explanation; perhaps as meaning *The thing was caused*; from **عَلَّه** “a cause,” of which **مَعْلُولٌ** (q. v.) is the correlative: but the context seems to indicate that it means *the thing was used for the purpose of diverting from some*

want Golius appears to have read **عَلَّ**, and to have been led by what next precedes it in the S to render it *loro alterius rei fuit laclavative res*]

2. **تَعْلِيلٌ** signifies *The giving to drink after giving to drink*. (S.) See 4 [And see also 1, first sentence] — And *The plucking fruit one time after another*. (S.) — And **عَلَّهْ بِهِ** (S, O, K,) inf. n. as above (K) [and **تَعْلَلَهُ**, q. v.], *He diverted, or occupied, him [so as to render him contented] with it*, (S, O, K,) namely, a thing, (S, O,) or food, &c, (K, TA,) as, for instance, discourse, and the like, (TA,) *like as the child is diverted, or occupied, with somewhat of food, by which he is rendered contented to be restrained from milk*. (S, O, TA.) One says, **فَلَانٌ يُعَلِّلُ نَفْسَهُ تَعْلَلَةً** [Such a one diverts, or occupies, himself, so as to render himself contented, with something diverting] (S, O.) [See also **مُعَلِّلٌ**. And see 5] = Also *The assigning a cause and the asserting a cause* (KL.) [One says, **عَلَّهْ بَعْدًا** *He accounted for it by assigning as the cause such a thing* and he asserted it to be caused by such a thing]

3. **عَالَتُ السَّائِقَةَ** *I milked the she-camel in the morning and the evening and the middle of the day*. (Lh, O, TA) in the K, erroneously, **عَالَتْ** [as meaning *the she-camel was milked at those times*] (TA) and the subst. is **عِلَالٌ** (K) [but there is no reason why this should not be regarded as a reg. inf. n.] Lh cites this verse, (O,) of an Arab of the desert, (TA,)

الْعَصْرُ تَعْلَمُ أَبِي لَا أَكْرِمَهَا

عَنِ الْعِلَالِ وَلَا عَنْ قَدْرِ أَصَابِي

[The she-goat knows that I will not preserve her from the milking in the morning and the evening and the middle of the day nor from the cooking-pot of my quest] (O) or, accord. to Az, **عِلَالٌ** signifies the milking after milking, before the udder requires it by the abundance of the milk. (TA) [See also 6.]

4. **أَعْلَنْتُ الْإِبِلَ** *I brought, or sent, back the camels from the water* (S, O, K) after they had satisfied their thirst, (O,) or before they had satisfied their thirst. (S, K.) or, (S, O, K,) [if the latter is meant,] accord. to some of the etymologists, (S, O,) it is with غ; (S, O, K; [see 4 in art. عل;]) as though it were from the meaning of “thirsting,” but the former is what has been heard; (S, O;) and it means *I gave the camels to drink the second draught, or watered them the second time, and then brought them, or sent them, back from the water, having their thirst satisfied*, and thus, too, means **أَعْلَنْتُ** † **إِبِلَ**; the contr. of **أَعْلَنْتُهَا**. (TA.) See also 1, first sentence. — And **أَعْلَ الْقَوْمُ** *The people, or party, were, or became, persons whose camels had drunk the second time*. (S, O, K) = **أَعْلَهُ اللَّهُ** *God caused him to be diseased, sick, or ill*; (Msh, K;) as also **أَعْلَهُ**, aor. 2. (Msh.) One says, **لَا أَعْلَكَ اللَّهُ**, meaning *May God not smite thee with a disease, a sickness, or an illness*. (S, O.) — And **أَعْلَهُ**

signifies also *He made him, or pronounced him, to have an excuse* (**حَعْلَهُ ذَا عِلَّةٍ**) whence **إِعْلَالَاتُ الْعُقَبَاءِ** [The excusings of the lawyers]. (Msh)

5 **تَعَلَّلَ بِهِ** *He diverted himself*, (S,) or *occupied himself so as to divert himself*, (K,) and (S, in the K “or”) *contented, or satisfied, himself, or he was, or became diverted, &c, with it*, (S, K,) as also **أَعْتَلَّ** (K) as, for instance, with a portion of food, [so that the craving of his stomach became allayed,] before the [morning-meal called] **عَدَاةٌ**, (M voce **سَلَفَةٌ**, and K voce **لُحْمَةٌ**, &c.) and as a beast does with the cud. (TA) *he occupied himself so as to divert himself, and fed [or sustained] himself, with it* (Har p 23) and *he whiled away his time with it*. (W p 35) And **تَعَلَّلَ بِالنِّسَاءِ** *He diverted himself with the woman* (K) — And **تَعَلَّلَ** signifies also *He occupied himself vainly*. (S and TA in art حدب see a verse cited voce **حَادِبٌ**) — And *He made an excuse*. (KL [See also 8]) — And **تَعَلَّلْتُ مِنْ** **تَعَلَّلْتُ**, and **تَعَلَّلْتُ** (K, TA,) as also **تَعَلَّلْتُ**, without teshdeed, (TA, [see 5 in art. علو,]) *She passed forth from her state of impurity consequent upon childbirth*, (K, TA,) and *became lawful to her husband*. (TA.)

6. **عَلَّاهُ هُوَ يَعْلَالُ سَائِقَتَهُ** means *He milks the she-camel* [q. v.] of his she-camel. (TA. [See also 3.]) And **الصَّبِيُّ يَعْلَالُ بِنَدْيِ أُمِّهِ** [perhaps correctly **تَدْنَى أُمِّهِ**, and app. meaning *The child exhausts the she-camel, or remains of milk, in the breast of his mother*]. (TA.) — And **تَعَالَتُ السَّائِقَةُ** † *I elicited from the she-camel what power she had [remaining] of going on*. (S, O.) — And **تَعَالَتُ نَفْسِي** signifies the same as **تَلَوْتُهَا** [app. meaning *I waited for myself to accomplish a want, or an object of desire, so that I might avoid blame for تَلَوْتُ as signifying تَطَرَّرُ and تَطَرَّرُ is trans. as well as intrans., and seems to be originally similar to تَأَمَّرَ and تَحَسَّتَ &c.] (TA.) — See also 5, last sentence.*

8. **أَعْلَلْتُ** · see 1, latter half. — [Hence, **أَعْلَلْتُ** **الرِّيحَ** † *The wind became faint, or feeble*.] = See also 5, first sentence. — Also *He excused himself; or adduced, or urged, an excuse, or a plea*; (MA, K, TA, †) or *he laid hold upon a plea, or an allegation*. (El-Farábee, Msh.) You say, **أَعْلَلْتُ عَلَيْهِ** (S, MA, O) *He adduced, or urged, an excuse, or a plea, or pretext, for it* (MA.) And hence, **إِعْلَالَاتُ الْعُقَبَاءِ** [The pleas, or allegations, of the lawyers, which they adduce, or upon which they lay hold]. (Msh.) = **أَعْلَلْتُ** *He hindered, prevented, impeded, or withheld, him; turned him back or away; retarded him; or diverted him by occupying him otherwise; from an affair*. (S, O.) — And (S, O, in the K “or”) *He accused him of a crime, an offence, or an injurious action, that he had not committed*. (S, O, K.)

R. Q. 2. **تَعَلَّلَ** *He, or it, was, or became, unsteady, or shaky, and lax, or uncompact*. (K.)

عَلَّ and عَلَّل and عَلَّلَكَ and عَلَّلَكَ · see عَلَّل, below.
 = عَلَّل (K, TA, in the O written as one word,) *A cry by which one chides sheep or goats* (Yankooob, O, K) and *camels*. (O)

عَلَّل see art. علو.

عَلَّل and عَلَّل (S, O, Mughnee, K) are dial vars, or the former is the original, the ل being augmentative, (S, O, Mughnee,) prefixed for the purpose of corroboration: the meaning is expectation of a thing hoped for or feared, (S, O,) importing hope, or eager desire, and fear, or caution (S, O, K) each is a particle, like اِنَّ and لَيْتَ and كَأَنَّ and لَيْتَ · (S, O) and like عَسَى [q v] in meaning, but like اِنَّ in government, (Mughnee,) governing the subject in the accus case, and the predicate in the nom. one says, عَلَّلَكَ تَفْعَلُ [May-be, or perhaps, thou wilt do such a thing], and عَلَّلِي أَفْعَلُ [May-be I shall do], and عَلَّلِي أَفْعَلُ; and sometimes they said, عَلَّلِي and عَلَّلِي, (S, O,) and one says also عَلَّل and عَلَّل, with the ل quiescent, and عَلَّلَكَ and عَلَّلَكَ (O) [and accord to general usage, one says, عَلَّلَ رَيْدًا قَائِمًا May-be Zeyd is standing] and the tribe of 'Okayl made each to govern the subject in the gen case, (S, O, Mughnee,) saying, عَلَّلَ رَيْدًا قَائِمًا, (S, O,) and allowed the pronouncing عَلَّل and عَلَّل (Mughnee) sometimes its subject is suppressed, as in عَلَّلَ أَنْ أَتَقَدَّمَ, meaning عَلَّلِي أَنْ أَتَقَدَّمَ [May-be I shall precede] · (Ham p. 517) the Koofees allow the mansoob aor [immediately] after, on the authority of the reading of Hafs, [in the Kūr xl. 38,] عَلَّلِي أَبْلَغَ الْأَسْبَابِ [May-be I may reach the places of ascent, or the regions, or tracts, of the heavens]. (Mughnee.) Other dial. vars. of عَلَّل are mentioned in art. لعل [q.v.] (K)

عَلَّل see عَلَّل, in two places. = Also [in the CK erroneously with damm to the ع in all the senses here following that are expl in the K] *An emaciated tick*. (S, O) or *a big-bodied tick* or *a small-bodied one*. (K, TA:) pl. عَلَّل (TA.) — And *A man advanced in age*, (S, O, K,) *small in body*, (S, O,) or *slender*, or *sparse*, (K;) as being likened to the tick. (S, O) And anything *slender* (دقيق, for رقيق in the K is a mis-transcription, TA) *in body*, *advanced in age* (M, K, TA.) And *A man whose skin is contracted by disease*. (IDrd, O, K.) — Also *One in whom is no good* Esh-Shenfarà says, وَتَسْتُ بَعْلُ [And I am not one in whom is no good but the context seems rather to require one of the other meanings mentioned above: and another reading (بَعْلُ) is mentioned by De Sacy, in his Chrest. Ar., 2nd ed., ii. 359]. (O, TA.) — Also *A man who visits women much, or often*, (K, TA,) and *diverts himself with them*. (TA.) — And *A big-bodied, large he-goat*. (K.)

عَلَّل and عَلَّل: see عَلَّل.

عَلَّة A [single] second draught. (Mgh.) — And hence, (Mgh,) *A woman's fellow-wife; her hus-*

band's wife · (Mgh, Msh, K) or, as some say, *a step-mother* but the former is the more correct meaning (Mgh) pl. عَلَّلَات. (Msh) Whence, عَلَّلَاتُ تَوَّ الْعَلَّلَاتِ The sons of one father by different mothers as though, when he added by marriage a second wife to the first, he took a second draught (S, Mgh, O, Msh, K) أَوْلَادُ الْأَحْيَابِ means the contr of this and أَوْلَادُ الْأَعْيَابِ, the sons of the same father and mother (Msh) Accord to IB, one says, هُمَا أَخَوَانِ مِنْ صَرَسِي [They two are brothers from two fellow-wives], but they did not say, مِنْ صَرَسِهِ and accord to Ish, one says, هُمَا تَوَّ عَلَّةً (TA) And it is said in a trad., الْأَنْبِيَاءُ تَوَّ عَلَّلَاتِ, (Mgh,) or أَوْلَادُ عَلَّلَاتِ, (TA,) meaning *The prophets are of different mothers, but of one religion* (T, Mgh, TA.) or *of one faith, but of different religious laws or ordinances* (Nh, TA.) = See also عَلَّلَة

عَلَّة An accident that befalls an object and causes its state, or condition, to become altered (TA.) — And hence, (TA,) *A disease, sickness, or malady*, (S, O, K, TA,) because, by its befalling, the state becomes altered from strength to weakness, so says El-Munáwee in the "Tow-keef" (TA) or *a disease that diverts [from the ordinary occupations, app regarded as being from what next follows]* pl. عَلَّل (Msh) [and عَلَّلَات] — Also *An accident, or event, that diverts the person to whom it occurs from his course*, (S, O, K,) or *from the object of his want* (M) as though it became a second occupation hindering him from his former occupation. (S, O) — And [hence,] *an excuse; an apology, a plea whereby one excuses himself*. (TA.) Hence, (K, TA,) عَلَّلَ لَا تَعْدُمُ حَرَمًا عَلَّةً [expl in art. حرق]. (K, TA) [See also another ex. in art. سأل, conj. 3.] — And *A cause* [and particularly *an efficient cause*] (M, K) one says, هَذَا عَلَّةٌ لِهَذَا This is a cause of this · (M) and هَذِهِ عَلَّةٌ This is its cause · (K) [and عَلَّةٌ وَمَعْلُولٌ Cause and effect, a phrase of frequent occurrence in theological and other works] and [sometimes عَلَّةٌ signifies a pretext, or pretence] it is said in a trad. of 'Aishah, رَجُلِي يَضْرِبُ رِجْلِي بِعَلَّةِ الرَّاحِلَةِ meaning *And 'Abd-er-Rahmán was beating my leg with the pretence, or pretext, of his beating the side of the camel with his leg* (TA.) — The phrase عَلَّلِي عَلَّلَاتِي means *In every case*. (S, O, K.) Zuhayr says,

إِنَّ الْبَخِيلَ مَلُومٌ حَيْثُ كَانَ وَ
 بَيْنَ الْجَوَادِ عَلَى عَلَّلَاتِهِ هَرَمٌ

[Verily the niggard is blamed wherever he be; but the liberal in all his circumstances is Herim]. (S, O.) meaning his companion Herim Ibn-Sinán El-Murree. (S in art. هرم.)

عَلَّل and عَلَّل [both mentioned in the first paragraph as inf. ns.] The second draught · or a drinking after drinking, uninterruptedly: (K.) or

the former signifies a second drinking, one says عَلَّلُ تَعْدَ نَهْلٍ [a second drinking after a first drinking] (S, O) or a drinking after drinking (Msh) and the second watering of camels, the first being termed the نَهْل (As, TA) these two terms are also similarly used in relation to suckling and one of the unknown poets says,

نَمَرَأَسَى مِنْ نَعْدٍ دَا فَصَلَّى
 عَلَى السَّبِيِّ نَهْلًا وَعَلَّا

[Then he turned, or turned away or back, after that, and blessed the Prophet a first time and a second time] (TA) — Also, the former, Food that has been eaten (Kr, TA) [See also نَهْل]

عَلَّل see عَلَّل

عَلَّل see 3, of which it is said in the K to be the subst, though app. the mf. n.

عَلَّل Some light food with which the sick person is diverted or occupied [so as to be rendered contented] pl. عَلَّل (TA.)

عَلَّل Diseased, sick, or ill, (S, Msh,) and so with ة applied to a woman (Mgh) or, the former, rendered diseased &c. by God, [being used as the pass. part. n. of أَعْلَهُ in the phrase ,] (K,) as also مُعَلَّل (Msh, K,) agreeably with rule, but this is seldom used, (Msh;) and مُعَلَّلٌ, from أَعْلَهُ, (Msh,) or this last should not be said, for, though the theologians say it, it is not of established authority. (K, TA) = عَلَّلَة also signifies *A woman perfumed repeatedly* (AA, O, K, TA) and accord to AA, مُعَلَّل, as used in a verse of Imra-el-Kays, signifies *perfumed time after time*. (O.) [See also مُعَلَّل]

عَلَّة (S, K) and عَلَّة (S, K) and عَلَّة (K, TA,) with fet-h, (TA, [in the CK عَلَّة is put for الْعَلَّة,]) *A thing with which a person*, (S, K,) or *a child*, (TA,) is diverted, or occupied so as to be diverted, and contented, or satisfied, (S, K, TA,) such as talk, and singing, and food, &c., (Har p. 308,) [or such as a small quantity of food by which the craving of his stomach is allayed,] in order that he may be quiet. (TA.) It is said in a trad., accord to different relations thereof, that dates are the عَلَّة of the child or of the guest. (TA) — Also, the first, accord to the copies of the K, *What is drawn from the udder after the first فَيْقَة* but accord. to IAg, *what is drawn from the udder before the first فَيْقَة* [or milk that collects in the udder between two milkings], and before the second فَيْقَة collects also termed عَرَاكَة and دَرَاكَة · (TA) [or] the milking that is between two milkings: (S, O:) [or] it signifies also the middle milking of the camel that is milked in the first part and the middle and the last part of the day: (K) or, as some say, the milk that she excerns [into her udder] after the milking of the copious flow thereof. (TA.) — And *A remaining portion of milk* (S, O, K, TA) in the udder: (TA:) and † of other things: [for

instance,] † of the course [of a beast] (K) † of the running of a horse; (S, O, TA,) the former portion whereof is termed نَدَاهَةٌ (TA) and † of anything (S, K) as † of the flesh of a sheep or goat and † of the strength of an old man. (TA.)

عَلِيٌّ see the next paragraph, in three places.

عَلِيَّة (S, O, K) and عَلِيَّة (O, K) An upper chamber; syn عُرْفَةٌ pl عَلَايَ (S, O, K) [It is mentioned also in art. علو, q v] — هُوَ مِنْ عَلِيٍّ (S, O, K) and عَلِيٍّ (S, O, K), [both mistranscribed in the CK,] and عَلِيٍّ, without teshdeed, [which belongs to art. علو,] and عَلِيٍّ and عَلِيٍّ, [which are also mistranscribed in the CK,] mean † He is of the exalted, or elevated, of his people. (K, TA) — عَلِيٌّ mentioned in the Kur [lxviii. 18 and 19] is [said to be] a pl of which the sing is عَلِيٌّ, or عَلِيَّة, or عَلِيَّة, or a pl. having no sing, (K, TA,) [or rather it is from the Hebr עֲלִי signifying “high,” or “higher,”] and is said to be A place in the Seventh Heaven, to which ascend the souls of the believers or the most elevated of the Paradises, like as سَجِس is the most elevated of the places of the fires [of Hell]: or rather it is properly a name of the inhabitants thereof, for this [sort of] pl is peculiar to rational beings. (TA) it is mentioned again in art. علو [in which see other explanations]. (K, TA.)

عَلَان Ignorant (O, K) so in the saying, اَنَا عَلَانٌ [I am ignorant of such and such a thing] (O) and so, with ه, applied to a woman (O, K) mentioned by Abou-Sa'eed, as being well known but said by Az to be unknown to him. (O.)

هُوَ فَلَانٌ نُنْ عَلَانٍ means He is a person unknown. (TA.)

عَلِيَّة see عَلِيٌّ.

عَلْلٌ (S, O, K) and عَلْلٌ (K, IF, O, K) The رَهَابَةٌ [or ensiform cartilage, or lower extremity of the sternum], which is the portion of the bone that impends over the belly, resembling a tongue. (S, O, K) or the head of the رَهَابَةٌ of the horse or the extremity of the rib that impends over the رَهَابَةٌ, which is the extremity of the stomach pl علل [so in my original, perhaps عَلْلٌ] and عَلْلٌ and عَلْلٌ [all of which are anomalous]. (TA.) — And The male of the قَبَابِر (S, O,) the male قَبِير [or lark]; as also عَلْلٌ. (K.) In some one or more of the copies of the S, الذِّكْرُ مِنَ الْقَبَابِر is erroneously put for الذِّكْرُ مِنَ الْقَبَابِر. (TA.) — And The membrum virile, (S, O,) or the penis, (K,) or the جُرْدَان (IKh, TA,) when in a state of distention. (IKh, TA, and so in a copy of the S) or such as, when in a state of distention, does not become hard, or strong. (K)

عَلْلَانٌ A species of large trees, (O, K,) the leaves of which are like those of the قَرْمَر. (O.)

عَلْلٌ see عَلْلٌ, second sentence.

عُلُولٌ Continual evil or mischief, and commotion, or tumult, and fight, or conflict. (K) One says, إِنَّهُ لَفِي عُلُولٍ سَرٍّ and زُرُّوهُ سَرٍّ, meaning Verily he is in a state of fighting, or conflict, and commotion, or tumult. (Fr, O) [See also زُرُّوهُ.]

عَالَةٌ and [its pls] عَوَالٌ and عَلِيٌّ epithets applied to camels [as meaning Taking, or having taken, a second draught, and so the first applied to a single she-camel] (TA) It is said in a prov, عَرَضَ عَلِيٌّ سَوْمَ عَالَةٍ [He offered to me in the manner of offering water to those (camels) taking, or having taken, a second draught], (S, O, K, TA, in the CK, عَرَضَ and سَوْمَ,) applied to one who offers food to him who does not need it, like the saying of the vulgar, عَرَضَ سَابِرِي (TA,) i. e., without energy, for one does not offer drink to the عَالَةٌ with energy, as one does to the نَاهِلَةٌ [or those taking, or having taken, the first draught]. (S, O, K, TA. [See also Freytag's Arab Prov n. 84])

عَالَةٌ an inf. n. of 2 [q v] (Ham p 91) — See also عَالَةٌ, in two places.

عَلِيلٌ see عَلِيلٌ.

مُعَلِّلٌ see عَلِيلٌ. [And see also the paragraph here following.]

مُعَلِّلٌ Going to drink time after time. (K.) — And [hence,] That diverts with the saliva him who sucks it in [when kissing], thus in a verse of Imra-el-Kayn, accord to one relation thereof, (O, and Hai p 566,) as expl by Az; and thus, with ه, applied to a female. (Hai) but accord to IAar, that and with kindness after kindness (على البرء بعد البرء [in Hai البرء بعد البرء]) another reading of the word in that verse, الْمُعَلِّل, has been expl. above, voce عَلِيلٌ, on the authority of AA. (O) — Also Plucking fruit time after time. (K.) — And One who repels the collector of the [tax called] خَرَاح with excuses. (IAar, M, O, K.) — Also, (TA,) or الْمُعَلِّل (S, O, K,) One of the days called أَيَّامُ الْعَحْوِز, [respecting which see art. عحر,] (S, O, K, TA,) because it diverts men by somewhat of an alleviation of the cold (S, O, TA) or, accord. to some, it is called مُحَلِّلٌ. (TA)

مُعَلِّلٌ see عَلِيلٌ: and see عَالَةٌ: and also 1, last sentence.

يَعْلُولٌ A pool of water left by a torrent, white, and flowing in a regular, or continuous, course, one portion following another. (Aq, O, K, TA.) or, accord. to Suh, in the R, [simply] a pool of water left by a torrent; so called because it waters the ground a second time (بَعْلُ الْأَرْضِ بِمَاءِهِ) [after its having been watered by the rain]. pl. يَعْلُولٌ. (TA.) — And A dye (صَبغ) that is imbibed (عَلَّ) one time after another. (O, K.) or, accord. to 'Abd-El-Lateef El-Baghdadee, a garment, or piece of cloth, dyed, and dyed again. (TA.) — Accord. to AA, [app. as applied to

camels,] يَعْلُولٌ signifies That have drunk one time after another, and has no sing. but it is said on other authority to signify that go away at random to pasture (الَّتِي تَهْبِي) one time after another; and to have for its sing. يَعْلُولٌ and some say that it signifies such as are excessive in respect of whiteness (TA) — Also, the sing., Rain after rain (AO, O, K) pl. as above (TA) — And the pl, (S, M, O, TA,) [accord. to the context in the K the sing, which is clearly wrong,] Bubbles (حَبَاب, M, K, TA, [in the CK حَبَاب,] and نَبَاحَات, S, O, K, [both, I think, evidently meaning thus,]) upon water, (S, M, O, K,) said to be from the falling of rain; and to be used in a verse of Kaab Ibn-Zuheyr for ذَاتُ يَعْلُولٍ as meaning having bubbles (TA) sing. as above. (O) — And Clouds disposed one above another, (S, O;) sing as above (S) or [simply] clouds, so in the R; to which ISd adds containing rain (TA) or white clouds; (K, TA; a meaning assigned in the K to the sing,) but this is said by Niftaweyh in explanation of the phrase يَبِضُّ يَعْلُولٌ in a verse of Kaab Ibn-Zuheyr to which reference has been made above (TA) or [the sing signifies] a white portion of clouds (M, K) — The pl is also said to signify Lofty mountains, and Suh adds, from the upper parts of which water descends (TA) — Also, the sing., A camel having two humps. (IAar, O, K) — And A camel such as is termed أُفِيل [q.v.]. (O)

علب

1. عَلَبَةٌ, aor ٤, (S, O, TA,) inf n. عَلَبٌ (K, TA) and عَلُوبٌ (TA,) He made a mark, or an impression, upon it, (S, O, K, TA,) accord to Az, like the mark termed عَلَاب [q v], (TA,) and he marked him, or it, with a hot iron, or scratched him, or it, so as to cause bleeding or not so. (S, O, TA,) and تَعْلِبٌ [inf n. of عَلَبٌ] likewise signifies the doing thus [i. e. the making a mark &c.]. (S, TA) and, as also عَلَبٌ [inf n. of عَلَبٌ], the cutting [a thing], syn. جَزَّ; (so in the CK and in my MS. copy of the K,) or incising [it], or notching [it]; syn. حَزَّ. (K accord. to the TA.) لَا تَعْلِبْ صُورَتَكَ i. e. Make not thou a mark upon thy صورة [here meaning face, as in some other instances,] occurs in a trad, as said to a man upon whose nose was seen a mark [of dust, or an impression,] made by pressing hard upon it in prostration. (O, TA.) — عَلَبَ السَّيْفُ, aor ٤ (S, O, K) and ٤, (K,) inf n. عَلَبٌ (S, O, K;) and تَعْلِبُ (O,) inf n. تَعْلِبٌ (O, K;) He bound round the hilt of the sword with the عِلْبَاءُ [q. v.] of a camel. (S, O, K) and in like manner one says of things similar to a sword, (K, TA,) as a knife, and a spear. (TA.) — [And عَلَبٌ seems to signify sometimes It was tied with, or by, a sinew, or tendon. see a usage of its part. n. voce مَتْنٌ.] — عَلَبَ, [aor. ٤,] (TA,) inf n. عَلَبٌ (K, TA,) It (a sword) became broken in its edge. (K, TA) — And عَلَبَ, [aor. ٤,] (S, O, TA,) inf n. عَلَبٌ (TA,) said of a camel,

He nas, or became, affected by a disease in the two sides of his neck, (S, O;) by what is termed **عَلَبٌ**, (TA,) which is a disease attacking in the **عُنَانِ**, (K, TA,) dual of **عُنَّة** [q. v.], in consequence of which the neck swells, and becomes bent. (TA.) = And **عَلِبَ**, aor **عَلَبَ**, inf. n. **عَلَبٌ**, and **عَلَبَ**, aor **عَلَبَ**, inf. n. **عَلَبٌ**; *It was, or became, hard, or firm, (O, K;) and hard, tough, or coarse (K) each, said of flesh, or flesh-meat, and of a plant, has the former meaning (O) or the latter verb, said of flesh, or flesh-meat, has that meaning, and the former verb, said of a plant, has the latter meaning (S) or the former verb, said of flesh, or flesh-meat, means it was, or became, hard, or firm, and thick, or coarse; and the latter verb also, it was, or became, thick, or coarse, and hard, not soft, or tender. (Suh, TA) And* **عَلَبَتْ يَدَهُ** *His hand was, or became, thick, coarse, or rough. (TA) [See also 10.]* — And **عَلِبَ**, aor **عَلَبَ**, inf. n. **عَلَبٌ**; and **عَلَبَ**, aor **عَلَبَ**, inf. n. **عَلَبٌ**; said of flesh-meat, *It became altered in odour [for the worse], after having been hard, or firm. (K.)*

2 see 1, former half, in two places.

10. **اسْتَعْلَبَ**, said of flesh, or flesh-meat, *It was, or became, thick, or coarse, not soft, or tender (O) or it was, or became, hard, or firm, and thick, or coarse; and likewise said of skin (L) [And* **عَلِبَ** *and* **عَلَبَ** *are similarly explained]* — See also 1, last sentence. = **اسْتَعْلَبَ** *He found the herbs, or leguminous plants, to be hard, tough, or coarse. (TA) And (TA) استعلبت البقول, said of cattle, They loathed the herbs, or leguminous plants, and found them, or deemed them, thick, or coarse, (O, K, TA,) being withered. (O, TA.)*

. Q. Q. 1. **عَلَبِيٌّ**, said of a man, *His* **عَلَبِيٌّ** [or rather **عَلَبَانِ**, the former being pl., and the latter dual, of **عَلَبَاءَ**, q. v.,] *became apparent, by reason of old age (O, K.) or accord to the T, his* **عَلَبَاءَ** *became depressed. (TA) =* **عَلَبَاءَ** *He cut his* **عَلَبَاءَ** [q. v.], (O, K, TA,) i. e., his slave's **عَلَبَاءَ** (K, TA) or he perforated his (i. e. his slave's) **عَلَبَاءَ**, (K, TA,) and put into it a string, or thread. (TA.)

Q. Q. 3. **اُعْلَبِيٌّ**, inf. n. **اُعْلَبِيٌّ**, *He (a man) raised himself; or drew, or stretched, himself up; like as is done on the occasion of alteration, (S, O, K,) and of reviling. (S, O.)* — And hence, (K,) it is said also of a cock, and of a dog, (S, O,) and other than these, (S, O, TA,) as a cat, meaning *He prepared himself for evil, or mischief, (K, TA,) and fighting: (TA) [or ruffled his feathers,] or bristled up his hair: it is from the* **عَلَبَاءَ** *of the neck, and quasi-coordinate to* **اُعْلَبِيٌّ**, with **ي** [for the final **ل**]: (S, O, TA) and sometimes it is with **ا** [in the place of the **ي**]. (TA.) — And one says also, **اُعْلَبِيٌّ بِالْحِمْلِ** *He rose, or raised himself, with the burden. (TA.)*

عَلَبٌ *A mark, an impression, or a scar, (S, O, K, TA,) of beating, and of burning with a hot iron, &c.; (TA;) or such as is mangled and*

*bleeding. (K in art. حَط) [an inf. n. used as a subst. properly so termed] pl. **عَلُوبٌ**. (S, O) Tufeyl El-Ghanawee has used **لَعَبٌ** for **عَلَبٌ** in this sense. (IAar, TA.) — And *A rugged place, (S, O, K, TA;) as also* **عَلَبٌ** (K, TA) and **عَلَبٌ** the latter, (O,) or *each, (K, TA,) a place, (K,) or a rugged (O, TA) and hard (TA) place of the earth, (O, TA,) which, if rained upon for a long time, will not give growth (O, K, TA) to any green thing (O, TA) and* **عَلَبٌ** *the latter signifies also any rough and hard place of the earth (O) — And A hard thing, as also* **عَلَبٌ**, (K,) each applied in this sense to flesh, or flesh-meat, the former being an inf. n. used as an epithet. (O) **عَلَبٌ** see **عَلَبٌ** — and **عَلَبَةٌ**, last sentence.*

عَلَبٌ see **عَلَبٌ**, in three places — Also *A place where the* **سِدْرٌ** [*hammus nabeca, or rhamnus spina Christi, a species of lote-tree,] grows pl. **عَلُوبٌ** (AZ, O, K) [Accord. to Fois-kâl, (Flora Aegypt. Arab, p. cvi,) **عَلَب** (thus written by him, and also “**elb**,” app for **عَلَبٌ**), is an appellation applied by some in El-Yemen to the tree which he calls *Rhamnus nabeca rectus*] — And *A man such that one should not covet, or hope to get, what he has, (O, K,) whether of words or of other than words (O) — And one says, **إِنَّهُ لَعَلَبٌ سَرٌّ** *Verily he is strong to do evil, or mischief (TA)***

عَلَبٌ *A certain disease of camels, expl above. see 1, latter half*

عَلَبٌ see **عَلَبٌ**, last sentence — Also, applied to a he-goat, and to a [lizard of the species-called] **صَبْتٌ**, *Advanced in age, and hard, tough, or coarse. (S, O) and applied to a mountain-goat, (O, K, TA,) in this sense, (TA;) or as meaning advanced in age; (O;) or large, or bulky, (K, TA,) advanced in age; because of his strength, (TA;) and [in the same sense applied to] a **صَبَبٌ**, as also **عَلَبٌ** (K) and applied to a man, as meaning *thick, coarse, rough, or rude. (TA) And A hard, tough, or coarse, plant. (TA) = And A camel having the disease termed* **عَلَبٌ** [q. v.]; as also **أُعْلَبٌ**. (TA.)*

عَلَبَةٌ *A milking-vessel of skin, (S, O, TA,) or of wood, like a large* **قَدَحٌ** [or bowl] (TA.) or a large **قَدَحٌ** *of camel's skin, or of wood, into which one milks. (K.) or a bowl into which the she-camel is milked or a* **قَدَحٌ** *of wood, or of skin and wood. or a vessel of skin, in the form of a bowl, with a wooden hoop. Az says, it is a piece of skin taken from the side of a camel's hide while it is fresh; it is made round, and filled with soft sand; then its edges are drawn together, and perforated with a wooden skewer, and it is bound so as to be closed, [thus] contracted, by a cord [passed through the holes made with the skewer], and left until it becomes dry and tough, then its upper part is cut off, and it stands by reason of its dryness, resembling a round bowl, as though it were carved out, or fashioned by the turner; the pastor and the rider suspend it, and milk into it, and drink out of it; and it is convenient to the man of the desert by its lightness, and its not breaking*

when the camel shakes it about or when it falls to the ground (TA) IAar says that this word and **حَسَاءٌ** *and* **دَسْمَاءٌ** *and* **سَمْرَاءٌ** *all signify the same. (O) the pl is* **عَلَبٌ** (S, O, Msh, K) and **عَلَبَاتٌ** (S, Msh, K.) = Also *A tall palm-tree (O, K) [see* **عَلَبٌ** *(voce* **سَاحِدٌ***), a coll gen n. used as a pl., or a pl., and, if so, app a contraction of* **عَلَبٌ**, *by poetic license. Sgh, however, adds,] but some say that it is* **عَلَبَةٌ** [i. e.] **بَالْتَحْرِيكٍ** (O)

عَلَبَةٌ *A thick knot of wood, (IAar, O, K, TA,) other wise expl as a great branch of a tree, (TA,) whereof is made the* **مِقْطَرَةٌ**, (IAar, O, K, TA,) *which is a wooden thing having in it holes adapted to the size of the legs of the persons confined [by it, i. e. a kind of stocks]. (TA) pl. **عَلَبَاتٌ**. (IAar, O, TA) A poet says,*

فِي رِجْلِهِ عِلْبَةٌ حَسَاءٌ مِنْ قَرْطٍ *

[Upon his leg was a rough kind of stocks of the wood of the tree called *karadh*]. (O, TA)

عَلَبَةٌ see **عَلَبَةٌ**, last sentence.

عَلَبَاءُ [perfectly decl., because the **ا** is a letter of quasi-coordination, i. e., added to render the word quasi-coordinate to the class of **قَرْطَانٌ** and the like,] The **عَصَبُ** *of the neck, [app. meaning the upper, cervical, tendinous portion of the trapezius muscle,] (S, O, K, [in all of which, mention is made of the* **عَلَبَاءُ** *of the camel, to which it seems to be most commonly applied, and also to that of a man,]) it is one of a pair, and between one* **عَلَبَاءُ** *and the other is the place of growth of the mane, (S, O,) Az explains it as specially applied to the* **عَصَبُ**, *and IAth, as the* **عَصَبُ** *in the neck, extending to the* **كَاهِلٌ** [or part between the two shoulder-blades] ISd says that it is *syn. with* **عَقَبٌ** [q. v.]. (TA) [it is also said that] it signifies the **عَصَبَةُ** [i. e. tendon, or sinew,] *that extends in the neck (Msh) or the yellow* **عَصَبَةُ** *in the side (صَفْحَةُ) of the neck, one of a pair. (A) and the* **عَلَبَاوَانِ** *in a man are [said to be] the two yellow tendons or sinews (العَصَبَتَانِ) in the* **مَتْنُ** [or part next the spine, on either side,] *of the neck (Zj in his “Khalk el-Insán”) [but of all the meanings thus assigned to it, the first seems to be the most proper, or at least the most usual. see Q. Q. 1.] the Arabs used to bind therewith, in the fresh, or moist, state, the* **أَجْعَانُ** [or sheaths] *of their swords, and also their spears when cracked, and it dried upon them, and became strong: (IAth, TA) the word is masc, (Lh, TA,) or [it is masc. and fem., but] the making it fem. is preferred [though this is contr to analogy]: (Msh.) the dual is* **عَلَبَاوَانِ** (S, A, O, Msh) and **عَلَبَاوَانِ**; (S, O, Msh, K,) [the former app. the more common, but the latter the more proper,] for the **ا** [in the sing.] is a letter of quasi-coordination [and therefore properly with tenween]; but if you will, you may liken it to the fem. **ا** that is in **حَمْرَاءَ** [of which the dual is more properly **حَمْرَاوَانِ**], or to the radical **ا** [or rather the **ا** that is substituted for the last radical letter] in **كَسَاءٌ** [of which the dual is more pro-

perly [كسآن] (S, O) and the pl. is عَلَابِيٌّ (S, O, K) You say of a man when he has become advanced in age, تَشَخَّحَ عَلَمَاءُ الرَّحْلِ [The *of the man has become contracted*] (S, O.)

— The pl. عَلَابِيٌّ is expl. in the K as signifying also *Lead* and in the S as signifying *lead*, or a *kind thereof* (TA) El-Kutabee says, “I have been told that عَلَابِيٌّ signifies *lead*, but I am not sure of it” and Az says, “I know not any one who has said it, and it is not true,” (O, TA,) and this is the case (O.) MF observes that its explanation as signifying *lead* requires it to be a sing. of a pl. form, or a pl. that has no sing., like أَنَابِيلُ and عَادِيدُ (TA) in a trad., mention is made of swords of which the ornaments were عَلَابِيٌّ and الْإِتْكَ, (O, TA,) and the coupling of these two words together has led to the supposition that the former means *lead*, but there is no evading the fact that it is the pl. of عَلَبَاءُ meaning the *عَصَب* of the camel (TA)

عُلُوبَةُ الْقَوْمِ *The best persons of the people, or party.* (Sh, O, K)

عَلَبْتُ *A mark made with a hot iron along the length of the neck [of a camel],* (S, O, K,) upon, or over, the عَلَبَاءُ. (TA)

عَلَابِيٌّ pl. of عَلَبَاءُ [q. v.]

أَعْلَبْتُ: see عَلَبْتُ, last sentence.

مُعْلَبَةٌ: see the next paragraph.

مُعْلَبٌ *A sword having its hilt bound* (A, O) with the عَلَبَاءُ of a camel, (O,) as also مُعْلُوبٌ (A.) — And مُعْلَبَةٌ *A she-camel* (S, K) marked with the mark called عَلَبٌ; (S, O, K,) as also مُعْلَبَةٌ. (K)

مُعْلِبٌ *One who makes the kind of vessel called عُلْبَةٌ.* (S, O.)

مُعْلَبَةٌ *One who has a perforation made in her* عَلَبَاءُ [dual of عَلَبَاءُ] with the instrument called مِدْرَى [q. v.]. (O.)

مُعْلُوبٌ *A conspicuous road* (S, O, K, TA) that is marked in its two sides, or marked with the traces of travellers. (TA) — And *A sword broken in its edge.* (O.) — See also مُعْلَبٌ.

علت

1. عَلَتَهُ, aor. -, (K,) inf. n. عَلْتُ, (S, O,) to which عَلْتُ is like in its meanings (K and TA in art. علت) for the most part, (TA in that art.) *He mixed it;* (S, O, K, TA;) as also عَلَتَهُ, inf. n. تَعْلِيْتُ; and عَلَنَهُ. (TA.) You say, عَلَتْتُ الْبُرَّ بِالْشَّعِيرِ, aor. as above, *I mixed the wheat with the barley.* (S, O.) — Also, (K, TA,) aor. as above, (TA,) and so the inf. n., (O, TA,) *He collected it together,* (O, K, TA,) from different places. (TA.) — عَلَتَ السَّيَّءُ *He tanned*

the [skin called] سَاءٌ with the أَرْطَى [q. v.], (K,) or with any of the trees of the kind called عَلْتُ [q. v.] accord to AHn, it is with ع [i. e. عَلْتُ]. (TA) [But مُعْلُوبٌ, with ع, is expl. on the authority of ISk, as meaning, applied to a سَاءٌ, “Tanned with dry, or with unripe, dates”] — عَلْتُ, (S, O, K, TA,) [or, perhaps, عَلَبْتُ, like عَلَبْتُ,] as also مُعْلُوبٌ, (TA,) said of a رُتْدُ [or piece of stick, or wood, for producing fire], *It failed to produce fire,* (S, O, K, TA,) and was difficult to use and the subst. is عَلَاتٌ [app. meaning *The quality of failing to produce fire,* &c.]. (L, TA) — عَلْتُ *The fighting vehemently, and cleaving to fight.* (S, O, K) and so عَلْتُ (S, O.) One says, عَلَتِ الْقَوْمُ, aor. -, inf. n. عَلْتُ, *The people, or party, fought one another [or did so vehemently and perseveringly]* and عَلَتِ نَعَصُ الْقَوْمِ نَعَصً [One portion of the people, or party, fought another portion vehemently and perseveringly] (TA) And عَلَتِ الذِّئْبُ بِالْعَمِيرِ *The wolf kept to worrying the sheep or goats.* (L [And so عَلَتُ.]])

2 see 1, first sentence. — [The inf. n.] تَعْلِيْتُ also signifies *Confusion of mind* or, as some say, the *beginning of pain* (TA [See also 2 in art. علت, and see مُعْلَبْتُ, with غ.])

4 see 8

5 تَعْلَتُ *He, or it, clung, clave, or held fast,* (O, K, TA,) به to it [or him]. (TK [See also 5 in art. علت]) — Also *He made, or did, [a thing] faultily, or unsoundly.* (O, K) [Accord. to the TK, one says, تَعْلَتُ السَّهْمُ, meaning *He made the arrow faultily, or unsoundly* but this is perhaps a mistake see 8.] — And تَمَحَّلَ. (K) Fr says, تَعْلَتُ لَهُ الدُّبُوبُ is like تَمَحَّلْتُ [app. meaning *I laboured, and exercised art or management, in seeking to do to him misdeeds* see art محل (O.)

8 see 1, first sentence You say, اعْلَتِ الْعُلَاةُ *He (a man) mixed the [mess called] عُلَاةُ [q. v.].* (Aq, O.) — And اعْلَتِ زَنْدًا *He took a رُتْدُ [or piece of stick, or wood, for producing fire] from trees, without knowing whether or not it would produce fire:* (S, O, K.) or he acted unskilfully in selecting a زَنْد: (A.) or he took, or made, for himself a رُتْد from any tree that he found in his way and so اعْلَتْتُ, with غ. (AHn, TA) And one says, فَلَانٌ يَعْطِلُ الزَّيَادَ meaning + *Such a one does not select his مَنِيح [or wife].* (S, A, O, K) in which sense also يَعْطِلُ is a dial. var.: (TA:) and in like manner one says اعْلَتْتُ [alone], and أَعْلَتْتُ. (So in a copy of the A. [But I doubt the correctness of the latter verb; and the more so as it is not quite clear whether it be meant to be expl. as having this meaning, or as meaning *It (a رُتْد) failed to produce fire, and therefore, perhaps, a mistranscription for عَلَتْتُ.*] — And اعْلَتِ السَّهْمُ *He took [or made] the arrow from any of the trees that were before him.* (L) And

He made the arrow faultily, or unsoundly (L, TA. [See also 5]) — See also 1, latter half.

عَلْتُ [originally an inf. n.] *A mixture;* as also عَلَاتَةٌ. (TA)

عَلْتُ *What is mixed with wheat &c., of those things that are taken forth and thrown away* (TA [It is used in this sense in the present day, as also عَلْتُ]) — See also عَلِيْتُ. — Also a term applied to The [trees, or plants, called] أُعْلَاتُ and أُتْلُ [or أُسْلُ (see عَلْتُ)] and حَاحُ and عَكْرُسُ and عَكْرُسُ pl. أُعْلَاتُ. (TA. [See also أُعْلَاتُ, which is somewhat similarly explained]) — And رُتْدُ [or piece of stick, or wood, for producing fire] that has not produced fire. (A) And الْأَعْلَاتُ [or الْأَعْلَاتُ الشَّحَرُ] signifies [also] *The promiscuous pieces of trees that one uses for producing fire, of the [trees called] مَرْجُ, and of such as are dried up.* (S, O, K) — And أُعْلَاتُ الرَّادِ *Such things as are eaten without being selected, of travelling-provisions* (O, K)

عَلْتُ *One whose origin is referred to a person who is not his father [or forefather],* (O, K, TA,) his lineage being confused, (TA,) as also مُعْلَبْتُ. (O, K) — Also *Firm, or constant, in fight.* (TA.) رَحْلُ عَلْتُ is expl. in the O by the words مُلَارِمٌ لِمَنْ يَطَالِبُ, and in like manner عَلْتُ is expl. in the K, app. meaning *A man cleaving, or holding fast, applied to such as is seeking, or demanding, blood-revenge, or a debt or the like; agreeably with what here immediately precedes, and with the explanation in the L, which is, مُلَارِمٌ أَيْ طَالِبٌ فِي قِتَالٍ أَوْ عَيْرِهِ cleaving, or holding fast, i. e. seeking, or demanding, in fight or in some other case. See عَلْتُ, of which عَلْتُ is the part. n. and see also عَلْتُ.]*

عُلْتَهُ, with damm, (K, but written in the O عُلْتَهُ,) عُلْتَهُ [most probably, I think, in the sense in which this is used in the phrase لِي فِي هَذَا الْمَالِ عُلْتَهُ (q. v.), from تَعْلَتُ in the first of the senses assigned to it above, syn. with تَعْلَى] (O, K.)

عُلْتِي *Food having poison mixed with it, by which vultures are killed* mentioned by Kr. and عُلْتِي is a dial. var. thereof. (TA.)

عُلَاتُ see عُلَاتَةٌ: — and see also 1, latter half.

عَلِيْتُ *Bread made of barley and wheat* (S, O, K) and so عَلِيْتُ. (S, O) And حَبِيرٌ عَلِيْتُ *Bread made of barley and [the grain called] سُلْتُ.* (TA, from a trad.) — And *Wheat mixed with barley;* (AZ, TA,) as also عَلْتُ and عَلِيَّتُهُ or, accord. to Abu-l-Jarráh, *barley and wheat mixed together for sowing and then reaped together.* (TA.)

عُلَاتَةٌ *Clarified butter,* (S, O, K, TA,) or olive-oil, (TA,) and [the preparation of curd called] أَقِطُ, mixed together: (S, O, K, TA:) and any

two things mixed together. (S, O, K) pl. [or rather coll. gen n] **عَلَّاتٌ** (O.) See also **عَلَّتْ** — Also *A man who collects from various places.* (O, K)

عَلِيَّةٌ. see **عَلِيَّةٌ**.

مُعَلَّتُ الرِّبَادِ [evidently, I think, a mistranscription, correctly **مُعَلَّتُ**,] *A man whose رِبَادِ [pl of رِبْدٌ] fail to produce fire* (L) — See also the following paragraph.

مُعَلَّتٌ see **عَلَّتْ** — and see the next preceding paragraph — Also, (O, L, [thus in the latter, with kesr to the ل, but in the former without any vowel-sign to that letter, perhaps from **رَبَّدَ**, but more probably **مُعَلَّتٌ**, from **رَبَّدَ**,] *An arrow in which is no good.* (O, L)

علج

1 **عَلَّحَهُ** see 3. **عَلَّحَتْ**, (TA,) inf n. **عَلَّحَانٌ**, (O, K, TA,) *She (a camel) was, or became, in a state of commotion.* (O, K, TA.) = **عَلَّجَ**, aor. - , inf n. **عَلَّجَ**, *He (a man) was, or became, strong, robust, or sturdy.* (Msb.)

2. **عَلَّجَ الإِبِلَ** *He fed the camels with the fodder of the [shrub called] عَلَّحَانٌ.* (TA)

3 **مُعَالَجَةً**, inf. n. **عَلَّجَ** (S, A, O, K) and **عَالَجَهُ**, (S, O, K,) *He laboured, exerted himself, strove, struggled, contended, or conflicted, with it, (namely, a thing, S, O,) to prevail, overcome, or gain the mastery or possession, or to effect an object; he worked, or laboured, at it, or upon it, to do, execute, perform, effect, or accomplish, it, or to manage, or treat, it; syn. رَاوَلَهُ (S, A, O, K;) and مَارَسَهُ (TA.) [And He exercised his skill upon it, worked, or wrought, it; worked it together, mingled, mixed up, or compounded, it, with some degree of labour; mashed it; kneaded it; manipulated it; brewed it; treated it with some admixture, dressed it, or prepared it for use; namely, some substance, composition, food, medicine, or the like.] **مِنْ كَسْبِهِ وَعِلَاجِهِ** is a phrase occurring in a trad., meaning *From his gam, or earning, and his work, or labour* (L.) And one says, **عَالَجَ الْحَدِيدَ** *He worked, or wrought, iron.* (L in art. حد, &c.) And **عَالَجَ قُرْشًا وَوَسَائِدَ** [*He manufactured beds, or the like, and pillows.*] (K in art. نجد.) And **عَالَجَ الشَّرَابَ بِالنَّارِ** [*He brewed, or prepared with pains, the beverage, or nine, by means of fire; or boiled it well.*] (K voce مَصْعَدٌ.) And **عَالَجَ السَّحَرِ** [*He wrought enchantment.*] (K in art. تول.) And **عَالَجْنَا غَيْبَ السَّمَاءِ** [*We laboured, or strove, after the secrets of heaven.*] (K in art. لمس.) — Also *He laboured, or strove, with him, to prevail, or overcome; syn. زَاوَلَهُ.* (L.) One says, **عَالَجَهُ**, (S, O, L, K,*) [aor. of the latter - ,] inf. n. **عَلَّجَ**, (S,) *He laboured, or strove, with him,**

to prevail, or overcome, (L,) and he overcame him (S, O, L, K) *in so doing, (O, K,) namely, another man (S, O)* It is said in a trad, **عَالَحْتُ أَمْرَةً فَأَصَبْتُ مِنْهَا** [*I strove with a woman, and obtained what I desired of her.*] (L) And **لَمْ يُعَالَحْ**, in another trad, is said to mean *He did not strive, or contend, with the confusion of intellect [usually] attendant upon death, which would be an expiation for [some of] his sins or he did not strive, or contend, with the severity of long-continued sickness, nor suffer the perturbation [usually] attending death or, as some relate it, the phrase is لَمْ يُعَالَحْ, meaning he was not tended, or treated medically, in his sickness.* (L.) In another trad. occurs the saying, **إِنِّي صَاحِبُ طَبَرٍ**, meaning *Verily I am the owner of a camel for riding or carriage, which I ply, or work, (أَمَارِسُهُ) and employ to carry for hire* (L.) And it is related in another trad. that 'Alee sent two men in a certain direction, and said, **إِنِّكُمَا عَلَّحَانُ فَعَالَجَا عَنْ وَبِنِكُمَا**, meaning *Verily ye are two strong, bulky men, therefore labour ye [in defence of your religion] in the affair to the performance of which I have called and incited you.* (L.) — [And He pled it; i. e. kept it at work, or in action; namely, a thing See an ex. voce دَبْتُ] — Also, (O, K,) inf ns as above, [but generally **عَلَّجَ**,] (K,) *He treated him (i. e. a person either sick or wounded, or a beast, O) medically, curatively, or therapeutically* (O, K) *he tended him, or took care of him, in his sickness* (L) [*he endeavoured to cure him (i. e. a sick person), or it (i. e. a diseased part of the body)*] and **عَالَجَهُ مِنَ الدَّاءِ**, inf n **عَلَّجَ**, *he treated him medically to cure him of the disease.* (MA) [And *He dressed it, namely, a wound or the like.*] And one says, **عَوْلَجَتِ السَّبَاعُ بِأَحَدٍ**, meaning *The beasts, or birds, of prey were wrought upon, or operated on, by charms, so as to prevent their injuring cattle and the like.* (L in art. عقد)

5. **تَعَلَّجَ الرَّمْلُ**, and **اعْتَلَجَ**, *The sand became collected together.* (TA.) = **مَا تَعَلَّحْتُ بِعُلُوجٍ** and **مَا تَأَلَّكْتُ بِأَلْوَكٍ** signify the same, (O, K,) i. e. [*I have not occupied myself in churning with anything that is chewed; or*] *I have not tasted anything; and so تَعَلَّكْتُ بِعُلُوكٍ*. (O.) = **تَعَلَّجَتِ الْإِبِلُ** *The camels obtained, or took, of the [shrub called] عَلَّحَانٌ.* (TA.)

6. **تَعَالَجُوا** *They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object, syn. تَزَاوَلُوا.* (S and K in art. زول. [See also 8.]) One says, **تَعَالَجَا الشَّرَّ بَيْنَهُمَا** [*They two laboured, or strove, each with the other, to do evil, or mischief.*] (S in art. كوح.)

8. **اعْتَلَجُوا** *They wrestled together, striving to throw one another down; and fought one another.* (A, O, K.) And **اعْتَلَجَتِ الْوَحْشُ** *The wild animals contended in smiting one another, and*

strove, or struggled, together for the mastery. (TA.) [See also 6.] — [Hence,] **اعْتَلَحَتِ الْأَمْوَاحُ** (S, A, O, K) † *The waves conflicted, or dashed together* (S, O, K.) — And **اعْلَجَ الْبَرْقُ فِي صَدْرِهِ** † *Anxiety conflicted in his bosom.* (TA.) — And **اعْتَلَحَتِ الْأَرْضُ** † *The land produced, or had, tall plants, or herbage.* (S, O, K.) — See also 5.

10 **اسْتَعْلَجَ** is said of a man's make [as meaning *It was, or became, strong, or sturdy, and big, or bulky*] (A) [or *it was, or became, thick, big, or coarse* (Kh, O)] And said of a man, *His beard grew forth, (AZ, L, Mgh,) and he became thick, big, or coarse, and strong, or sturdy, and bulky in his body* and it is also said of a boy, or young man, meaning *خَرَجَ نَبَاتُ وَجْهِهِ* [for *خَرَجَ وَجْهُهُ* the hair of his face grew forth]. (L.) And said of the skin (S, O, K) of a man, (S, O,) *It was, or became, thick, coarse, or rough.* (S, O, K.) — It is also said of a lock (مَغْلَاقٌ), [app as meaning *It required labour, exertion, or effort, to open it,*] from **العِلَاجُ**. (O. [I suppose it to be like اسْتَكْدَّ, from التَّكْدُ; &c])

عَلَّجَ *A strong, or sturdy, man:* (Msb) or *a strong, or sturdy, and thick, big, or coarse, man:* (L) or *any man having a beard;* (AZ, L, Mgh,) not applied to the beardless: (AZ, Mgh.) and *any [man or beast] that is hardy, strong, or sturdy* (L) and *an ass,* (S, K, TA,) in an absolute sense. (TA) and, (K,) or as some say, (TA,) *a fat and strong wild ass:* (K, TA) or *a fat and thick, big, or coarse, wild ass* (O) and *a man,* (S, A, O, L, K,) or *a big, or bulky, man,* (Mgh, Msb,) or *a strong and big, or bulky, man,* (TA,) of the unbelievers of the عَجَمَ [i. e. Persians or other foreigners], (S, A, Mgh, O, L, Msb, K, TA,) and of others; (L,) so called because of the thickness, bigness, or coarseness, of his make: (O) or *a strong and big, or bulky, unbeliever:* (L) or simply *an unbeliever;* (L, Msb,) thus accord. to some of the Arabs, in an absolute sense (Msb.) fem. with ة: (L) pl. [of pauc] **عُلُوجٌ** and [of mult.] **عُلُوجٌ** (S, O, Msb, K) and **عَلَّجَةٌ** and [quasi-pl. n.] **مُعَلَّجَاتٌ** (S, O, K,) like **مَشْيُوحَاتٌ** [q v.], (TA,) and **مُعَلَّوْحَى** (O, L, CK) and **مُعَلَّكَةٌ**. (Sb, R, TA.) El-Hasan applied the epithet **عُلُوجٌ**, contemptuously, to certain men who neglected the supererogatory prayers before daybreak, performing only [afterwards] the prescribed prayers. (Mgh.) — **فُلَانٌ عُلُوجٌ** is like **إِرَاءٌ مَالٍ عُلُوجٌ** [meaning *Such a one is a manager, tender, or superintendent, or a good pastor, of cattle, or camels &c.*] (S, O, K.) — And **عُلُوجٌ** signifies also *A cake of bread:* (Abu-l-'Omeythil, TA.) or *a cake of bread that is thick* (O, K, TA) *in the edges* (O) or *in the edge.* (K, TA.)

عَلَّجَ *The small ones, or young ones, of palm-trees.* (AHn, S, O, K.) — See also **عَلَّجَانٌ**, in two places.

عَلَج (S, O, K) and عَلَجٌ (O, K,) applied to a man, *Strong, or sturdy*, (S, O, K,) in labouring, or striving, to prevail, (TA,) who throws down his antagonists much or often, (صَرِيحٌ, [in the CK, erroneously, صَرِيغٌ]) and who labours, or exerts himself, in performing, accomplishing, or managing, affairs (O, K) or عَلَجٌ signifies a man strong, or sturdy, in fighting, and in contending like the ram. (L.) — And عَلَجَةٌ, applied to a she-camel, *Strong, or sturdy* (O) or, so applied, *having much flesh* (TA) pl. عَلَجَاتٌ (O, TA)

عَلَجٌ and عَلَجٌ see عَلَجٌ; the latter in two places.

عَلُحَنٌ A she-camel compact and firm in flesh (S, O, K) or strong, (Az and TA in art عَلَسَ,) as also عَلُحُونٌ (K in that art.) or thick, big, or coarse. (Abou-Málik, TA in that art.) [but] the ن is augmentative. (O) — And A woman who cares not for what she does nor for what is said to her (T, K; and S in art. عَلَسَ.)

عَلْحَانٌ A collection of [thorny trees of the kind called] عَصَاهُ. (O, K)

عَلْحَانٌ (S, O, L, K) and عَلَجٌ (L, TA) A certain sort of plant, (S, O, K;) growing in the sand n. un. with ة (O) AHn says, on the authority of certain of the Arabs of the desert, that it grows in the form of slender strings, intensely green, of a greenness like that of herbs, or leguminous plants, inclining to yellowness, bare, having no leaves (O) he says [also] that the عَلَج [or عَلْحَان, as will be shown by what follows,] is, with the people of Nejd, a sort of trees [or shrubs] having no leaves, consisting only of bare strings, of a dusty green colour. (L, TA) the asses eat it, and their teeth become yellow in consequence of their eating it; wherefore one says of him who has yellow teeth, كَأَنَّ فَاةً فَوْ حِمَارٍ, [A, though his mouth were the mouth of an ass that had eaten 'alaḡān, by the mouth being meant the teeth, as is often the case]: (O, L, TA.) and he says that it sometimes grows, not in the sand, but in soft, or plain, tracts, and accord. to some, (O,) the عَلْحَان is a sort of trees of a dark green colour, not having leaves, consisting only of twigs, one of such trees occupying the space of a man sitting; (O, L, TA;) growing in plain, or soft, land, and not eaten by the camels unless of necessity. Az says that the عَلْحَان is a sort of trees resembling that called عُنْدَى, which he had seen in the desert and its pl. [or rather the pl. of the n. un. (عَلْحَة) of its syn. عَلَجٌ] is عَلَجَاتٌ (L, TA.)

عَلْحَانَةٌ n. un. of عَلْحَانٌ [q. v.]. = Also Dust which the wind collects at the foot of a tree. (O, K.)

عَلْجُونٌ: see عَلَجٌ.

عِلَاجٌ an inf. n. of عَلَجٌ [q. v.]. (S, A, O, K.) — And [A medicine, or remedy; often used in this

sense,] a thing with which one treats a patient medically, or curatively (TA)

عَلُوحٌ q. v. أَلُوكٌ (O, K) and عَلُوكٌ, meaning A thing that is eaten [or chewed] (O) so in the phrase هَذَا عَلُوحٌ صَدَقَ [This is an excellent thing that is chewed] (O, K.) See also 5

عَالِحٌ A camel pasturing, or that pastures, upon the [shrub called] عَالِحَان. (S, O, K) = A quantity of sand that has become accumulated and intermixed pl. عَوَالِح. (TA, from a trad.)

مَعْلَحَةٌ } [quasi-pl n.] see عَلَجٌ.
مَعْلُوحَى }
مَعْلُوحَاً }

مَعْلُوحٌ [mentioned in the O and K in art عَلَج] One whose father is free, or an Arab, and whose mother is a slave, syn. فَحِيصٌ (S, K) or one who claims as his father a person who is not his father, or who is claimed as a son by a person who is not his father and one born of two different races. (Lth, O) or one born of a slave the daughter of a female slave (Ibn-'Abbād, O) or, accord. to ISd, one who is not of pure race (TA) a low, a vile, or an ignoble, man; foolish, or stupid, or deficient in intellect; (Lth, O, K.) a frivolous babbler (Lth, O) F charges J with error in asserting the o to be augmentative, but all the authorities on inflection assert the same thing. (MF.)

مَعَالِجٌ A place of عِلَاج [i. e. medical, or curative, treatment] (TA in art. اَرَى)

مُعَالِجٌ One who treats patients, whether sick or wounded, or beasts, medically, or curatively. (TA.)

أَرْضٌ مُعْلَحَةٌ Land of which the herbage has become strong, or tall, and tangled, or luxuriant, and abundant. (TA.)

مُسْتَعْلِجُ الْحَاتِي A man [strong, or sturdy, and big, or bulky, or] thick, big, or coarse, in make. (S, O. [See the verb.])

Quasi علحن

عَلَجٌ &c. see in art. عَلَج.

عَلِد

1. عَلِدٌ, aor. -, (O, L, K,) inf. n. عَلِدٌ (O, L, K-) and عَلَدٌ (O,) said of a man, (O,) or of anything, (L,) He, or it, was, or became, strong and hard (O, L, K. [See also Q. Q. 3.]) — And He stood fast, and refused to be led, or to turn. (L. [See also Q. Q. 1.])

13. اَعْلَدُوا. see Q. Q. 3: — and Q. Q. 1. — Also He (a man) was, or became, grave, staid, steady, sedate, or calm. (O, K.)

Q. Q. 1. اَعْلَدُوا He, or it, kept, or claved, to his, or its, place, and could not be moved by any one; (L, K;) as also اَعْلَدُوا. (L. [See also 1.])

Q Q 3. اِعْتَدَى He (a camel) was, or became, thick, big, or coarse, and strong, (Abu-Semeyda', S, O, L, K,) as also اِكْتَدَى (Abu-Semeyda', S, L) and so اَعْلَدُوا said of a man. (O, L, K, [See also 1])

عَدَدٌ Hardness and strength. (K [See 1]) = And A thing, (S,) or anything, (TA,) hard, (S, K,) and strong (K) or, accord. to Kh, anything thick, big, or coarse, and strong (Ham p 81) — And Standing fast, and refusing to be led, or to turn (L.) = Also, (S, K,) or اَعْلَدٌ, (IAai, TA,) which is the pl., (TA,) The sinen-عَصَب of the neck. (IAar, S, K.)

عَدَدٌ. see مُعْتَدِدٌ.

اَعْلَدُوا see what next follows.

اَعْلَدُوا (S, O, L, K) and اَعْلَدُوا (Ibn-Habbeeh, MF) and اَعْلَدُوا as written in some copies of the "Book" [of Sb] and said by Seer to be a dial var., (TA,) Great, or old or full-grown, syn. كَبِيرٌ: (El-Umawsee, S, K) or great, or old or full-grown, (كَبِيرٌ,) advanced in age, and strong (so in a copy of the S:) or advanced in age, and strong, applied to a man and to a camel, as also اَعْلَدُوا or thick, big, or coarse; as also اَعْلَدُوا and old (كَبِيرٌ) and decrepit: (L) applied to a man: (TA) and with ة, decrepit, applied to a she-camel: (K.) also, without ة, big, or bulky, applied to a [lizard of the species termed] صَبْتٌ. and applied by El-Farazdaq to the بَطْر [q. v.] of a woman, as meaning large and hard (L.) and a thick-necked man (AA, TA) and applied [app. as meaning thick] as an epithet to a neck (AO, S, O) and the neck itself, of a she-camel also strong, and having hardness; applied to a man; and likewise, with ة, to a woman: (L) and applied to a lord, or chief, as meaning grave, staid, steady, sedate, or calm, (O, L, K,) and of firm judgment (L:) and, with ة, a mare that is stubborn, and not to be led unless driven; (K,) that extends her legs, and pulls vehemently the person who leads, with her neck, so that he can seldom lead her unless she be urged on from behind. (ISH, O, L.)

اَعْلَدُوا. see the next preceding paragraph, in two places.

عَلَدَى } see the next paragraph.
عَلَدَى }
عَلَدَى }

عَلَدَى Anything thick, big, or coarse, (S, O, K,) as also عَلَدَى. (O, K.) and bulky, strong, and tall; applied to a camel and to a horse: (TA.) and sometimes they applied the epithet عَلَدَى to a camel. (S.) this and عَلَدَى signify strong, so applied, (O, K,) as does also اَعْلَدُوا applied to a horse; (L,) or bulky and tall, applied to a camel and to a horse: or, accord. to En-Nadr, one says نَاقَةٌ عَلَدَاءٌ meaning a great and tall she-camel; but not عَلَدَى جَمَلٌ; 268 *

like as one says نَاقَةٌ عَرَبِيَّةٌ; but not جَمَلٌ عَرَبِيٌّ. (TA) and عَلْدِي occurs in old poetry as an epithet applied to a she-camel [app. in this instance with what is termed the fem. alif, i. e. without teshdeed]. (HAm p. 82) the pl of عَلْدِي is عَلْدِي (S, O) and عَلْدِي and Sb mentions [app. as a dial. var. of the sing] *عَلْدِي. (L) — Also A species of tree, (O, K, TA, and so in a copy of the S,) of the kind called عَصَاهُ, having thorns. (O, K) [a coll. gen. n] n un عَلْدَاةُ, (AHn, O, K) it is of the trees of the sands, not such as is termed حَمِضٌ, (O, TA,) and yields an intense smoke (TA) accord to Lth, the kind of a tree, having no thorns, of the kind termed عَصَاهُ but he is incorrect in so saying it is a tree having hard branches, for which the cattle, or camels and other beasts, have no desire, and not of the kind termed عَصَاهُ; and indeed how can it be of the kind thus termed having no thorns? nor is it tall, the tallest being of the height of a man sitting, but, with its shortness, it is dense and compact in its branches (Az, TA)

عَدَدٌ, (Lh, L, and K in art. عَدَدٌ) and مُعَدَّدٌ, (K in that art.) and مُعَدَّدٌ, (Lh, L,) or مَا لِي مِنْهُ مُعَدَّدٌ, (AZ, and S and O in art. عَدَدٌ) and *عَلْدٌ, (L,) as also عُنْدٌ and عُنْدٌ, (AZ, O and K in art. عَدَدٌ) I have no way of avoiding it, or escaping it (Lh, L, and O and K in art. عَدَدٌ, q. v.) or مَا لِي عَنْهُ مُعَدَّدٌ, I have, in the way to it, no place in which to make my camel lie down, nor any in which to take a noon-tide-sleep, but only a direct course to it. (L in art. عَدَدٌ.) And مَا لِي إِلَيْهِ مُعَدَّدٌ, (Lh, L, and O and K in art. عَدَدٌ) and مَا لِي عَنْهُ مُعَدَّدٌ, (Lh, O in that art.) I have no way of attaining to it. (Lh, L, and O and K in art. عَدَدٌ) = مَا لِي مِنْهُ مُعَدَّدٌ also signifies A country, (O in art. عَدَدٌ, on the authority of Ibn-Abbād,) or a land, (K in that art.) containing neither water nor pasture. (O and K in that art.)

علس

عَلَسَ A certain kind of wheat, having two grains in one husk, (S, O, Msh, K,) and sometimes one grain, or three grains; (Msh;) it is found in the region of El-Yemen; (TA;) and is the wheat of San'a (S, O, K:) or a sort of wheat, of good quality, but difficult to cleanse, growing in the parts of El-Yemen: (AHn, O) or [a kind of grain] like wheat, but difficult to cleanse, (Mgh, Msh,) having two grains in one envelope, and it is the corn of San'a. (Mgh:) or a certain black grain, which people eat in times of dearth, or drought, (Mgh, Msh,) after grinding it: (Mgh:) or, (Msh, in the K "and,") accord. to IAar, (O,) i. q. عَدَسٌ [or lentils]. (O, Msh, K.)

علط

1. عَلَطَ, aor. = (S, O, K,) and عَلَطَ, (O, K,) inf. n. عَلَطٌ, (O,) He branded (S, O, K) his camel, (S, O,) or a she-camel, (K,) with the mark called عَلَطٌ; (S, K;) as also عَلَطَ, (K,) inf. n. تَعَلِيطٌ; (TA;)

or the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects], (S, M, TA,) you say, عَلَطَ إِلَهُهُ [he branded his camels with that mark] (S) — [Hence,] one says, لَأَعْلَطَنَّكَ عَلَطَ الْعَبِيرِ, (TA,) or عَلَطَ سَوْءٌ, (O,) + I will assuredly brand thee [with the branding of the camel, or with an evil branding, meaning,] with a branding that shall remain upon thee. (O, TA) And عَلَطَهُ بَشَرٌ, (S, O, K, TA,) and عَلَطَ, inf. n. عَلَطٌ and عَلَوْتُ, (TA,) + He mentioned him, (S, O, K, TA,) and aspersed him, (TA,) [or branded, or stigmatized, him,] with evil. (S, O, K, TA) And عَلَطَهُ بِالْقَوْلِ, inf. n. عَلَطٌ, + He branded, or stigmatized, him with a mark [of reproach] whereby he should be known. (TA) — And عَلَطَهُ بِسَهْمٍ + He hit him with an arrow; (S, O,) inf. n. عَلَطٌ (S.)

2. see above, first sentence — عَلَطَ السَّعِيرَ, inf. n. تَعْلِيطٌ, He pulled off the cord called عَلَاطٌ from the neck of the camel (A'Obeid, S, O, K.)

4. مَا أَكْثَرَهُ, said of a poet, means أَكْثَرَهُ [How great is his intelligence, or skill, and knowledge! &c]. (AA, O, K)

5. عَلَطَ الْقَوْسَ He hung upon himself the bow (TA)

8. اعْتَلَطَ بِهِ and اعْتَلَطَ He contended with him in an altercation; disputed, or litigated, with him; and treated him with enmity, or hostility, or did evil to him, obliging him to do the like in return. (O, K.)

13. اَعْلَوْتُ الْبَعِيرَ He clung to the neck of the camel, and mounted him. (S, O, K) or it signifies, (K,) or signifies also, (O,) he rode the camel without a [cord such as is termed] حَطَامٌ [q. v.]. (Ibn-Abbād, O, K.) or he rode the camel bare, without saddle. (K.) and اَعْلَوْتُ الْفَرَسَ he rode the mare without bridle. (TA.) — And اَعْلَوْتُ النَّاقَةَ, said of a camel, (O, K, TA,) He got upon the neck of the she-camel, and mounted upon her in a headlong, or heedless, manner. (TA.) or he mounted the she-camel to cover her. (O, K, TA.) — [Hence,] اَعْلَوْتُ رَأْسَهُ, (O, TA,) and اَعْلَوْتُ أَمْرًا, (K, TA,) + He pursued a headlong, or heedless, course, and plunged, or rushed, into an affair without consideration. (O, K, TA.) — And اَعْلَوْتُهُ He took him and confined him. (Lth, O, K.) — And He clave to him, (IAar, S, O, K,) like as the [cord called] عَلَاطٌ cleaves to the neck of the camel. (IAar, TA.) — And He clung to him, and drew him to him; (Ibn-Abbād, O;) and so تَعْلَوْتُهُ. (Ibn-Abbād, O, K.)

Q. Q. 2. تَعْلَوْتُهُ: see what next precedes.

عَلَطَ A brand upon the side of the cheek of a camel: (IDrd, O: [see also عَلَاطٌ.] or the scar of the branding upon the side of the fore part of the neck of a camel: app. an inf. n. used as a subst. (TA.) — See also عَلَطَةٌ.

عَلَطٌ, applied to a she-camel, (S, O, K,) and to a he-camel, (O,) accord. to As, (S,) Without a [cord such as is called] حَطَامٌ [q. v.] (S, O, K) and, (K,) accord. to El-Ahmar, (S, O,) without a brand (S, O, K: [see عَلَاطٌ]) like عَطُلٌ: (TA) pl. اَعْلَاطٌ (S, O, K.) — Hence, (O,) اَعْلَاطُ الْكَوَاجِبِ + The shining, or brightly-shining, stars, (الدَّرَارِي, K, TA, [in the O الدَّرَارِي, an evident mistranscription,]) that have no names. (O, K) or the named, known stars, as though they were مَعْلُوطَةٌ, i. e. marked with brands. (O.) [See also عَلَاطٌ.] — And عَلَطٌ signifies Tall she-camels — and short asses. (IAar, O, K)

عَلَطَةٌ A necklace, or collar, or the like, syn. قِلَادَةٌ (S, O, K) pl. عَلَطٌ. (O, TA.) — Also A black mark which a woman makes upon her face for adornment, (IDrd, O, K, TA,) like لُعْطَةٌ, (TA,) and so عَلَطٌ (IDrd, O, K) — And A سَفْعَةٌ [or blackness tinged with redness] in the face of a hawk; as also لُعْطَةٌ. (TA.) — See also عَلَطَاءُ. — رَقْمَتَانِ الْعُلْطَتَانِ The [app. meaning two ringstreaks] upon the necks of the [collared doves called] قِمَارِي, and the like thereof of birds; as also الْعِلَاطَانِ. (TA) or this latter signifies the black طَوْقٌ [or ring] on the two sides of the neck of the dove: (Az, O, TA) or so الْعِلَاطُ: (K) and الْعُلْطَانِ signifies, accord. to Th, طَوْقٌ [or necklace] and some say, a سِمَةٌ [or brand]; but ISd says, "I know not how this is" it is mentioned, however, by Suh, in the R. (TA.) — Also Two conies (وَدْعَانِ) which are upon the necks of boys. (TA.) — And عَلَطَتَا الْمَرْأَةُ + The anterior and posterior pudenda of the woman. (TA.)

عَلَطَاءُ A ewe having in the side of her neck a black [mark termed] عَلَطَةٌ, the rest of her being white. (TA)

عِلَاطٌ The side of the neck (K) the عَلَاطَانِ are the two sides of the neck (S, O, K) of anything [i. e. of any creature]. (O.) — And A brand (S, O, K) on the neck of a camel, (S, O,) breadthwise, (S,) on the side (عَرَضٌ [in the CK عَرَضٌ]) of his neck. (K, TA.) this is [said to be] its primary meaning: or, accord. to IDrd, a brand on the side of the cheek of a camel: (O.) or, accord. to the R, on the base of the neck. in the book of Ibn-Habeeb, said to be on the neck breadthwise; sometimes a single line, sometimes two lines, and sometimes several lines, on each side. (TA) and عَلِيطٌ signifies the same: the pl. (of عَلَاطٌ, TA) is اَعْلِيطَةٌ [a pl. of pauc] and عَلَطٌ. (K, TA.) —

See also عَلَطَةٌ. — Also A rope which is put upon the neck of a camel. (S, O, K) — And + The thread of the needle. (Lth, O, TA.) — And [hence] عَلَاطُ الشَّمْسِ, (K, TA,) or عَلَاطُ الشَّمْسِ, (Lth, O,) + What is, when one looks at it, as though it were thread [proceeding from the sun, app. when its light enters through an aperture in a wall or the like into a dark, or shady, place]. (Lth, O,

ك, TA. [In the K expl. as meaning حَيْطُ الشَّمْسِ. See also حَيْطُ النَّاطِلِ, in art حيط] — And عَلَاطُ السُّحُومِ † What is suspended to the stars [as though meaning the rays proceeding from the stars] pl. أُعْلَاطُ [which is also pl. of عَلُطٌ, q. v.] (TA) [But this is app. a conjectural explanation, suggested by a verse of Umeiyeh Ibn-Abi-Salt, incorrectly cited by Lth, and after him by Az, in which what are termed السُّحُومِ, or أُعْلَاطُ الكَوَاكِبِ, (see عَلُطٌ), are described as being كَحَبْلِ الْقَرْقِ, i. e. "like the cord of flax," thus expl. by Az, whereas the right reading, as is stated in the O and TA, is كَحَبْلِ الْقَرْقِ, by the قَرْقِ being meant the game thus called, and also called السَّدْرُ, to which is added in the TA, that the حَبْلُ thereof are the stones used therein.] = Also † Contention, altercation, dispute, or litigation, and evil, or mischief; (K, TA,) and inimical, or hostile, treatment, or evildoing that obliges one to return evil. (TA) or the branding, or stigmatizing, with evil. (S, O)

عَلِيطٌ A species of trees, (K, TA,) in the Sarāh (السَّوَادِ), from which bows are made. (TA.)

شَاعِرٌ عَلِيطٌ [A poet possessing intelligence, or skill, and knowledge, or great intelligence &c.] of such one says, مَا أُعْلِطَهُ [q. v.] (AA, O, K.)

عَلِيطٌ The pericarp of the مَرْحُ, which is like the shale of the bean, (O, K,) and to which the ear of the horse is likened (O, TA) said by certain of the lexicographers, (O,) as expl. by J, (TA,) to mean the leaves of the مَرْحُ, but this is incorrect, for the مَرْحُ has no leaves, its branches being bare and slender twigs. (O, TA) n. un. with ة. (TA.) — And A branch, and a twig, of which the leaves have fallen. (K) = See also عَلَاطُ.

مَعْلُوطٌ The place of the brand called عَلَاطُ on the neck of the camel. (O, K, TA) and so, accord to the K, مُعْلُوطٌ, but this latter means the place of the neck of the camel to which one clings [to mount him: see 13]. (TA.)

مَعْلُوطٌ A camel whose cord called عَلَاطُ has been pulled off from his neck. (TA.)

مَعْلُوطٌ A camel branded with the mark called عَلَاطُ. (O, TA)

مَعْلُوطٌ: see مَعْلُوطٌ.

علف

1. عَلَفَ الدَّابَّةَ, (S, Mgh, O, Msh,) aor. َ, (O, Msh, TA,) inf. n. عَلَفٌ; (S, Mgh, O, Msh, K;) and أَعْلَفَهَا, (Mgh, Msh,) inf. n. عَلَافٌ; (K;) He fed the beast (S, Mgh, O, Msh, K) with عَلَفٌ [i. e. fodder, or provender], (S, Mgh, O, Msh,) [i. e. he foddered the beast,] in the مَعْلَفٌ [or manger]. (Mgh:) or † the latter signifies he repaired to it often, putting عَلَفٌ for it. (TA.) Fr cites the following verse:

عَلَفْتُهَا تَبَا وَمَاءَ بَارِدًا
حَتَّى سَتَتْ هَمَالَةً عَيْنَاهَا

[meaning I fed her with straw, and gave her to drink cool water, so that she passed the winter with her eyes flowing abundantly with tears] (S, O) i. e. وَسَقَيْتُهَا مَاءً (S) — And عَلَفٌ signifies also The drinking much (AA, O, K) [accord. to the TK, one says, عَلَفَهُ, aor. َ, inf. n. عَلَفٌ, meaning He drank it much]

2 see the next paragraph, in two places. = [accord to Golius, عَلَفٌ signifies He fed well with fodder. but for this he mentions no authority.]

4. see 1, in two places = اَعْلَفَ الطَّلْحُ The [trees called] طَلْحُ put forth their عَلَفٌ [q. v.] (S, O, K,) as also عَلَفٌ; but this is extr., for a verb of this meaning is [regularly] of the measure أَفْعَلَ only: (Ibn-Abbād, O, K) accord. to AA, as AHn states in mentioning the حَنْلَةُ, (O, TA,) عَلَفٌ, (O, K,) inf. n. نَعْلَفُ, (K,) signifies they scattered their blossoms, and organized and compacted their fruit [i. e. their pods with the seeds therein], expl. by تَنَاطَرَتْ وَرَدُهُ وَعَقَدَ [meaning أَفْعَلَ السَّمَرُ], (O, K;) like أَحْمَلُ. (O)

5 عَلَفَ II sought عَلَفٌ [i. e. fodder, or provender,] repeatedly, or leisurely, in the places in which it was thought, or known, usually to be. (Mgh)

8. نَعْلَفَ, said of a beast, (دَابَّةٌ, O,) It eats (O, TA) [fodder, or provender, or] green herbage. (TA in art. رَعَى) — And أَعْلَفَ [perhaps a mistranscription for أَفْعَلَ] † He was a great eater. (TA)

10 استعلفت الدَّابَّةَ The beast [meaning horse] sought, or demanded, عَلَفٌ [i. e. fodder, or provender,] by neighing. (O, K.)

عَلَفٌ A great eater; one who eats much; (AA, O, K;) as also مُعْلَفٌ [perhaps a mistranscription for مُعْلِفٌ, but see 8]. (TA.) = Also A certain tree, or plant, (شَجَرَةٌ, O) of El-Yemen, the leaves of which are like [those of] the grape [vine] they are pressed [app. in the nose-bags of horses, the TA here inserting المَخَابِي, for which I read المَحَالِي, and it is there added وَيَسُو, app. as meaning and made into a flat mass,] and dried, and flesh-meat is cooked therewith instead of with vinegar; (K;) and they [i. e. the leaves] are used as a ضِمَاد [or dressing for wounds] (وَيَصْمَدُ بِهِ). (K) accord. to the TA. [But in the place of these words, the CK and my MS. copy of the K have وَبَضَّرَ, as relating to a form of the pl. of عَلُوفَةٌ, there mentioned in the next sentence.]

عَلَفٌ is for beasts, or horses and the like; (S, O;) a word of well-known meaning; (K;) i. e. Fodder, or provender for beasts; (KL;) food of cattle, or of animals, (TA,) or of quadrupeds;

(MA,) food with which the beast is fed (Mgh, Msh) in the مَعْلَفٌ [or manger] (Mgh) accord to ISh, applied to herbs, or leguminous plants, both fresh and dry (TA voce حَتَيْنِ) said by ISd to be the قَصِيرُ [generally meaning barley] of the beast (TA in the present art.) [see also عَلُوفَةٌ] pl. [of mult] عَلَافٌ (S, O, Msh, K) and عَلُوفَةٌ (Mgh, O, K) and [of pauc] أَعْلَافٌ (O, K) See also عَلَفَةٌ. — [Hence,] one says, هُمُ عِلْفُ السَّلَاحِ وَحَرَرُ السَّاعِ [They are the provender of the weapons, and the flesh that is food of the beasts, or buds, of prey]. (TA)

عَلَفَةٌ The food, or victuals, of soldiers, as also عَلُوفَةٌ [which is a pl. of عَلَفٌ, or perhaps it is correctly عَلُوفَةٌ, which is expl. by Golius as meaning a stipend, peculiarly of a soldier] (KL)

العَلْفَى, from عَلَفٌ, What a man assigns, on the occasion of the reaping of his barley, to a guardian [thereof] from the birds, or to a friend. (El-Hejeer, TA)

عَلِيفٌ (K, TA,) applied to a sheep or goat (شَاةٌ, TA,) i. q. مُعْلُوفَةٌ [i. e. Fed with fodder, or provender, foddered]. (K, TA) accord. to AZ, applied to a ram, and having for its pl. عَلَافٌ and expl. by Lh as meaning tied up, and fed with fodder, or provender; not sent forth to pasture where it pleases, nor led to pasture. (TA) [See also عَلُوفَةٌ.]

عَلَافَةٌ The seeking, and buying, and bringing, of عَلَفٌ [i. e. fodder, or provender for beasts]. (Mgh.)

عَلُوفَةٌ A sheep or goat and other animal, and sheep or goats and other animals, fed with fodder, or provender (Mgh, Msh) or, as also عَلِيفَةٌ, a sheep or goat (شَاةٌ), and a she-camel, fed with fodder, or provender, and not sent forth to pasture; (S, O, K, TA,) in order that it may become fat, (TA,) by means of the fodder collected: (Az, TA) the pl. of each is عَلَافٌ, accord to Lh: or the pl. of the former is عَلَفٌ and عَلَافٌ. (TA) accord. to Lth, they said عَلُوفَةُ الدَّوَابِّ, as though the former word were a pl.; and it is more properly to be regarded as a pl. (O) [See also عَلِيفٌ] — Also The food of the beast. pl. عَلَفٌ (K, TA) [and accord to the CK and my MS copy of the K عَلَفٌ also, but see what is said above, voce عَلَفٌ, respecting this latter]. [See also عَلَفٌ.] And see عَلَفَةٌ.

عَلُوفَةٌ: see عَلَفَةٌ.

عَلِيفَةٌ: see عَلُوفَةٌ.

رَحْلٌ عَلَافِيٌّ [for رَحْلٌ عَلَافِيٌّ], (S, O,) and رَحْلٌ عَلَافِيٌّ (S, O, K,) A camel's saddle, (S, O,) and camels' saddles, [of a particular sort,] so called in relation to عَلَافٌ (S, O, K) the son of حُلُونَانِ (O, TA,) in the K, erroneously, طَوَارِ, (TA,) a man of Kuḏā'ah, (S, O,) because he was the first

maker thereof, (O, K,) or, (K,) accord. to Lth, (O,) the largest of رَحَال in the [hinder part and the fore part which are called] أَحْرَهُ [in the CK أَحْرَهُ] and وَاسِط. in a verse of Homeyd Ibn-Thowl, عُلْفِي occurs as an abbreviated dim. [of العِلْفِي] (O, K.) the pl. of عِلْفِيَّة is عِلْفِيَّات (O.)

العِلْفِي. see what next precedes.

عُلْف The fruit of the [trees called] طَلْح, which resembles the fish bean, (S, O, K,) and upon which, when they come forth, the camels pasture (S, O) or the pods, or receptacles of the fruit, thereof (TA) [i. e.] the fruit of the طَلْح when it succeeds the بَرْمَة, resembling the [kidney-bean called] نُوْبِيَّة. (IAar, TA) the n. un. is عُلْفَة (S, O, K) AHn says that this is like the great Syrian carob (حَرْوْبَة [n. un. of حَرْوْب q v]), except that it is bigger, and in it are grains like lupines, of a tawny colour, upon which the cattle pasturing at their pleasure feed, but which men eat not save in case of necessity and the like thereof in size, of the fruit of the عَصَاه, is also termed عُلْف: what is smaller than it, like the fruit of the سَلَم and of the سَمَر and of the عُرْط, is [properly] termed حَبْلَة the عُلْف are long, and expanded, or extended (O) [it is also said that] عُلْف signifies the fruit of the أَرَاك. (Ham p. 196)

عُلْفِي A seller of عُلْف [i. e. fodder, or provender for beasts] (O, K) and عُلْفَان [as a coll. gen. n] signifies [sellers thereof or] possessors of عُلْف and seekers thereof. (Mgh.)

عُلْفِي An old man very aged. (Lth, O, K.)

عُلْفَة: see عُلْف. — Also A place in which عُلْف [i. e. fodder] is produced like مَلَاَحَة signifying “a place in which salt is generated.” (Mgh.)

عُلْفُو (applied to a man, S, O) Coarse, rough, rude, or churlish, and advanced in age. (Yaa-kooob, S, O, K) and in this sense also applied to a woman (TA) or, thus applied, it signifies old, or aged (Ibn-'Abbád, O, K, TA.) And An old man, fleshy, and having much hair. (K, TA [in the CK, الشَّعْرَانِي is put for الشَّعْرَانِي]) or, accord. to Az, شَيْخٌ عُلْفُو signifies an old man having much flesh and hair. (O.) And it is also expl. as signifying A man in whom is negligence. (TA.) — Also, applied to a horse, Generous, or high-bred, or a male, or a stallion, large, big, or bulky; syn. حَصَانٌ ضَخْمٌ. (Ibn-'Abbád, O, K.) — And, applied to a goat, Having much hair. (TA) — And نَاقَةٌ عُلْفُو السَّامِ A she-camel having the hump much enveloped with fur [so I render مُلَعْنَة (see art. لَف)], as though wrapped with a كِسَاء. (Ibn-'Abbád, O, K.)

مُعْلَف: see what next follows.

مُعْلَف (S, Mgh, O,) with kesr (S, Mgh) to the م, (Mgh,) or مُعْلَف, like مَقْعَد, (K,) [A manger; thus called in the present day, i. e.] a place of عُلْف [i. e. fodder, or provender for beasts] (S, Mgh, O, K) [pl. مُعْلَف] — [Hence,] المُعْلَف, (Ibn-'Abbád, O,) or المُعْلَف, (K,) is the name of Certain stars, disposed in a round form, [but] separate; (Ibn-'Abbád, O, K,) also called الحَيَاء (Ibn-'Abbád, O) [the latter appellation is app. wrongly identified in the TA in art. حَي with الأَحْيَاء what is here meant seems to be the group of stars called by our astronomers Praesepe, agreeably with the former appellation, and with the following statement] in the محسّطى, [i. e. المحسّطى, (thus the Arabs term the great work of Ptolemy, which we, imitating them, commonly call “Almagest,”)] الشَّرَة (in Cancei) is mentioned by the name of المُعْلَف (Kzw, descr. of Cancei) [but it is also said that] the Arabs thus call the seven stars that compose the constellation النَّاطِيَة [i. e. Crater]. (Kzw, descr. of Crater.) — [Accord. to Golus, مُعْلَف signifies also A bag for fodder, which, with fodder, is hung on the neck of a beast.]

مُعْلَفَة Fattened; applied to a سَاة [i. e. sheep or goat], (Lth, O, K,) with teshdeed because of its owner's frequent and continual attention to it. (Lth, O)

عُلْفِي see مُعْلَفَة.

مُعْلَف: see عُلْف.

مُعْلَف. see عُلْف. — المُعْلَفَة is a metaphorical appellation applied to The midwife. (Ibn-'Abbád, O, K)

علق

1. عُلِقَ بِهِ (S, Mgh, O, Msb, TA,) aor. ٢, (Msb,) inf. n. عُلِقَ (S, O, Msb, KL, TA) and عُلِقَ (L, TA) [and app. عُلِقَ also, as will be seen from what follows]; and عُلِقَ (S, MA, Mgh, O, Msb,) and عُلِقَ (O, Msb, KL;) It hung to it, it nas, or became, suspended to it. (so the first and last accord to the KL, and the second accord. to the MA and common usage. [in the S and Mgh and O, it is merely said that the first and second signify the same]) [and] it clung, caught, clave, adhered, held, or stuck fast, to it; (Msb in explanation of all, and TA in explanation of the first;) and so عُلِقَ. (S, O, TA.) It is said in a prov., (S, O, TA,) asserted in the K to have been mentioned before, which is not found to be the case, (TA,)

عُلِقْتُ مَعَالِفًا وَصَرَ الْحَدْبَ

(S, O, K, [in the CK, erroneously, مُعَالِفًا]) [It (the bucket, الدَّلْو, Z, TA) has become suspended in its places of suspension, and the جَنْدَب (accord. to the S and K a species of locust) has creaked]: originating from the fact that a man went to a well, and suspended his well-rope to the rope thereof, and then went to the owner of the well, and claimed to be his neighbour [and therefore to

have a right to the use of the well], but the owner refused his assent, and ordered him to depart, whereupon he uttered these words, meaning The heat has come, [see صَرَ الْحَدْبَ in art. حَدْب,] and I am not able to depart (S, O [See more in Freytag's Arab Prov. n 91]) And one says, عُلِقَ الشَّوْكُ بِالسَّوْبِ, aor. ٢, inf. n. عُلِقَ; and عُلِقَ, meaning The thorns clung, caught, &c., to the garment. (Msb) And عُلِقَ طُفْرِي بِالسَّيِّءِ My nail clung, caught, &c., to the thing. (Msb) And عُلِقَ الطَّنْيُ فِي الْحَبَالَةِ (S, O,) or الصَّيْدُ (K,) or عُلِقَ الْوَحْشُ بِالْحَبَالَةِ (Msb,) [The gazelle, or the animal of the chase, became caught, or stuck fast, in the snare, or the wild animal became caught, or held fast, thereby, or] became withheld from getting loose [thereby] whence the saying, عُلِقَ الْحَصْرُ بِخَصْمِهِ and عُلِقَ [The antagonist became held fast, or withheld from getting loose, by his antagonist; and also the antagonist clung, or held fast, to his antagonist]. (Msb) — The primary significations are those mentioned above in the first sentence and hence several other significations here following — عُلِقَ عَلَى كَذَا and عُلِقَ عَلَيْهِ It depended upon such a thing, as a condition. — عُلِقَ بِهِ and عُلِقَ بِهِ It pertained to him, or it concerned him, or it And He had a hold upon it he had a concern in it. — عُلِقَ (S, O,) or عُلِقَ (K,) and عُلِقَ بِهَا (S, O,) or بِهِ (K,) inf. n. عُلِقَ (S, O, K) and عُلِقَ (K [and mentioned also in the S and O but app. as a simple subst.]) and عُلِقَ [but see this below voce عُلِقَ] and عُلِقَ (K,) [He became attached by love to her, or to him,] he loved (S, O, K) her, (S, O,) or him; (K;) and so عُلِقَ حُبًّا بِعَلِيٍّ (S, O,) and عُلِقَ بِهَا, and عُلِقَ بِهِ; [the former of these two phrases being used for the latter, agreeably with a saying of Iamb cited in the TA in art. اَرَى, that تَعَلَّقْتُ اَعْلَقْتُ is for تَعَلَّقْتُ بِفُلَانٍ like اَعْلَقْتُ اَعْلَقْتُ بِهِ, or اَعْلَقْتُ بِهِ, (S,) or اَعْلَقْتُ بِهِ, (TA,) and عُلِقَ بِهَا (S, O, TA,) from عُلِقَ (S, O, TA,) and عُلِقَ بِهَا (TA,) [but this last verb is more commonly trans. by itself, for ex.,] El-Aashà says,

عُلِقْتُهَا عَرَصًا وَجَلِقْتُ رَجُلًا

عَبْرِي وَعُلِقَ أُخْرَى عَيْرًا الرَّجُلُ

[I became attached to her accidentally, and she became attached to a man other than me, and the man became attached to another female, other than her]. (S, O. [See also another ex., in a verse of 'Antarah, cited voce زَعَمَ.]) [See also عُلِقَ, below] — عُلِقْتُ مِنْهُ كُلَّ مُعْلَفِي [which may be rendered She captivated him wholly] occurs in a trad. as [virtually] meaning he loved her, and was vehemently desirous of her. (TA.) — عُلِقْتُ قَدْ عُلِقَ الْكَبَرُ مَعَالِفَهُ [app. meaning Old age has taken hold in its holding places, or, agreeably with what is said in the

next sentence, *has had its effects*], in which *مَعَالِقُ* is pl. of *مَعْلَقٌ*, is said to an old man (TA.) And of everything that has had its effect [so I here render *وَقَعَ مَوْقَعُهُ*, but see art *وقع*], one says, *عَلَّقَى مَعَالِقَهُ*. (TA, and Ham p 172) — *عَلَّقَتْ مَرَأْسَهَا* [Their anchors have hung to a place having the species of herbage called *مرام*, meaning they are abiding therein, (see *مَرَسَاةٌ*, in art *رسو*)] is said of camels when they are at rest, or at ease, and their eyes are refreshed by the pasturage, and is a prov., applied to persons in the like condition by reason of their means of subsistence. (TA.) — *عَلَّقَى بِهِ*, inf. n. *عَلَّقَى*, *He contended with him in an altercation* [as though clinging to him], *disputed with him; or litigated with him* (TA.) — *لَا يَنْلِقُ بِكَ* means *لا يَنْلِقُ بِكَ* [It will not be suitable to thee, it will not befit thee]. (S and K in art *ليق*). — *عَلَّقَى يَفْعَلُ كَذَا* *He set about, began, or betook himself to, doing such a thing* (S, O, K.) *عَلَّقُوا وَحْهَ صَرًا* occurs in a trad., meaning *They set about, or betook themselves to, smiting his face* (TA.) And a *rajuz* says,

* *عَلَّقَى حَوْضِي نَعْرَ مَكْبٍ* +
[*Nughar* (a species of birds) bending down their heads] betook themselves to coming for the purpose of drinking to my *حَوْضٍ* [or watering-trough] or, as some say, *liked it, and frequented it* (S, O) — And *عَلَّقْتُ أَقْوَلَهُ* means *I did not cease saying it, like* *مَا نَبِئْتُ* (A in art *نبت*) [Thus *عَلَّقْتُ* has two contr. meanings.] — *عَلَّقَتِ الْإِبِلُ* *عَلَّقَتْ* like-
wise, aor. *عَلَّقَتْ*, (S, O, K.) inf. n. *عَلَّقَى*, (S, O, K., *) *The camels fed upon the upper, or uppermost, portions of the [trees called] عَصَاهُ*, (S, O, K.) *reaching them with their mouths* (S and O in explanation of the latter verb) and *يَعْلَقُ الْعَصَاهُ*, said of a camel, *he plucks from the عَصَاهُ*, [as though] hanging from it, by reason of his tallness. (S: in one of my copies of the S, and in the TA, *يَعْلَقُ*;) or one says, of camels, *عَلَّقَتْ مِنَ السَّحَرِ*, aor. *عَلَّقَتْ*, inf. n. *عَلَّقَى* and *عَلَّقُوا*, meaning *they ate of the trees with their mouths*: and *عَلَّقَتْ فِي الْوَادِي*, aor. *عَلَّقَتْ*, *they pastured, or pastured where they pleased, in the valley*: (Msb) accord. to Lh, *عَلَّقَتْ*, aor. *عَلَّقَتْ*, inf. n. *عَلَّقَى*, said of beasts, means *they ate the leaves of the trees*: and accord. to As, *عَلَّقَتْ*, aor. *عَلَّقَتْ*, inf. n. *عَلَّقَى*, means *they reached and took with their mouths*. (TA.) Hence, (TA,) it is said in a trad., *أَرْوَاهُ الشَّهَدَاءُ*, (S, Msb, *) or *مِنْ تِمَارِ الْجَنَّةِ*, (TA,) and, as some relate it, *تَعْلَقُ*, (Msb, TA,) [both as meaning *The souls of the martyrs are in the crops of green birds that eat of the leaves, or fruits, of Paradise*], but the former relation is that which should be followed, because the latter requires that one should say *عَلَّقَتْ فِي وَرَقِ الْجَنَّةِ* [or *فِي ثَمَارِ الْجَنَّةِ*], though the latter is said to be the more common. (Msb.) One says also, *عَلَّقَتْ الْإِبِلُ*, aor. *عَلَّقَتْ*,

inf. n. *عَلَّقَى*, meaning *The camels ate of the عُلُقَةُ of the trees, i. e., of the trees that remain in the winter and of which the camels are fed until they attain to the رَبِيع [meaning spring, or spring-herbage]*, as also *تَعْلَقَتْ* (TA.) And *عَلَّقَى*, inf. n. *عَلَّقَى* and *عَلَّقُوا*, *He ate*. (TA.) And *عَلَّقَى الصَّبِيُّ* *The child sucks his fingers* (TA.) — *عَلَّقَهُ بِلِسَانِهِ* [inf. n. *عَلَّقَى*] *He blamed, or censured, him, he said to him that which he disliked, or hated* (Lh, K, TA.) — *عَلَّقَى أَمْرَهُ* *He knew his affair*. (K) — *عَلَّقَتِ الْمَرْأَةُ*, (S, Mgh, O, K,) inf. n. *عَلَّقَى*, (Mgh,) or *عَلَّقَى*, (TA,) *The woman conceived, or became pregnant* (S, Mgh, O, K.) Hence the saying, *الْعَرَّاسُ تَدُلُّ بِالْعُلُقَى* [The set, or shoot that is planted, becomes changed by pullulating], a metaphorical phrase, meaning that what is planted becomes changed because it increases and rises when it clings to the earth and germinates. (Mgh.) — *عَلَّقَتِ الدَّابَّةُ* *The beast drank water and the leech (العَلَقَةُ) claved to it* (S, O, K.) or, accord. to an explanation of [the part n] *مَعْلُوقٌ* by Lh, one says *عَلَّقَتْ*, of the form of that whereof the agent is not named, meaning *it had leeches (عَلَقَى) that had taken hold upon its fauces when it drank*. (O) or *عَلَّقَى*, also, like *عَلَى*, is used in this sense, (K, TA,) said of a man and of a beast. (TA.) — *عَلَّقْتُ فَلَانًا* see 3.

2 *عَلَّقَهُ*, (S, O, Msb, K,) i. e. *الشَّيْءَ*, (S, O, Msb,) inf. n. *تَعْلَقَى*, (S, O, K;) and *أَعْلَقَهُ*, (S, O, Msb,) and *تَعْلَقَهُ*, (S, O, K,) signify the same (S, O, Msb, K) You say, *عَلَّقَى الشَّيْءَ*, (Mgh, Msb, K,) inf. n. as above, *He hung, or suspended, the thing to the thing; and so* *عَلَّقَهُ عَلَيْهِ*, and *عَلَّقَهُ مِنْ الشَّيْءِ*, (TA.) [and] *he made the thing to cling, catch, cleave, adhere, hold, or stick fast, to the thing; as also* *عَلَّقَهُ بِهِ*. (Msb.) [For ex.,] one says, *عَلَّقْتُ رِشَائِي بِرِشَاكَ* [I have suspended my well-rope to thy well-rope] and *عَلَّقْتُ رِشَاءَهُ بِرِشَاءِ الْبِئْرِ* [He suspended his well-rope to the rope of the well] (S, O.) [See also an ex. of the latter verb in a verse cited voce *رَأَيْتُ*.] And *عَلَّقَهُ عَلَى الْوَتِدِ* [He hung it on the peg] and in like manner, *عَلَّقَ الشَّيْءَ حَلْفَهُ* [He hung the thing behind him]; as, for instance, a *حَقِيَّةٌ*, &c., behind the camel's saddle. (TA.) And *عَلَّقَ* *He hung (عَلَّقَى) upon himself an amulet* (S, O.) And *عَلَّقَ بِالْعَرَبِ نَعِيرَيْنِ* *He coupled two camels to the end of the well-rope [to the other end of which was attached the large bucket]* (IF, K.) [And in like manner they say in the present day, *عَلَّقَ الْحَيْلُ فِي الْعَرَبَةِ* *He harnessed, or attached, the horses to the carriage*.] And *عَلَّقَ أَظْفَارَهُ فِي الشَّيْءِ* *He made his nails to cling, catch, or cleave, to the thing* (S, TA.) And [in like manner,] *عَلَّقَ يَدَهُ* and *أَعْلَقَ* [He made his hands to cling, &c.], followed by *فِي* before the object: both signify the same. (TA.)

And *عَلَّقَ الدَّابَّةُ*, meaning *عَلَّقَى عَلَيْهَا* [for *عَلَّقَى عَلَيْهَا*, agreeably with modern usage, i. e. *He hung upon the beast the nose-bag containing barley, or the like; or he supplied the beast with عُلُقَى*, which means *barley, or the like, that is hung upon the beast*]. (TA.) [And hence, as is indicated in the T and TA, *عَلَّقَى* signifies, by a metaphor, *He supplied with عُلُقَى as meaning *me**.] And *عَلَّقَ رَاحَتَهُ* *He loosed the halter, or leading-rope, from the muzzle of his riding-camel and threw it [or hung it] upon her shoulders, to give her ease*. (TA.) — [The primary significations are those mentioned in the second sentence of this paragraph and hence several other significations here following. — *عَلَّقَهُ بِكَذَا*, and *عَلَّى كَذَا*, *He made it to depend upon such a thing, as a condition*] You say, *عَلَّقْتُ عَتَقِي بِمَوْتِي* [I made the freedom of my slave to depend upon my death]. (TA in art *دبر*) — *إِنْ أَطَقْتُ أَطَقْتُ وَإِنْ* — *أَسْكَنْتُ أَعْلَى*, in the story of *Umm-Zara*, means [If I speak, I am divorced, and if I be silent, I am left in suspense, i. e.,] *he leaves me like that which is suspended, (O, TA,) neither retained nor divorced* (TA.) [And similar to this is the phrase *تَعْلَقُ أَعْمَالُ الْقُلُوبِ* *The suspending of the verbs significant of operations of the mind from government, as to the letter but not as to the meaning*] see *مَعْلَى*. — *عَلَّقَ السَّيْلَ* *He made the building, or structure, pensile, i. e. supported above the ground, or above a stage or floor, by pillars or piers or otherwise*. Hence, [the saying *نَقَبُوا وَعَلَّقُوا* means *They dug beneath the wall [or made a hole through it] and left it [or rendered it] مَعْلَقًا* [i. e. *pensile, or supported above the ground, being partially hollowed beneath*]. (Mgh) — *عَلَّقَى فِي حَاشِيَةِ كِتَابٍ* *He appended a note in the margin of a book or writing*.] — *عَلَّقَ نَائًا* *He set up, and fixed, a door*, (Mgh, TA,) *عَلَّى دَارِهِ* [upon, or to, his house] (Mgh) — And (TA) *He closed, or made fast, a door, with a kind of latch, or sliding bolt, syn. أَرْحَحَهُ*, (O, TA,) or *أَرْحَحَهُ*, (K;) as also *أَعْلَقَهُ*. (TA) [See *مَعْلَقًا*.] — *عَلَّقَى بِهَا*, and *عَلَّقَى بِهَا*, in which the pronoun denoting the object relates to a woman see 1, former half — *عَلَّى فَلَانٌ دَمَ فَلَانٍ* [app. meaning *Such a one attached to himself responsibility for the blood of such a one*] is said when the former is the slayer of the latter. (TA.) [Thus I find the phrase there written but perhaps the right reading is *عَلَّى*.] — *عَلَّقَهُ* also signifies *He joined him, and overtook him* (TA) — And *He learned it, and took it or received it [from another]*. (TA.) — *عَلَّقُوا رَمَقَهُ بِشَيْءٍ* *Give ye to him something that shall stay, or arrest, what remains in him of life*. (Z, TA.) — *عَلَّقْتُ مَعَ الْقَوْمِ*, (TA,) and *مَعَ فَلَانٍ عُلُقَةً*, (S, TA,) and *مَعَ الْقَوْمِ*, (TA,) *a camel for the purpose of bringing corn for me upon it*. (S, TA. [See *عُلُقَةً*].)

* *أَرْضَ مِنَ الْمَرْكَبِ بِالتَّعْلِيقِ* *

is a prov., said to a man who is thereby enjoined to be content with a part of that which he wants, instead of the whole thereof, like him who rides the camel termed *عَلِيقَةً* one time after another time [so that it means *Be thou content, instead of the riding constantly, or instead of the beast that is ridden only, with the sending a camel to bring corn, upon which thou mayest ride occasionally*] (TA) or the meaning may be, *be thou content, instead of thy riding, with the hanging of thy goods upon the beast* or the meaning may be, *be thou content, in respect of the beast that is ridden, with the hanging [thy goods] upon him in thy turn.* (Meyd.) — And one says, *عَلِّقْ لِبَاتِكَ*, meaning *Go thou from thy she-camel (عَمَلًا)*. (O)

3. *عَلَّقْتُ فَلَانًا فَعَلَّقَهُ* I tied with such a one, or contended with him for superiority, in precious things (عَلَقَاتُ, pl of عَلَقٌ), and I surpassed him, or was better than he, in respect of a precious thing. (TA) And *عَلَّقَهُ وَعَلَّقِي* I laid a bet, or wager, with him with precious articles of property [or, I with my precious thing and he with his precious thing]. (Ham p. 101, but without the vowel-signs)

4. see 2, former half, in six places and again, in the latter half. — *اعلق القوس* He put a suspensory (عَلَاقَةً) to the bow (S, O, K) — *اعلق* said of one practising the capturing of game, or animals of the chase, *He had the game, or animal of the chase, caught, or stuck fast, in his snare.* (S, O, K) — *اعلق* also signifies *He sent, or let go, [or applied,] leeches* (عَلَّقَ), (S, O, K,) upon a place, (S, O, TA,) to suck (S, O, K) the blood (O, TA.) — And *He found, lighted on, or met with, a precious article, (عَلَّقًا, K, TA, [in the CK عَلَقًا] i. e. نَفِيسًا, TA,) of property (K, TA.) mentioned by Ibn-'Abbād. (TA.)* — And *He brought to pass that which was a calamity (K)* You say to a man, *أَعْلَقْتُ وَأَقْلَقْتُ*, i. e. *جِئْتَ بِعَلَقٍ فَلَقَى*, meaning [Thou hast brought to pass] that which is a calamity. (S, O.) — And *أَعْلَقْتُ عَنْهُ* I removed from him العُلُوقُ, meaning that which was a calamity (O, TA.)* — Hence, *الإعلاقُ* as meaning *A woman's pressing with the finger the نَعَانِعُ, which are certain portions of flesh by the uvula, of a child, thereby endeavouring to cure his عُدْرُهُ*, (O, TA,*) which means a pain and swelling in the fauces, (TA,) i. q. الدَّعْرُ (S, TA. [See 1 in art. دَعَر]) You say of a woman, *أَعْلَقْتُ وَلَدَهَا مِنَ الْعُدْرَةِ*, (S,) or *أَعْلَقْتُ عَلَيْهِ*, (O, TA,) *She raised (رَفَعَتْ) [or دَفَعَتْ i. e. thrust] her child's [swelling termed] عُدْرَةٌ with her hand: (S:) or she pressed that part with her finger, and thrust it (TA.)* — And hence, (TA,) one says also, *أَعْلَقْتُ عَلَيَّ*, meaning *I put my hand into my fauces to constrain myself to vomit.* (O, TA) — *اعلقت البلادُ* The countries were, or became, distant, or remote; like *اعنقت*. (TA in art. عَنَق, from the Nawādir el-Aḡrāb.)

5. see 1, former half, in seven places: — and

see the same paragraph again, in the last quarter — and see also 2, first quarter, in two places.

8 see 1, former half, in three places.

عَلَّقُ A hole in a garment, (K, TA,) caused by one's passing by a tree or a thorn that has caught to it, (TA,) as also *عَلَّقُ* (K, TA) or a thing that has caught, or clung, to a garment, and pulled it [and, app., frayed, or rent, it]. (S. [See also عَلَقَةٌ]) — And The act of reviling (K) [See also عَلَفَهُ بِلِسَانِهِ, (of which it is the inf. n.) near the end of the first paragraph] — And A species of trees used for tanning (K) — See also the next paragraph, in two places.

عَلَّقُ A precious thing, or thing held in high estimation, of any kind, (Lh, S, O, K, TA,) except of animate beings, (Lh, TA,) as also *عَلَّقُ* (K) one says, *هَذَا عَلَّقٌ مَصَّةٌ* This is a precious thing, or thing held in high estimation, of which one is tenacious, (S, O,) as also *عَرَقُ مَصَّةٌ* [q. v] (O and TA in art. عَرَق) pl. [of pauc] *أَعْلَاقُ* (S, K) and [of mult] *عُلُوقُ* (K,) and, as some say, *عَلَقَاتُ*. (O.) And [particularly] A garment held in high estimation [see also عَلَقَةٌ] or a shield. [see again عَلَقَةٌ] or a sword (Lh, K, TA) and property held in high estimation (TA.) — And Wine, (S, O, K,) because held in high estimation. (S, O) or old wine (K, TA) — And one says, *فَلَانٌ عَلِيٌّ* Such a one is a lover and pursuer of knowledge (O, K) and in like manner, *عَلِيٌّ شَرٌّ* [a lover and pursuer of evil] (K) and *عَلِيٌّ حَسْبٌ* [a lover and pursuer of good] (TA.) — Also *حِرَابٌ* [or bag for travelling-provisions q. v] and so *عَلِيٌّ*. (Ibn-'Abbād, O, K) [pl *أَعْلَاقُ*, of which see an ex. in a verse cited voce رَائِح, in art. رَوْح.] — See also عَلَقَةٌ: — and see عَلَاقَةٌ, first quarter.

عَلَّقُ Anything hung, or suspended. (K.) — The suspensory [cord] of the بَكْرَةٌ [or pulley of a well], (K,) the apparatus of the بَكْرَةٌ, by which it is suspended (S, O) and the بَكْرَةٌ [or pulley] itself; (K, TA;) as some say, and the pl. is *أَعْلَاقُ* (TA) or [in the CK “and”] the nell-rope and the large bucket and the مَحْوَر [or pin on which the sheave of the pulley turns] (K, TA) and the pulley, (TA,) all together; (K, TA,) so says Lh: (TA:) or all the apparatus for drawing water by means of the pulley; comprising the two pieces of wood at the head of the well, the two upper extremities of which are connected by a rope and then fastened to the ground by means of another rope, the two ends of this being extended to two pegs fixed in the ground; the pulley is suspended to the upper parts of the two pieces of wood, and the water is drawn by means of it with two buckets by two drawers: it signifies only the سَابِيَةٌ [here meaning the large bucket with its apparatus] and all the apparatus consisting of the خَطَّاف [or bent piece of iron which is on each side

of the sheave of the pulley and in which is the pin whereon the sheave turns] and the مَحْوَر [or pin itself] and the sheave and the نَعَامَانِ [app. here meaning the two pieces of wood mentioned above, agreeably with an explanation mentioned voce زُرْنُوقُ] and the ropes thereof so says As, on the authority of Arabs (TA) or the rope that is suspended to the pulley. (K) or, as some say, the rope that is at the upper part of the pulley. (TA.) — And The suspensory of a قَرْبَةِ [or water-skin], i. e. *عَلَقُ الْقَرْبَةِ* signifies the strap by which the قَرْبَةُ is suspended, (TA,) i. q. *عَرْقُهَا* (S, O, K, TA) or the thing with which it is tied and then suspended or what has remained in it of the grease with which it is greased (TA) One says, *حَسَمْتُ إِلَيْكَ عَلَقَ الْقَرْبَةِ* [expl in arts حَسَمَ and عَرَق] (S, O) — Also [Leeches,] certain worms, (S,) or certain things resembling worms, (Mgh, Msh,) or certain small creeping things, (O,) or a [species of] small creeping thing, (K,) black, (Mgh, Msh,) or red, (TA,) found in water, (S, O, Msh, K,) and having the property of sucking blood, (S, O, K, TA,) and employed to suck the blood from the throat and from sanguineous tumours (TA) they cling (Mgh, Msh) to the حَكْ [q. v] (Mgh) or to the fauces (Msh) of the beast when he drinks, (Mgh, Msh,) and suck the blood (Msh) one thereof is termed *عَلَقَةٌ*. (S, O, Msh) — And Clay that clings to the hand (K) — And Blood, in a general sense or intensely red blood (K) or thick blood (S, O, K) or clotted blood, (K, TA,) before it becomes dry: (TA) or clotted, thick, blood, because of its clinging together. (Mgh) and *عَلَقَةٌ* signifies a portion thereof. (S, Mgh, O, K) or this signifies a little portion of thick blood (Jel in xvi. 2) or a portion [or lump] of clotted blood. (TA) or the seminal fluid, after its appearance, when it becomes thick, clotted, blood; after which it passes to another stage, becoming flesh, and is what is termed مَضْعَةٌ. (Msh. [See Kur xxiii 14.]) — Also [Attachment, as meaning] tenacious love (K) and [simply] love, or desirous love, (Lh, S, O, K, TA,) of a man for a woman. (Lh, TA) or love cleaving to the heart; (TA,) and so *عَلَاقَةٌ* and *عَلَاقَةٌ*; or the former of these two relates to love and the like and the latter relates to a whip and the like [as will be expl. below under the two words] (K.) [In this sense it is originally an inf. n., of which the verb is عَلَّقَ.] One says, *إِنَّهُ لَدُوُّ عَلَتِي فِي فَلَانَةٍ* Verily he is one having love, or desirous love, for such a woman: (Lh, TA) thus made trans. by means of *فِي* (TA.) And *نَظْرَةٌ مِنْ ذِي عَلَتِي* A look from one having love, or desirous love. (S, O, TA:) a prov. (TA.) — See also عَلَاقَةٌ, first quarter. — Also Pertinacious contention in an altercation; or such disputation or litigation (K. [In this sense it is originally an inf. n., of which the verb is عَلَّقَ And عَلَاقَةٌ, q. v., has a similar signification]) — See also عَلَقَةٌ, second sentence. — And see عَلَّقُ. — Also The main [or middle] part [or beaten track] of a road. (Ibn-'Abbād, O, K.) [See an ex. of the pl. (أَعْلَاقُ) in a verse cited voce عَمِي.]

عَلَقَ [part. n. of عَلِقَ as such signifying *Hangung*, or being suspended and clinging, &c —and] *pertinacious, adhering to affairs, and minding them.* (TA in art دمر.) [See also عَلَاقِيَّة.] — [Also, as such, applied to a woman, *Pregnant* a meaning assigned by Golius to عَلَقَى.]

حَبَّتْ بَعْلَى فَلَقَى عَلَقَى and فَلَقَى عَلَقَى [expl. above, see 4.] (S,) or حَاءٌ بَعْلَى فَلَقَى [The brought to pass] that which was a calamity, (K,) are imperfectly decl., (S, K,) like عَمَرَ. (S) — And عَلَقَى [perfectly decl.] signifies *A numerous company, or collection [of men]* (K) thus it is said to mean (S) and this is meant in the saying above mentioned, as some explain it. (TA) — And عَلَقَى accord to K, but correctly عَلَقَى, with two dammehs, pl. of عَلَوْنُ, (TA,) signifies *Deaths, or the decrees of death*, syn. مَمَاتَا (K, TA) and *calamities* (TA) and *businesses, occupations, or employments* or such as divert one from other things or occurrences that cause one to forget, or neglect, or be unmindful: syn. أَشْعَالٌ (K, TA)

حَدَنَةٌ عَلَقَةٌ [meaning *fiay*, as being a kind of strain,] that is occasioned in a garment (K, TA) and other [similar] thing when one passes by a thorn or a tree. (TA. [See also عَلَقَى])

عَلَقَةٌ see عَلَاقَةٌ, former half, in two places — Also The quantity that suffices the *catle*, (S, O, Mṣb, K,) of what they obtain from the trees [or plants], (S, K,) as also عَلَقَى, (S, O, K,) and so عَلَاقَى, and عَلَاقَةٌ (K) and a sufficiency of the means of subsistence, (S, O, K,) whatever it be, (S,) as also عَلَاقَى, (O,) or عَلَاقَةٌ: (S, K) or it signifies also *food sufficient to retain life*, (Mṣb, TA,) as also مُتَعَلَقٌ; (TA,) and so عَلَاقَى, as in a verse cited voce رَجِيعٌ. (S in art رجع) and, (O, K, TA,) accord. to AHn, (O, TA,) the trees that remain in the winter (O, K, TA) and of which the camels are fed, (O, K,) or with which the camels suffice themselves, (TA,) until they attain to the رَيْع [meaning *spring*, or *spring-herbage*] (O, K, TA: [see also عَرَوْه]) and it is also expl. as signifying *herbage that does not stay*. (TA:) and *food that suffices until the time of the [morning-meal called] عَدَاءٌ* (K, TA:) as also عَلَاقَى: (K, TA:) and accord. to Az, *food*, and likewise *a beast for riding, such as suffices one, though it be not free from deficiency, or defect*. (TA.) the pl. of عَلَقَةٌ is عَلَقَى. (Mṣb.) One says, هَذَا الْبَالِ عَلَقَى and عَلَقَةٌ and عَلَاقَةٌ and عَلَوْنُ and عَلَقَى and مُتَعَلَقٌ, all meaning the same, (K, TA,) i. e. [There is for me, or I have, in this property,] a sufficiency of the means of subsistence. (TA.) And عَلَقَةٌ إِلَّا مَا يَأْكُلُ فَلَانٌ [Such a one eats not save a bare sufficiency of the means of subsistence]. (O, TA.) And مَا ذُقْتُ عَلَاقًا [I have not tasted a sufficiency of the means of subsistence, or food sufficient to retain life]. (TA.) And مَا بِي

Bk. I.

عَلَقَى وَلَا لَبَاقَى There is not in the land a sufficiency of the means of subsistence or pasturage (TA) or مَا بِيهَا مِنْ عَلَاقٍ there is not in it pasturage (S) And لَمْ يَتْرُكِ الْحَابِلُ بِالْبَاقَةِ عَلَاقًا The milker did not leave in the she-camel's udder anything (S, O. [See also عَلَوْنُ]) And لَمْ يَتَّقِ لِي عِنْدَهُ عَلَقَةٌ [There remained not with him] anything [belonging to me] (S, O, K+) And هَذَا الْكَلَامُ لَنَا فِيهِ عَلَقَةٌ [In this speech is] a sufficiency [for us]. (TA) And عِنْدَهُمْ عَلَقَةٌ [With them is] somewhat remaining [of their goods]. (TA)

عَلَقَةٌ A small garment, (S, O,) the first garment that is made for a boy (S, O, K) or a shirt without sleeves or a garment in which is cut an opening for the head to be put through it, [so that nearly one half of it falls down before the wearer and the corresponding portion behind,] not having its two sides sewn [together], it is worn by a girl, (K, TA,) like the صُدْرَةٌ; she uses it for service and work, (TA,) and it extends to the place of the waist-band (K, TA [see also اِبْتُ]) or a garment held in high estimation, (K, TA,) like عَلَقَى [mentioned before], worn by a man one says of him who has not upon him costly garments, مَا عَلَيْهِ عَلَقَةٌ [He has not upon him costly attire] (TA) — And A shield. (Ibn-Abbād, O, TA. [This last meaning is also assigned to عَلَقَى, as mentioned before]) — And A certain tree, used for tanning (K) — اِبْتُ عَلَقَةٌ is a phrase mentioned by Ibn-Abbād, (O, TA,) as meaning [app.] اصْرَةٌ. (TA [This word, in the TA, is blurred and in the O, the place that it occupied has perished I think that it is most probably اصْرَةٌ, pl. of صِرَارٌ, and therefore that the phrase means *Camels not having upon them strings, or pieces of rag, bound upon their udders or teats, to prevent their young ones from sucking* for one says صَرَّ بِالْبَاقَةِ as well as صَرَّ بِالْبَاقَةِ; and in like manner, I suppose, one may say نَبَسَ بِهَا اصْرَةٌ. and hence, perhaps, it may mean *not having milk* see the phrase مَا اسْتَأْصَلَ اللَّهُ عَلَوْنُ] = [For the phrase اسْتَأْصَلَ اللَّهُ عَلَوْنُ, see the next paragraph but one.]

عَلَقَى, (S, O, K,) like سَكْرَى, (K,) A certain plant: (S, O, K:) accord. to Sb, (S, O,) it is used as sing and pl., (S, O, K,) and its alif [written ي] is to denote the fem. gender, therefore it is without tenween: but others say that its alif is to render it quasi-coordinate [to the quadrilateral-radical class], and is with tenween, the n. un. being عَلَقَاءُ: (S, O) IJ says that the alif in عَلَقَاءُ is not to denote the fem. gender, because it is followed by ة, but when they elide the ة, they say عَلَقَى, without tenween: (L, TA: [in both of which, more is added, but with some mistranscription or omission rendering it inconsistent]) its twigs are slender, difficult to be broken, and brooms are made of it: (K: [but this is taken from what here follows.]) Abou-Naṣr says, the عَلَقَى is a tree [or plant] of which

the greenness continues during the hot season, and its places of growth are the sands, and the plain, or soft tracts and he says, an Arab of the desert showed me a plant which he asserted to be the عَلَقَى, having long and slender twigs, and delicate leaves, called in Pers. حُلْوَام [?], those who collect [the dung used for fuel called] حَلَّة make of it brooms for that purpose to which he adds, and it is said, on the authority of the early Arabs, that the عَلَقَاة is a certain tree [or plant] which is found in the sands, green, having leaves, but in which is no good (O) [it is said, however, that] the decoction thereof is drunk for the dropsy (K)

عَلَقَاتِهِم, (O, K,) like سَعْلَاتِهِم, (O,) in the saying اسْأَصِلْ اللَّهُ عَلَقَاتِهِم, (O, K,+) [in the CK عَلَقَاتِهِم,] is a dial. var. of عَرَفَاتِهِم, (K, [in the CK عَرَفَاتِهِم,]) [and] is said by Ibn-Abbād to mean أَصْلُهُم [i. e. *May God utterly destroy their race, stock, or family*] but some say that it is a pl. of عَلَقَى signifying "that which is precious, or held in high estimation" and in one dial. it is عَلَقَاتِهِم, [with kesr to the ت. (O.)

عَلَاقِيَّة see عَلَقَةٌ.

عَلَقَى see عَلَقَةٌ, in eight places.

عَلَاقَى [an imperative verbal noun], like نَرَالِ &c., (IDrd, O, K,+) means تَعَلَّقَى, (K,) or تَعَلَّقَى [i. e. *Cling thou, cleave thou, or stick thou fast, to him, or it*]. (IDrd, O.)

عَلَاقَى A thing that is hung, or suspended, like the عَوْدَةُ [or amulet] (TA voce مَعْدُورٌ as an epithet applied to a child affected with the pain, of the fauces, termed عُدْرَةٌ.)

عَلَوْنٌ A thing that clings, cleaves, or sticks fast, (يَعْلَقُ, [in the CK تَعْلَقُ,]) to a man. (S, O, K) — And [hence,] *Death, or the decree of death*; syn. مَمِيَّة, (S, O, K,) as also عَلَاقَةٌ, (S, TA,) accord. to the K, erroneously, عَلَاقَةٌ [without teshdeed]: in a verse in which it occurs, some explain the عَلَاقَةَ as meaning thus; and some, as meaning *the serpent*, because of its clinging. (TA.) El-Mufaddal En-Nukree says,

وَدَّ عَلَقَتْ بَعْلَبَةَ الْعَلَوْنِ

[When death, or the decree of death, had clung to Thaalebeh]. (S, O.) The pl. of عَلَوْنٌ, in this sense, and in the sense next following, as mentioned before, in the paragraph commencing with the word عَلَقَى, is عَلَقَى, with two dammehs. (TA. See that paragraph.) — And [hence, likewise,] A calamity, or misfortune. (O, K.) It occurs in a trad. in this sense, applied to what is termed عُدْرَةٌ, or to the operation performed upon it. (O, TA. [See 4.]) — See also عَوْنٌ. — Also Pasture upon which camels feed. (S, O, K.) And Trees that are eaten by the camels that have been ten months pregnant, (O, K,) in consequence of which they assume a red hue. (O.) El-Aṣṣhā speaks of it [in a verse of which I find four different read-

ings] as occasioning a redness in she-camels · but some say that he means thereby The young in the bellies, and by the redness, the beauty of their colour on the occasion of conceiving (S, O) And some say that, as used by El-Aashà, it means The sperma of the stallion, a signification mentioned by AHeyth, because the she-camels become altered in colours, and red, when they conceive. (TA) — **عَلَقَ مَا بَالَاءَةَ عَلَوُ** means *There is not in the she-camel aught of milk* (S. [And **عَلَقَ** signifies the same see an ex voce **عَلَقَ**]) = Also A she-camel that is made to incline (**تُعَلِّقُ** [in the CK **تُعَلِّقُ**]) to a young one not her own, and will not keep to it, but only smells it with her nose, and refuses to yield her milk, (S, O, K, [see an ex in a verse cited in the first paragraph of art. رَامُ,]) as also **مُعَلِّقُ** (S) or a she-camel that inclines to her young one, and feels it, until it becomes familiar with her, but when it desires to suck the milk from her, strikes it, and drives it away (Ham p 206) [Hence,] one says of him who speaks a speech with which is no deed, **عَلَقَ مَعَامَلَةَ الْعُلُوقِ** [He dealt with it with the dealing of the علوق] (O, K.) — And A she-camel that does not become familiar with the stallion nor affect the young one (Lth, O, K) as implying a presage of good [i. e. that she will cling to both] (TA) — And A woman that does not love other than her husband. (Lth, O, K.) likewise as implying a presage of good. (TA) — And A woman that suckles the child of another. (Lth, O, K.) — See also **عَلِيْقَةٌ**. = Also i. q. **نُؤْبَاءَةٌ** [generally meaning A yawning] (Ibn-'Abbád, O, TA.)

عَلَوُ [originally an inf. n.] see **عَلَقَ**. — One says also, **لِي فِي الْأَمْرِ عَلَوُ** There is something made obligatory to me, or in my favour, in the affair, or case, and so **مُتَعَلِّقُ**. (TA.)

عَلِيْقٌ i. q. **قَضِيرٌ** (S, MA, K, TA,) i. e. Barley for a horse or similar beast, (MA,) [in which sense and also as meaning provender of beans and the like, the former word is now used, properly, or originally,] that is hung upon the beast [in a مَحَلَّةٌ, or nose-bag] (TA:) pl. **مَحَلَّاتُ**. (MA.) — And hence, as being likened thereto, † Wine. (TA.)

عَلَاَقَةٌ [is originally an inf. n. : and as a simple subst signifies An attachment, a tie, or a connection; as also **عَلَقَةٌ**, mentioned in the TA, in art. رِبَطٌ, together with **وَصْلَةٌ**, as syn. with **رَابِطَةٌ**] a word relating to things conceived in the mind; as love, and contention in an altercation. **عَلَاَقَةٌ** relating to things extrinsic to the mind; as a bow, and a whip: (Kull p. 262:) see **عَلَقَ**, last quarter — [Hence, as denoting an attachment, or a tie,] Love, and friendship; or such as is true, or sincere; syn. **حُبٌّ**, and **صَدَاقَةٌ**. (K, TA.) [or as expl. voce **عَلَقَ**, last quarter] or it means **عَلَاَقَةٌ** [an attachment, or a tie, or a clinging, of love]: (S, O.) Lh mentions, on the authority of Ks, and as known to As, the saying **لَهَا فِي قَلْبِي عَلَاَقَةٌ** [i. e. There is to her, in my heart,

an attachment, or a tie, or a clinging, of love], and likewise, on the authority of the former, but as unknown to As, **عَلَقَ** and **عَلَاَقَةٌ**, though As knew the phrase **عَلَقَ**. (TA) or **عَلَاَقَةٌ** means love to which one clings (Msb.) — And A contention in an altercation, a dispute, or a litigation (K [see also **عَلَقَ**, near the end of the paragraph]) or it means **عَلَاَقَةٌ** [app one's connection in such a contention]: (S, O) or **عَلَاَقَةٌ** means the proportion [or share] that one holds [in such a contention, or what pertains to one thereof, or one's concern therein]. (Msb) [for] — **عَلَاَقَةٌ** also signifies A thing upon which one has, or retains, a hold; like **عَلَقَةٌ** in the saying **كُلُّ شَيْءٍ يَبْقَى عَلَقَةً فَوْقَ نَاطِلٍ** i. e. [Every sale that leaves remaining] a thing upon which the seller retains a hold [is null]. (Msb) And one says, **عَلَاَقَةٌ** with fet-h, meaning *There is not between them two anything upon which either of them has a hold against the other* · and the pl. is **عَلَاَقَاتُ**. (TA.) And **عَلَاَقَةُ الدَّارِ** [or rather **الدَّارِ**,] with fet-h, i. e. [There belongs to such a one, in this house, something upon which he has a hold, or in which he has a concern, or] a remaining portion of a share (TA.) **عَلَاَقَةُ مِنَ النِّسَاءِ** means *That [portion, or amount, of the dowry, or nuptial gift,] upon which they have a hold against him who takes a woman in marriage* · (Sh, K, TA.) pl. **عَلَاَقَاتُ** [as above] (K, TA) whence the saying, in a trad., **أَدُّوا الْعَلَاَقَاتِ** i. e., as expl. by the Prophet, [Pay ye] what their families have agreed upon, meaning, what attach each one of them [by an obligation] to his companion, or fellow, like as a thing is attached to another thing (TA.) And [the pl.] **عَلَاَقَاتُ** likewise signifies [Obligations of bloodvits, or] bloodvits that are attached to a man. (TA.) [See also another explanation in the fourth of the sentences here following.] — Also A work, craft, trade, and any other thing [or occupation], to which a man has attached himself. (K.) or a work or craft &c. as above, or property and a wife and a child, or love, or a contention in an altercation, pertaining to a man (**يَتَعَلَّقُ بِإِنْسَانٍ**): pl. as above. (Har p. 372.) — See also **عَلَقَ**, in three places. — [The pl.] **عَلَاَقَاتُ** is also expl by Lh as meaning Articles of merchandise. (TA.) — And **الْعَلَاَقَةُ** is said by Sh to signify **النَّبَلُ** [evidently, I think, a mistranscription for **النَّبَلُ**, i. e. Blood-revenge; or the seeking for blood-revenge, or the like, though it seems to be better rendered the obligation of blood-revenge; or the obligation of a bloodvrit, attaching to a man, agreeably with an explanation given above]: and by Aboo-Nasr to signify **التَّعَادُدُ** [which I think to be a mistranscription for **التَّعَادُدُ**, signifying contention, disputation, or litigation, a meaning mentioned in the former half of this paragraph]: and both of these significations are assigned to it in the saying of Imra-el-Kays,

بِأَيِّ عَلَاَقَتِنَا تَرَعَبُو
نَ عَنْ دِمْرَعْمِرٍ عَلَى مَرْتَدٍ

[as though meaning *By reason of what blood-revenge, &c., of ours do ye relinquish the claim for the blood of 'Amr resting as a debt upon Murthud? or What is our contention, &c? Do ye relinquish &c.*] the ب [in **بِأَيِّ**] accord to the latter explanation being redundant. (TA. [See also De Slane's "Diwan d'Amio'lkaïs," p. 48, line 4, of the A1 text (in which the former hemistich ends with **تَرَعَبُونَ** and the latter commences with **أَعَنْ**); and see his translation, and a gloss in the notes, p 126]) = See also **عَلِيْقَةٌ**.

عَلَاَقَةٌ · see **عَلَقَ**, last quarter, and **عَلَاَقَةٌ**, first and second sentences It signifies The suspensory thong or the like, of the knife and of other things; (Msb,) it is of the bow, (S, O, [see also **مُعَلِّقُ**],) and of the whip (S, Mgh, K) and the like, (K, TA,) as the sword, and the shield, and the drinking-cup or bowl, and of the book, or copy of the Kur-án, &c, (TA,) and of the water-skin; (M voce **نَبَاتُ**;) that of the whip being the thong that is in the handle thereof. (TA.) See also **مُعَلِّقٌ**. [Also The suspensory stalk of a fruit] — And A surname, or by-name, because it is attached to a man; as also **عَلَاَقِيَّةٌ**, of which the pl. is **عَلَاَقِي**: the pl. of **عَلَاَقَةٌ** is **عَلَاَقَاتُ**. (K.)

عَلِيْقَةٌ (IAar, S, O, K) and **عَلَاَقَةٌ** (IAar, O, K) and **عَلَوُ** (TA) A camel, (IAar, S, O, K,) or two camels, (IAar, TA,) sent by a man with a people, or party, in order that they may bring corn for him, (IAar, S, O, K,) thereon, (S, O, K,) he giving them money for that purpose pl. **عَلَاَقَاتُ**. (S, O,) which may be of the first and of the second; (O,) and (S, O) of the first, (S,) **عَلِيْقَاتُ**. (S, O) [See also **جَنِيْبَةٌ**.] — [And in the present day **عَلِيْقَةٌ** is applied to A nose-bag, such as is called **مَحَلَّةٌ**; i. e. a bag that is hung to the head of a horse or the like, in which he eats barley or other fodder.]

عَلَاَقِيَّةٌ A man who, when he clings to a thing, will not quit it (S, O, K.) [See also **عَلَقَ**.] — And **نَفْسٌ عَلَاَقِيَّةٌ** and **عَلَقَةٌ** A devoted, or an attached, soul, one that clings to a thing persistently. (L, TA.) — See also **عَلَاَقَةٌ**.

عَلَاَقٌ A certain plant. (Ibn-'Abbád, K.)

عَلَقِيٌّ and **عَلَقِيٌّ** A certain plant that clings to trees; (S, O, K;) sometimes called by the latter name, (S;) in Pers. called **سَرِنْدُ** (S, O) or **سِرِنْدُ**: (S, in one of my copies of which it is written **سِرِنْدُ**.) [agreeably with this description, the former appellation is now applied to the *convolvulus arvensis* of Linn., or *field-bindweed* (so in Dehlie's Flor. Aegypt. Illustr., no. 222.) and to a species of *dolichos*; *dolichos mlotica*; *dolichos sinensis* of Forskål · and any climbing plant (no. 669 in the same:) but it is also said to be applied to the *rubus fruticosus*, or common bramble. (Forskål's

Flori Aegypti Arab, p. cxiii) and, agreeably with what here follows, it is now often applied to the *rubus Idæus*, or *raspberry* [accord to AHn, both of these appellations signify a thorny tree [or shrub], that does not grow large, such that when a thing catches to it, it can hardly become free, by reason of the numerousness of its thorns, which are curved and sharp, and it has a fruit resembling the *فِرْصَاد* [or mulberry], (O, TA,) which, when it becomes ripe, blackens, and is eaten, (O,) [see also *نُوت*], and it is called in Pers *دَرْكَه* [P], (O, TA,) they assert that it is the tree in which Moses beheld the fire, (O,) and the places of its growth are thickets, and tracts abounding with trees (O, TA) the chewing it hardens, or strengthens, the gum, and cures the [disease in the mouth called] *قَلَاع*, and a dressing, or poultice, thereof cures whiteness of the eye, and the swelling, or protrusion, thereof, and the piles, and its root, or stem, (*أَصْلُهُ*) crumbles stones in the kidney (K) *عَلَّقَى الْحَبْلَ* [in the CK *الْحَبْلِ*] is *A certain plant* and *عَلَّقَى الْكَلْبَ* [one of the appellations now applied to The *eglantine*, or sweet briar, more commonly called the *بُسْرِين*] is another plant. (K)

عَلَّقَهُ: see *عَلَّقُوهُ*, second sentence.

عَلَّقِي see *عَلَّقِي*.

عَالِقٌ Clinging, catching, cleaving, adhering, holding, or sticking fast: so in the phrase *هُوَ عَالِقٌ بِهِ* [He, or it, is clinging, &c., to him, or it]. (TA.) — Also *A camel plucking from the [tree called] عَصَاهُ*, (S, O,) so termed because he is [as though he were] hanging from it, (S, O, K,) by reason of his tallness: pl. *عَوَالِي*, which is also applied to goats (S) And *A camel pasturing upon the plant called عُلْقَى*. (S, O, K.)

عَوَّلَى The [kind of goblin, demon, devil, or jinn, called] *عَوَّلَى*; (S, O, K;) as also *عَوَّلَى*. (K) — And *A bitch vehemently desirous [of the male]*. (S, K.) — And *The wolf*. (K. [But what here follows suggests that the *الدَّبْتُ* in the copies of the K may be a mistranscription for *الدَّبْتُ*]) — The saying *هَذَا حَدِيثٌ طَوِيلٌ الْعَوَّلَى* [lit. *This narrative, or story, is long in the tail*]. (S.) K mentions the phrase *إِنَّهُ لَطَوِيلٌ الْعَوَّلَى* without particularizing a narrative or story, or any other thing. (TA.) — Also *† Hunger*: (K, TA.) like *عَوَّلَى*. (O in art. *عَوَّلَى*.)

عَالِقٌ a pl. having no sing: see *عَالِقٌ*.

تَعَلَّقَاتٌ and *مُتَعَلَّقَاتٌ* are post-classical terms often used as meaning *Dependencies*, or *appertinences*, of a thing or person: *circumstances* of a case: and *concerns* of a man.]

تَعَلَّقِي: see the next paragraph.

تَعَلَّقَاتٌ a post-classical-term, sing. of *تَعَلَّقِي* signifying *Corns*, and *the like*, suspended to women's ornaments. See also *مُعَلَّقَاتٌ*. — Also *An appendix* to a book or writing. and hence, *a tract*, or

treatise, properly such as is intended by its author to serve as a supplement to what has been written by another or others on the same subject; as also *تَعَلَّقِي* and, more commonly, *a marginal note*. pl. *تَعَلَّقَاتٌ* and *تَعَلَّقَاتٌ*]

مُعَلَّقٌ, and its pl. (*مُعَلَّقَاتٌ*) see 1, in four places

مُعَلَّقٌ *A small عَيْنَةٌ* [or *mulung-vessel*] (S, O, TA) next is the *حَبِيَّة*, larger than it: then, the *حَوَّثَة*, the largest of these the *مُعَلَّقِي* is the best of these, and is *a drinking-cup, or bowl, which the rider upon a camel hangs with him [upon his saddle]* (TA) pl. *مُعَلَّقَاتٌ* (S, O, TA) [See an ex. voce *سُرَّة*.]

رَحْلٌ دُو مُعَلَّقَةٍ *A man who attacks and plunders, (O,) who clings to everything that he finds, or attains, or obtains.* (O, K.)

مُعَلَّقَةٌ One of the implements, or utensils, of the pastor [probably a thing upon which he hangs his provision-bag &c]. (Lh, TA)

مُعَلَّقٌ [pass. part n. of 2, *Ilung*, or *suspended*, &c see its verb — Hence, *السَّعْ مَعْلَقَاتُ السَّعْ* or *السَّعْ مَعْلَقَاتُ* The seven suspended odes; accord to several writers two reasons for their being thus called are mentioned in the Mz (49th نوع), one, that “they were selected from all the poetry, and written upon *قَنَاطِي* (pieces of fine white cloth of Egypt) with water-gold, and suspended upon the Kaabeh,” the other, that “when an ode was deemed excellent, the King used to say, ‘Suspend ye for us this,’ that it might be in his repository.” that these odes were selected from all the poetry, and that any copies of them were suspended collectively upon the Kaabeh, has been sufficiently confuted in Noldeke’s “*Beitrage zur Kenntniss der Poesie der alten Araber*,” pp. xvii.—xviii. — it is not so unreasonable to suppose that they may have been suspended upon the Kaabeh singly, at different times, by their own authors or by admiring friends, and suffered to remain thus placarded for some days, perhaps during the period when the city was most thronged by pilgrims, but the latter of the two assertions in the Mz seems to be more probable — Hence also

مُعَلَّقِي الْقَوْسِ The appendage of the bow, by which it is suspended see *نَبَاطٌ* and *وَتَرٌ*: and see also *عِلَاقَةٌ* — *مُعَلَّقَةٌ* applied to a woman means One whose husband has been lost [to her] (S, TA) or [left in suspense,] neither husbandless nor having a husband; (O;) [i. e.] whose husband does not act equitably with her nor release her, so that she is neither husbandless nor having a husband, (Az, TA;) or neither having a husband nor divorced. (Msb.) It occurs in the Kur iv. 128. (S, TA.) — And one says of a man when he does not decide, or determine upon, his affair, nor relinquish it, *أَمْرُهُ مُعَلَّقٌ* [His affair is left in suspense]. (Z, TA.)

مُعَلَّقٌ The thing by means of which flesh-meat, (S, Mgh, O, Msb,) and other things, (Mgh, Msb,) or grapes, and the like, (S, O,) are suspended; (S, Mgh, O, Msb;) as also *مُعَلَّقٌ*: (S, O;) and

anything by means of which a thing is suspended (S, O, K) is called its *مُعَلَّقٌ* (S, O,) or is called *مُعَلَّقٌ* and *مُعَلَّقٌ* (K,) which latter is a word of a rare form (TA) and *عِلَاقَةٌ* likewise signifies the *مُعَلَّقِي* by means of which a vessel is suspended (TA) pl. of the first [and of the second] *مُعَلَّقَاتٌ* (Mgh, Msb) Also *A stirrup-leather*: pl. as above. (MA) And *المُعَلَّقَانِ* signifies *مُعَلَّقَا الدَّلْوِ وَتَشْبَهَا* [app. meaning *The two suspensory cords of the leatheren bucket and of the like thereof*]. (IDrd, O, K) but the CK, for *مُعَلَّقَا*, has *مُعَلَّقٌ* and the O has *وَمَا أَشْبَهَهَا* in the place of *وَتَشْبَهَا* [which means the same] —

Also *A thing suspended to a beast of burden, such as the قَرْبَة and the مِطْبَرَة and the قُمْعَة* pl. as above (Mgh, Msb) but in the former, only the pl. of *مُعَلَّق* in this sense is mentioned.)

— [And *A pendant* of a necklace and of an earring and the like, in which sense its pl. is expl. as follows] the *مُعَلَّقَاتِ* of necklaces (O, TA) and of [the earrings or ear-drops called] *شَوَف* (TA) are what are put therein or thereto, [meaning *suspended thereto*,] of anything that is beautiful, (O, TA) and *الأَعَالِقُ*, which has no sing, is like *المُعَلَّقَاتِ*, each of them signifying *what are suspended* (TA) [See also *سَعْفٌ*]. — *مُعَلَّقٌ* *النَّابِ* [means *A kind of latch, or sliding bolt*;] a thing that is suspended, or attached, to the door, and is then pushed, whereupon it [i. e. the door] opens, different from the *مُعَلَّقَاتِ*, with the pointed

مَا لِبَابِهِ مُعَلَّقٌ وَلَا مُعَلَّقٌ (TA) One says, *مَا لِبَابِهِ مُعَلَّقٌ وَلَا مُعَلَّقٌ* i. e. [There is not to his door] a thing that is opened with a key nor [a thing that is opened] without it (A, TA.) — *مُعَلَّقٌ* also signifies The tongue (O, K) of a man: (O) or an eloquent tongue. (TA) — And *رَحْلٌ دُو مُعَلَّقَاتِ* *A man whose antagonist, when he clings to him, will not [be able to] free himself from him* (Mbr, Z, TA) or *a man vehement in altercation or dispute or litigation*, (IDrd, S, O, K,) who clings to arguments, or pleas, (IDrd, O, K,) and supplies them; (IDrd, O;) and *مُعَلَّقٌ رَحْلٌ* signifies the same. (IDrd, O, K.) — And [the pl.] *مُعَلَّقَاتِ* signifies *A sort [or variety] of palm-trees*. (IDrd, O, K)

مُعَلَّقٌ One to whose fauces leeches have clung (Lth, O, K) on the occasion of his drinking water, (Lth, O;) applied to a man and to a beast. (TA.) — And *A suspended cluster, or bunch, of grapes or dates*. (MA)

مُعَلَّقٌ: see *مُعَلَّقٌ*, first sentence, in two places.

مُعَلَّقِي. see *عَلَّقُوهُ*, latter half.

مُعَلَّقٌ: see *عَلَّقَهُ*, in two places: — and see also *عَلَّقُوهُ*.

بَسَى الْمُتَعَلَّقُ كَالْمَتَّاعِي. — *تَعَلَّقَاتٌ* means *He who is content with what is little is not like him who seeks, pursues, or desires, the most pleasing of things, or who is dainty*, (مَنْ

يَأْتِي) and eats what he pleases (S, O, K.) [See also مَتَانِي.]

علم

Q 1 عَلَمَر [inf. n. عَلَمَرَة] said of the colocynth, *It attained its utmost degree of bitterness* (Ham p 166) = عَلَمَر طَعَامَهُ (TA,) inf. n. as above, (K, TA,) *He made his food bitter*, (TA,) or *put something bitter into it.* (K)

عَلَمَر A species of bitter tree or plant (S, TA) — And it is applied to, (S,) or is said to be, (Msb, TA,) *The colocynth* (S, Msb, K, TA) or *the pulp of the colocynth* (Az, TA) or *the colocynth when intensely bitter* (Ham p 509) or, as some say, قَبَاةُ الْحَمَارِ [a name now applied to the elaterium, the wild, or squinting, cucumber] (Msb) Hence one says of anything in which is intense bitterness, كَانَتْ الْعَلَمَرُ [A, though it were colocynth, or the pulp of colocynth, &c] (Az, TA) — And *Anything bitter.* (S, Msb, K) — Also *A bitter ثَبَقَة* [or drupe of the species of lotus-tree called سِدْر] (K) or so عَلَمَرَة mentioned by IAar (TA.) — And *The bitterest of water* (K) or so عَلَمَرَة mentioned by IAar. (TA)

عَلَمَرَة Bitterness. (K) [Originally an inf. n. see Q 1] — And *A mixed and turbid state of water.* (IDid, TA.) — See also عَلَمَر, last two sentences.

علك

1 عَلَكَة (S, Msb, K,) aor ʾ (Msb, K) and ʾ, (K,) inf. n. عَلَكُ (Msb,) *He chewed it*; (S, Msb, K,) and *moved it backwards and forwards in his mouth, to chew it.* (K.) — عَلَكُ اللَّحَامِ (S, O, Msb, K,) aor ʾ, (S,) or ʾ, (O,) *He (a horse) chewed, or champed, the bit*, (S, O, Msb,) or *moved it about*, (K,) in his mouth, (S, O, K;) like أَلَكَهُ. (ISd and K in art. أَلَك.) — And عَلَكُ نَائِيهِ *He ground, or grated, his canine teeth, one with the other, so that a sound was produced* (K) — عَلَكْتُ عَجِيهًا *She kneaded well her dough.* (TA)

2. عَلَكُ الْقِرْبَةِ (K,) inf. n. تَعْلِيكُ (O, K,) *He tanned well the water-skin* (O, K.) mentioned by AHn (TA) and Ibn-Abbād (O, TA) and Z. (TA.) — عَلَكُ مَالِهِ *He tended, or managed, well, his cattle, or property.* (O, K, TA.) — And عَلَكُ يَدَيْهِ عَلَى مَالِهِ *He tightened his hands upon his property, from niggardliness*, (K, TA,) *not entertaining a guest nor giving to a petitioner or beggar.* (TA.)

5. مَا تَعَلَّكْتُ بِعَلْوِكَ [I have not occupied myself in chewing with anything that is chewed; or] I have not tasted anything; and so مَا تَأَلَّكْتُ بِأَلْوِكَ and مَا تَعَلَّكْتُ بِعَلْوِكَ. (O in art. عَلَج)

R. Q. 3. اَعْلَنَكَ السَّعْرُ *The hair was, or became, intensely black*, (احْلَنَكَ, S,) or *abundant*, (K,) and *collected together.* (S, K.)

عَلَكُ [Resm,] a certain thing that is chewed;

(S, O,) the صَمِغ [meaning resin] of the صَوْنَر and of the أَرْزَة and of the فُسْتِق and of the سَرُو and of the يَنْبُوت and of the نَظْم; the last of which is the best of these, (K, TA,) like لَبَان [or frankincense], which is chewed and is not thereby liquefied, (TA;) heating, diuretic, and strengthening to the venereal faculty, (K, TA,) any صَمِغ [or resin] that is chewed, consisting of frankincense (لَبَان) and of other sorts, and that does not flow [in consequence of its being chewed] (Msb) pl [of mult.] عَلَوُكُ (Msb, K) and [of pauc.] أَعْلَاكُ (Msb, TA)

عَلَكُ and عَلَاكُ (O, K) and عَلَاكُ (accord. to some copies of the K, but not in the O nor in the TA,) *A tree of El-Hijaz* (K) or *a species of trees growing in the region of El-Hijaz* AHn says, the عَلَاك are certain trees, of the characteristics of which I have not heard a description. (O)

عَلَكُ Food tough, or hard to chew; (O, K;) as also عَلَاكُ. (K) [And] *A viscous, glutinous, cohesive, sticky, ropy, or slimy, thing.* (S.) — عَلَاكُ طَبِيعَةً *A piece, or portion, of clay or earth, green, or of a dark or an ashy dust-colour, (حَصْرَاءُ) and soft*, (O, TA,) in which is no sand. (TA) — And أَرْضُ عَلَاكُ *Land near to water.* (O, K)

عَلَاكُ A fat and goodly she-camel. (K.)

عَلَاكَةُ The تَشَقَّة [or faucial bag] of the camel, when he brays (O, K) pl عَلَاكَاتُ. (O) — And the latter, (عَلَاكَاتُ) *Strong canine teeth* (K) this is said by some to be its meaning in a verse of Ru-beh. (O.)

عَلَاكُ: see عَلَاكُ. = and see also عَلَكُ.

عَلَاكُ A thing that is chewed, as also عَلَاكُ [and عَلَوُكُ (see 5)]: so in the saying مَا دَأَى عَلَاكًا and عَلَاكًا [and عَلَوُكًا, i. e. *He tasted not a thing that is chewed; meaning, anything*]. (K, TA.) = See also عَلَكُ.

عَلَوُكُ see the next preceding paragraph and see also أَلْوُكُ.

عَرَاكَةُ q. v. (TA in art. عَرَك.)

عَلَاكُ A seller of عَلَاك [or resin]. (K.)

عَالِكُ [act. part. n. of 1; Chewing; &c.]. — [The pl.] عَوَالِكُ is applied by Ru-beh to bitten mares [as meaning Chewing, or champing the bits]. (O.) — See also عَلَكُ.

عَوَلَكُ A stammering, or stuttering, (لَحَلَحَة) in the tongue. (K.) [or, app, an action, in the tongue, like chewing for it is said that] فِي لِسَانِهِ means يَعْطَلُهُ and يَمْضَعُهُ [i. e., app, *He chews his tongue in speaking*]. (O, from Ibn-Abbād.) = Also *A certain vein* (S, O, K) in the رَجَم [app. here meaning, as in many other instances, the vulva]; accord. to El-Adebbes El-Kinānee, (S, O,) in mares and she-asses and emes or she-goats, in the بَطَارَة [q. v.], unapparent, (S,

O, K,) in the interior thereof (S, O) the بَطَارَة is between the two sides of the vulva. (TA) pl. عَوَالِكُ. (S, O.) Accord to Ibn-Abbād, q. بَطَر [q. v.] (O)

مَعْلَاكُ A thing like an arrow, which is shot. (IB, TA.)

علم

1. عَلِمَهُ, aor ʾ, inf. n. عَلِمَ, *He knew it*; or *he was, or became, acquainted with it*; syn. عَرَفَهُ (S, K) or *he knew it* (عَرَفَهُ) truly, or certainly (B, TA) by what is said above, and by what is afterwards said in the K, الْعِلْمُ and الْمَعْرِفَةُ and السُّعُور are made to have one meaning; and this is nearly what is said by most of the lexicologists. but most of the critics discriminate every one of these from the others, and الْعِلْمُ, accord. to them, denotes the highest quality, because it is that which they allow to be an attribute of God, whereas they did not say [that He is] نَاعِرٌ, in the most correct language, nor نَاعِرٌ: (TA) [respecting other differences between الْعِلْمُ and الْمَعْرِفَةُ, the former of which is more general in signification than the latter, see the first paragraph of art. عَرَف: much might be added to what is there stated on that subject, and in explanation of الْعِلْمُ, from the TA, but not without controversy] or عَلِمَ signifies تَيَقَّنَ [i. e. *he knew a thing, intuitively, and inferentially, as expl. in the Msb in art. يَقِن*]; الْعِلْمُ being syn. with الْيَقِين; but it occurs with the meaning of الْمَعْرِفَةُ, like as الْعِلْمُ occurs with the meaning of الْعِلْمُ, each being made to import the meaning of the other because each is preceded by ignorance [when not attributed to God]: Zuheyr says, [in his Mo'allakah,]

وَأَعْلَمُ عِلْمَ الْيَوْمِ وَالْأَمْسِ قَبْلَهُ
وَلَكِنِّي عَنْ عِلْمٍ مَا فِي عِدِّ عَمٍ

meaning وَأَعْرِفُ [i. e. *And I know the knowledge of the present day, and of yesterday before it; but to the knowledge of what will be to-morrow I am blind*]. and it is said in the Kur [viii. 62], لَا تَعْرِفُونَهُمُ اللَّهُ يَعْلَمُهُمْ يَعْلَمُهُمْ يَعْرِفُهُمْ [i. e. *Ye know them not, but God knoweth them*]; الْمَعْرِفَةُ being attributed to God because it is one of the two kinds of عِلْم, [the intuitive and the inferential,] and the discrimination between them is conventional, on account of their different dependences, though He is declared to be free from the imputation of antecedent ignorance and from acquisition [of knowledge], for He knows what has been and what will be and how that which will not be would be if it were, his عِلْم being an eternal and essential attribute:

when عَلِمَ denotes الْيَقِين, it [sometimes] has two objective complements; but as syn with عَرَف, it has a single objective complement: (Msb:) it has two objective complements in the saying, فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ [And

if ye know them to be believers], and [in like manner] they allowed one's saying عَلِمْنِي [meaning *I knew myself to be*], like as they said رَأَيْتَنِي and حَسِبْتَنِي (TA) and sometimes it imports the meaning of سَعَرَ, and is therefore followed by ب (Msb) [thus] عَلِمَ بِهِ signifies سَعَرَ or سَعَر (accord. to different copies of the K) [i. e. *He knew it, as meaning he knew, or had knowledge, of it, was cognizant of it, or understood it or he knew the minute particulars of it or he perceived it by means of any of the senses and sometimes this means he became informed, or apprised, of it and sometimes, he was, or became, knowing in it*] or in this case, [as meaning *you say, عَلِمْتَهُ and عَلِمْتُ بِهِ [I knew it; &c.] (Msb) and one says, عَلِمْتُ مَا عَلِمْتُ, meaning مَا سَعَرْتُ [I knew not, &c., the tidings of his coming, or arrival]. (TA) ۞ اعْتَلِمَهُ, also, signifies عَلِمَهُ [He knew it, &c.] (K.) And one says ۞ نَعَلِمُ in the place of اعْلَمُ [Know thou; &c.] ISk says, عَلِمْتُ أَنَّ فُلَانًا حَارِجٌ is a phrase used in the place of عَلِمْتُ [as meaning *I knew, or, emphatically, I know, that such a one was, or is, going forth*], adding, [however,] when it is said to thee, اعْلَمُ أَنَّ رَيْدًا حَارِجٌ [Know thou that Zeyd is going forth], thou sayest قَدْ عَلِمْتُ [lit. *I have known, meaning I do know*], but when it is said, نَعَلِمُ أَنَّ رَيْدًا حَارِجٌ, thou dost not say, قَدْ تَعَلِمْتُ; (S) accord. to IB, these two verbs are not used as syn. except in the imperative forms (TA) [or] عَلِمِ الْأَمْرَ and ۞ تَعَلِمَهُ are syn. as signifying اتَّقَنَهُ [app. meaning *he knew, or learned, the case, or affair, soundly, thoroughly, or well* see art. تَقَنَ. but I think it not improbable, though I do not find it in any copy of the K, that the right reading may be اتَّقَنَهُ, which is syn. with تَيَقَّنَهُ, an explanation of عَلِمَ in the Msb, as mentioned above, being تَيَقَّنَ. (K, TA.) And تَعَالَمَهُ ۞ الْحَبِيعُ means عَلِمُوهُ [i. e. *All knew him; &c.*] (S, K.) — عَلِمْتُ عَلِمَهُ [lit. *I knew his knowledge, or what he knew, app. meaning I tried, proved, or tested, him, and so knew what he knew; and hence I knew his case or state or condition, or his qualities;*] is a phrase mentioned by Fr in explanation of رَبَّاتُ فِيهِ. (TA voce رَبَّأ, q. v. See also the explanation of لَا خَيْرَ خَيْرِكَ, in the first paragraph of art. خَيْرَ. and see غَيَّبُوا خَيْرَهَا, in art. عَيْنَ.) — عَلِمْتُ is also used in the manner of a verb signifying swearing, or asseveration, so as to have a similar complement; as in the saying,*

* وَلَقَدْ عَلِمْتُ لَتَاتِبَنَّ عَشِيَّةً *

[And I certainly knew that thou wouldst, or that she would, assuredly come in the evening] (TA in art. شَهَدَ.) And يَعْلَمُ اللَّهُ [God knoweth] is a form of asseveration. (IAth, TA voce قَبْرَوَانُ: see an ex. in art. قَبْرَ.) — عَلِمُ, agreeably with what is said in the M, which is عَلِمَ هُوَ نَفْسَهُ, ac-

cord to the K عَلِمَ هُوَ فِي نَفْسِهِ, but the verb in this case is correctly like كَرَّمَ, (TA,) *He was, or became, such as is termed عَالِمٌ and عَلِيمٌ, (M, K, TA,) meaning he possessed knowledge (الْعِلْمُ) as a faculty firmly rooted in his mind (IJ, TA) accord to IB, ۞ تَعَلَّمَ [q v, as intrans] and he was, or became, equal to the عُلَمَاءَ [pl of عَالِمٌ and of عَلِيمٌ]. (TA) = عَلِمَهُ فَعَلِمَهُ, aor. ۞ see 3 = عَلِمَهُ, aor. ۞ and ۞, (K,) inf. n. عَلِمَ, (TA,) signifies *He marked it, syn. وَسَمَهُ (K) And one says, عَلِمْتُ عِمَّتِي, meaning I wound my turban upon my head with a mark whereby its mode should be known (TA) [See also 4] = عَلِمَ شَفْعَهُ, aor. ۞, (S, K,) inf. n. عَلِمَ, (S,) *He slit his [upper] lip (S, K.) = عَلِمَ, aor. ۞, (S, Msb, K,) inf. n. عَلِمَ, (S, Msb,) He (a man, S) had a fissure in his upper lip (S, Msb, K) or in one of its two sides. (K.)***

2. عَلِمَهُ [He, or it, made him to be such as is termed عَالِمٌ and عَلِيمٌ, i. e. *made him to possess knowledge (الْعِلْمُ) as a faculty firmly rooted in his mind and hence, he taught him. And it generally has a second objective complement*] You say, عَلِمَهُ الشَّيْءُ [I made him to know, or taught him, the thing], in which case the teshdeed is [said to be] not for the purpose of denoting muchness [of the action; but see what follows], (S,) and عَلِمَهُ الْوَاتِحَةُ [I taught him the Opening Chapter of the Kur-án], and الصَّنْعَةُ [the art, or craft], &c.; inf. n. تَعْلِيمٌ, (Msb,) and عَلِمَهُ, inf. n. تَعْلِيمٌ and عَلِمَ, the latter like عَلِمَ, and عَلِمَهُ ۞ إِيَّاهُ, (K,) both, accord to the K, signifying the same [i. e. *he taught him knowledge, or science*], but Sb makes a distinction between them, saying that عَلِمْتُ is like أَدْنْتُ, and that ۞ عَلِمْتُ is like أَدْنْتُ; and Er-Rághib says that ۞ الإِعْلَامُ is particularly applied to quick information; and التَّعْلِيمُ is particularly applied to that which is repeated and much, so that an impression is produced thereby upon the mind of the مُتَعَلِّمُ and some say that the latter is the exciting the attention of the mind to the conception of meanings; and sometimes it is used in the sense of الإِعْلَامُ when there is in it muchness. (TA) you say, بِالْخَبَرِ ۞ أَعْلَمُهُ and بِالْخَبَرِ [meaning *I made known, or notified, or announced, to him, or I told him, or I made him to know, or have knowledge of, the news, or piece of information; I acquainted him with it, told, informed, apprised, advertised, or certified, him of it; gave him information, intelligence, notice, or advice, of it*] (Msb:) see also 10: [hence the inf. n. ۞ إِعْلَامٌ is often used, as a simple subst., to signify a notification, a notice, an announcement, or an advertisement.] and sometimes ۞ اعْلَمُ has three objective complements, like أَرَى; as in the saying, ۞ أَعْلَمْتُ زَيْدًا عَمْرًا مُسْطَلِقًا [I made known, &c., to Zeyd that Amr was going away]. (IAk p. 117.) — See also 4, in three places.

3 ۞ عَلِمَهُ فَعَلِمَهُ, aor. of the latter ۞, means [I contended with him, or strove to surpass him, in ۞ عَلِمَ] and I surpassed him in ۞ عَلِمَ [i. e. knowledge, &c.] (S, K) [the measure يُعْلَلُ,] and in like manner the measure يُعْلَلُ, in every case of this kind, is changed into يُعْلَلُ so says Az [but see 3 in art. حَصَرُ] and Lh mentions the phrase, مَا كُنْتُ أَرَأِي أَنَّ أَعْلِمَهُ [I did not think, or know, that I should surpass him in knowledge]. (TA)

4 see 2, in six places. — One says also, اعْلَمِ التَّوْتُ (S, Mgh, TA) *He (i. e. a beater and washer and whitener of clothes, S, Mgh) made the garment, or piece of cloth, to have a mark, (Mgh,) or he made upon it, or in it, a mark (TA) [And, said of a weaver, or an embroiderer,] He made to the garment, or piece of cloth, a border, or borders, of figured, or variegated, or embroidered, work, or the like (Msb) — And اعْلَمِ اعْلَمِ He made, or put, or set, a mark upon it, namely, a writing, or book, &c. (Msb) [or] اعْلَمِ عَلَى مَوْجِعٍ كَذَا مِنَ الْكِتَابِ عَلَامَةً [He made, &c., a mark upon such a place of the writing, or book] (TA.) — اعْلَمِ الْفَرَسَ He suspended upon the horse some coloured wool, (K, TA,) red, or white, (TA,) in war, or battle (K, TA) And اعْلَمِ نَفْسَهُ He marked himself with the mark, sign, token, or badge, of war; as also ۞ عَلِمَهَا. (K.) [or] اعْلَمِ الْفَارِسَ The horseman made, or appointed, for himself, [or distinguished himself by,] the mark, sign, token, or badge, of the men of courage. (S) And عَلِمْتُ لَهُ ۞ عَلَامَةً (وَصَعْتُ لَهُ) a mark, sign, or token, which he would, or should, know. (Msb) — And اعْلَمِ الْقَبْرَ ۞ الْقَبْرَ (K in art. رَحِمَ) He put a tombstone [as a mark] to the grave (TK in that art.) = اعْلَمِ said of a well-sinker, He found the well that he was digging to be one having much water. (TA.)*

5. تَعَلَّمَ is quasi-pass. of 2 [i. e. it signifies He was, or became, made to know, or taught; or he learned and is trans. and intrans]. (S, Msb, K, TA) You say, تَعَلَّمَ الْعِلْمَ (MA, K) He learned [knowledge, or science]. (MA.) See also 1, latter half, in three places [In the last of those places, تَعَلَّمَ app. signifies, as it often does, He possessed knowledge as a faculty firmly rooted in his mind.] Accord. to some, التَّعَلَّمَ signifies The mind's having its attention excited to the conception of meanings, or ideas. (TA.)

6. تَعَالَمَهُ الْحَبِيعُ. see 1, latter half.

8. اعْتَلِمَهُ: see 1, latter half. = اعْتَلِمَ said of water, It flowed (K, TA) upon the ground. (TA) — And said of lightning it means فِي الْعِلْمِ [app. الْعِلْمِ, and, if so, meaning It shone, shone brightly, or gleamed, in, or upon, the long mountain]. a poet says,

* بَلْ بَرِّقًا بَثُّ أَرْقُبُهُ *

* لَا بَرَى إِلَّا إِذَا أَعْتَلِمَا *

[But a little lightning, in watching which I passed

the night, not to be seen save when it shone, &c.]. (TA.)

10. اسْأَلْنِي He asked, or desired, him to tell him [a thing, or to make it known to him] (MA, KL) You say, اسْأَلْنِي الْحَرْفَ فَعَلَّمْتُهُ إِيَّاهُ [He asked, or desired, me to tell him, or make known to him, the news, or piece of information, and I told him it, or made it known to him] (S.)

عَلِمَ see مَعْلَمٌ, in two places.

عَلِمَ is an inf n, (S, K, &c.) and [as such] has no pl. [in the classical language]. (Sb, TA voce فَعْلٌ) [As a post-classical term, used as a simple subst, its pl is عُلُومٌ, signifying The sciences, or several species of knowledge.] — Sometimes it is applied to *Predominant opinion*, [i.e. preponderant belief,] because it stands in stead of that which is عَلِمٌ properly so termed. (Ham p 632) — And sometimes it is used in the sense of عَلِمٌ [A doing, &c], as mentioned by Az, on the authority of Ibn-'Oyeyneh, agreeably with an explanation of عَلِمٌ as signifying one "who does according to his knowledge," and it has been expl. as having this meaning in the Kur an 68 [where the primary meaning seems to be much more apposite]. (TA.) — لَقِينَهُ أَدْنَى عَلِمٌ means [I met him the first thing, like لَقِينَهُ أَدْنَى دَبِي and أَدْنَى دُنَا, or before everything [else]. (TA)]

عَلِمَ see عَلَامَةٌ. — Also An impression, or impress; or a footstep, or track, or trace. (TA.) — And The عَلِم of a garment, or piece of cloth, (S,) [i.e. the ornamental, or figured, or variegated, border or borders thereof,] the figured, or variegated, or embroidered, work or decoration, (Msb, K, TA,) in the borders, (TA,) thereof (Msb, K, TA:) pl. أَعْلَامٌ. (Msb.) — And [A way-mark; i.e.] a thing set up, or erected, in the way, (K, TA,) or, as in the M, in the deserts, or waterless deserts, (TA,) for guidance, (K, TA,) in the M, for the guidance of those going astray, (TA,) as also عَلَامَةٌ: (K.) the former is also applied to a building raised in the beaten track of the road, of such as are places of alighting for travellers, whereby one is guided to the land [that is the object of a journey] pl. أَعْلَامٌ. and عَلِمٌ also signifies a مَسَارَةٌ [app. a mistranscription for مَسَار, without ة. see these two words]. (TA. [See also مَعْلَمٌ]) [Hence, أَعْلَامُ الْكَوَاكِبِ The stars, or asterisms, that are signs of the way to travellers. see مِصْبَاح.] — And A separation between two lands; [like مَسَار,] as also عَلَامَةٌ. (K.) [Hence, أَعْلَامُ الْحَرَمِ The limits that are set to the Sacred Territory. (TA.) — And A mountain; (S, K;) as a general term: or a long mountain (K.) [app. as forming a separation: or as being a known sign of the way.] pl. أَعْلَامٌ and عَلَامٌ: (K.) the former pl. occurring in the Kur [xli. 31 and] lv 24. (TA.) — And A banner, or standard, syn. رَايَةٌ, (S, K, TA,) to which the soldiers congregate. (TA) and, (K,) some say, (TA,) the thing [i.e. flag, or strip of cloth,] that

is tied upon the spear. (K, TA) it occurs in a verse of Abou-Sakhr El-Hudhalee with the second fet-hah lengthened by an alif after it [so that it becomes عَلَامٌ]. (IJ, TA.) — And † The chief of a people or party (K, TA) from the same word as signifying "a mountain" or "a banner" (TA) pl. أَعْلَامٌ (K) — [In grammar, it signifies A proper name of a person or place &c — And the pl. أَعْلَامٌ is applied to Things pertaining to rites and ceremonies of the pilgrimage or the like, as being signs thereof; such as the places where such rites and ceremonies are performed, the beasts destined for sacrifice, and the various practices performed during the pilgrimage &c; as also مَعْلَمٌ, pl. of مَعْلَمٌ. the former word is applied to such places in the Ksh and Bd and the Jel in n 153, and the latter, in the Ksh and Bd in n. 194 the former is also applied to the beasts destined for sacrifice in the Ksh and Bd and the Jel in xxi. 37, and the latter, in the Ksh and Bd in xxi 33 and both are applied to the practices above mentioned, the former in the TA and the latter in the K, in art شَعَر see شَعَارٌ] — See also what next follows.

عَلِمَةٌ and عَلِمَةٌ and عَلِمٌ [the last of which is originally an inf n., see I, last sentence,] A fissure in the upper lip, or in one of its two sides. (K.)

عَلِمَةٌ. see what next precedes.

عَلِمَاءُ fem of عَلِمٌ [q v.].

عَلِمَاءُ in the saying عَلِمَاءُ بَنُو فُلَانٍ [meaning At the water are the sons of such a one] is a contraction of عَلَى الْمَاءِ. (S)

عِلْمِي Of, or relating to, knowledge or science, scientific; theoretical; opposed to عَمَلِي

عِلْمِيَّة, in grammar, The quality of a proper name.]

عَلِمٌ. see عَلَامَةٌ — and see also عَلِمٌ = عَلَمٌ [is for مَا عَلَمٌ.]

عَلِمٌ: see عَلَامٌ = Also i. q. عَلَمٌ [q. v.] an instance of the substitution of ع for ع. (MF and TA on the letter ع.)

عَالِمٌ: see عَلِيمٌ. — الْعَالِمُ and الْعَالِمُ and الْعَالِمُ, as epithets applied to God, signify [The Omniscient,] He who knows what has been and what will be; who ever has known, and ever will know, what has been and what will be; from whom nothing is concealed in the earth nor in the heaven; whose knowledge comprehends all things, the covert thereof and the overt, the small thereof and the great, in the most complete manner. (TA.)

عَلَامَةٌ i. q. سِمَةٌ [A mark, sign, or token, by which a person or thing is known; a cognizance, or badge; a characteristic; an indication; a symptom; (K; [see also مَعْلَمٌ;]) and عَلَمٌ is syn. therewith [as meaning thus]; (S, Msb, TA;) and so أَعْلُومَةٌ, (Abu-l-'Omeythil El-Aarabee, TA,) as in the saying بَيْنَ الْقَوْمِ أَعْلُومَةٌ

[Among the people, or party, is a mark, sign, or token], and the pl. of this last is أَعْلَامٌ. (TA) the pl of عَلَامَةٌ is عَلَامَاتٌ (Msb) and [the coll. gen. n] عَلَامٌ, (K, TA,) differing from عَلَامَةٌ only by the apocopating of the ة. (TA) — See also عَلِمٌ, in two places.

عَلَامٌ Light, or active; and sharp, or acute, in mind; (K, TA,) applied to a man. it is without teshdeed, and with the relative ي, from عَلِمٌ [signifying "a hawk"]. (TA.)

عَلَامٌ and عَلَامٌ, (K, TA,) both mentioned by ISd, the latter [which is less used] from Lh, (TA,) and عَلَامَةٌ (S, K) and تَعْلِيمَةٌ and يَعْلَامَةٌ, (K,) Very knowing or scientific or learned (S, K) the ة in عَلَامَةٌ is added to denote intensiveness; (S,) or [rather] to denote that the person to whom it is applied has attained the utmost degree of the quality signified thereby; [so that it means knowing &c. in the utmost degree; or it may be rendered very very, or singularly, knowing or scientific or learned,] and this epithet is applied also to a woman (IJ, TA.) [تَعْلَامَةٌ, likewise, is doubly intensive; and so, app., is يَعْلَمَةٌ] the pl of عَلَامٌ is عَلَامُونَ and that of عَلَامٌ is عَلَامُونَ. (TA) See also, for the first, عَلِيمٌ — Also the same epithets, (K,) or عَلَامٌ and عَلَامَةٌ, (TA,) i. q. نَسَانَةٌ, (K, TA,) [or rather عَلَامٌ signifies نَسَانٌ, i.e. very skilful in genealogies, or a great genealogist; and عَلَامَةٌ signifies نَسَانَةٌ, i.e. possessing the utmost knowledge in genealogies, or a most skilful genealogist,] from الْعِلْمِ. (TA.)

عَلَامٌ. see the next preceding paragraph, in two places. — Also, and عَلَامٌ, The صَفَر [or hawk]; (K;) the latter on the authority of IAar: (TA) and [particularly] the بَاسِق [i.e. the musket, or sparrow-hawk]; (K;) as some say (TA) or so the former word, (T, S, TA,) or the latter word accord. to Kr and IB. (TA.) — And the former word, The [plant called] حَمَاء [i.e. *Lansonia inermis*] (IAar, S, K, TA) thus correctly, but mentioned by Kr as without teshdeed. (TA.) — And the same, i.e. with teshdeed, The kernel of the stone of the بَق [or fruit, i.e. drupe, of the lote-tree called سِدْر]. (TA.)

عَلَامَةٌ: see عَلَامٌ, in four places.

عَلَامَةٌ: see مَعْلَمٌ.

الْعَالِمُ, (S, Msb, K, &c,) said by some to be also pronounced الْعَالِمُ, (MF, TA,) and pronounced by El-Hajjaj with hemz [i.e. الْعَالِمُ], is primarily a name for That by means of which one knows [a thing]; like as الْعَالِمُ is a name for "that by means of which one seals" [a thing]: accord. to some of the expositors of the Kur-an, its predominant application is to that by means of which the Creator is known. then to the intelligent beings of mankind and of the jinn or genus or to mankind and the jinn and the angels: and mankind [alone]: Es-Seyyid Esh-Shereef [El-

Jurjānee] adopts the opinion that it is applied to every kind [of these, so that one says *عَالَمُ الْإِنْسِ* (which may be rendered *the world of mankind*) and *عَالَمُ الْجِنِّ* (*the world of the jinn or geni*) and *عَالَمُ الْمَلَائِكَةِ* (*the world of the angels*), all of which phrases are of frequent occurrence], and to the kinds [thereof] collectively (TA) or it signifies *الْحَقِّقُ* [i. e. *the creation, as meaning the beings, or things, that are created*], (S, Msh, K,) altogether [i. e. *all the created beings or things, or all creatures*] (K.) or, as some say, peculiarly, *the intelligent creatures* (Msh) or *what the cavity (lit belly) of the celestial sphere comprises*, (K, TA,) of substances and accidents (TA) [it may often be rendered *the world, as meaning the universe; and as meaning the earth with all its inhabitants and other appertanances, and in more restricted senses, as instanced above and one says *عَالَمُ الْحَيَوَانِ* meaning *the animal kingdom*, and *عَالَمُ السَّبَاتِ* *the vegetable kingdom*, and *عَالَمُ الْمَعَادِنِ* *the mineral kingdom*] Jaafar Es-Sādiq says that the *عَالَمُ* is twofold namely, *العَالَمُ الْكَبِيرُ*, which is *the celestial sphere with what is within it*; and *العَالَمُ الصَّغِيرُ*, which is *man, as being [a microcosm, i. e.] an epitome of all that is in the كَبِيرُ* and Zj says that *العَالَمُ* has no literal sing., because it is [significant of] a plurality [of classes] of diverse things; and if made a sing. of one of them, it is [significant of] a plurality of congruous things. (TA) the pl. is *العَالَمُونَ* (S, M, Msh, K, &c.) and *العَوَالِمُ* (S, TA) and the sing. is [said to be] the only instance of a word of the measure *فَاعِلٌ* having a pl. formed with *و* and *ن*, (ISd, K, TA,) except *يَاسِرٌ*. (K, TA.) [but see this latter word] *العَالَمُونَ* signifies *the [several] sorts of created beings or things*. (S) [or *all the sorts thereof* or *the beings of the universe, or of the whole world*] it has this form because it includes mankind or because it denotes particularly *the sorts of created beings consisting of the angels and the jinn and mankind, exclusively of others* I'Ab is related to have explained *رَبُّ الْعَالَمِينَ* as meaning *the Lord of the jinn, or geni, and of mankind*. Kātūdeh says, *the Lord of all the created beings*: but accord to Az, the correctness of the explanation of I'Ab is shown by the saying in the beginning of ch. xxv. of the *Kur-ān* that the Prophet was to be a *نَذِيرٌ* [or *warn*] *لِلْعَالَمِينَ*, and he was not a *نَذِيرٌ* to the beasts, nor to the angels, though all of them are the creatures of God, but only to the jinn, or geni, and mankind. (TA.) — *عَالِمٌ* is also *syn. with قَرْنٌ* [as meaning *A generation of mankind; or the people of one time*]. (O, voce طَبَقٌ, q. v.)*

عَالِمٌ and *عَلِيمٌ* signify the same, (IJ, Msh, K,*) as epithets applied to a man; (K;) i. e. *Possessing the attribute of عَالِمٌ* (IJ, Msh, TA) as *a faculty firmly rooted in the mind; [or learned; or versed in science and literature;]* the former being used in [what is more properly] the sense of the latter, (IJ, TA,) which is an intensive epithet: (TA:) the pl. is *عُلَمَاءٌ* and *عُلَامٌ*, (K,)

the latter of which is pl. of *عَالِمٌ*, (IB, TA;) the former being [properly] pl. of *عَلِيمٌ*, and *عَالِمُونَ* is [a] pl. of *عَالِمٌ*, (Msh,) [but] *عُلَمَاءٌ* is used as a pl. of both, (IJ, TA,) and by him who says only *عَالِمٌ* [as the sing.], (Sb, TA,) because *عَالِمٌ* is used in the sense of *عَلِيمٌ* to him who is entering upon the study of *الْعَالَمُ*, the epithet *مُعَلِّمٌ* [which may generally be rendered *learning, or a learner,*] is applied, not *عَالِمٌ* (IJ, TA) *عَالِمٌ* is also expl. as signifying *One who does according to his knowledge* (TA.) — See also *عَلِيمٌ* and *عُلَمَاءٌ*. = And see *العَالِمُ*.

عَالِمٌ *A well having much water* (S, K) or of which the water is salt (K) and a rude well and sometimes a man was reviled by the saying, *يَا أَتَنَ الْعَالِمِ*, referring to the width of his mother [in respect of the فَرْحُ] (TA) pl. *عَالِمٌ* or *عَالِمِينَ*. (S, accord to different copies in the TA, in this instance, the latter) — And *The sea*. (S, K) pl. *عَالِمٌ*. (TA) — And *The water upon which is the earth* (S, K) or *water concealed, or covered, in the earth; or beneath layers, or strata, of earth, mentioned by Kr* (TA) [*عَالِمٌ* occurs in the JK and TA in art حَسَفُ, and is there plainly shown to mean *the water that is beneath a mountain, or stratum of rock* (see also *عَبَتْ* and see *عَالِمٌ*) and it is said that] *الماء العَالِمُ* means *copious water* (Ham p. 750) — And *A large cooking-pot* (T, TA voce هُلْحُلٌ) = Also *Plump, and soft, tender, or delicate*. (S, K.) = And *The frog*. (AAF, K) [This meaning is also assigned to *عَالِمٌ*] — And *q. v. عَالِمٌ*, (K,) which signifies *A male hyena*, (S, K,) occurring in a trad. (حَبَرُ) respecting Abraham, relating that he will take up his father to pass with him the [bridge called] *صِرَاطٌ*, and will look at him, and lo, he will be *عَالِمٌ أَمْدَرُ* [*a male hyena inflated in the sides, big in the belly, or having his sides defiled with earth or dust*]. (TA.)

عَالِمٌ. see the next preceding sentence.

أَعْلَمُ [More, and most, knowing or learned] Applied to God, [it may often be rendered *Supreme in knowledge: or omniscient*. but often, in this case,] it means [simply] *عَالِمٌ* [in the sense of *knowing, or cognizant*]. (Jel in iii. 31, and I'Ab p. 240.) [Therefore *أَعْلَمُ اللَّهُ* virtually means, sometimes, *God knows best; or knows all things*. and sometimes, simply, *God knows*.] = Also [*Harclipped; i. e.*] *having a fissure in his upper lip*. (S, Mgh, Msh, K) or *in one of its two sides*. (K:) the camel is said to be *اعلم* because of the fissure in his upper lip. when the fissure is in the lower lip, the epithet *أَفْلَحُ* is used and *أَشْوَرُ* is used in both of these, and also in other, similar, senses. (TA:) the fem. of *أَعْلَمُ* is *عُلَمَاءٌ*. (S, Msh, TA:) which is likewise applied to a lip (شُعَةُ). (TA.) — *العُلَمَاءُ* signifies also *The coat of mail*: (K.) mentioned by Sh, in the book entitled *كِتَابُ السَّلَاحِ*; but as not heard by him

except in a verse of Zuheyr Ibn-Khabbāb [?] (TA.)

أَعْلَمُ see *عَلَامَةٌ*, in two places.

تَعْلِيمٌ and *تَعْلَامَةٌ* see *عَلَامٌ*; each in two places.

مُعَلِّمٌ *مُعَلِّمُ الشَّيْءِ*, *مُطَبِّهٌ* signifying *مُظَهِّبٌ*, (K, TA,) as meaning *The place in which is known the existence of the thing* (Msh in art طَب) pl. *مُعَالِمٌ*, (TA,) which is the contr. of *مَحَاهِلُ*, pl. of *مَحَلٌ* [q. v.] as applied to a land, meaning *in which are signs of the way* (TA in art حَبَل) And hence, [*A person in whom is known the existence of a quality &c*] one says, *هُوَ مُعَلِّمٌ لِلْخَيْرِ* [*He is one in whom good, or goodness, is known to be*] (TA.) — Also *A thing*, (K,) or *a mark, trace, or track*, (S, TA,) by which one guides himself, or is guided, (S, K, TA,) to the road, or way, (S, TA,) as also *عَلَامَةٌ* and *عَلِمٌ* (K [in several copies of which, in all as far as I know, *وَالْعَلِمُ* is here put in the place of *العَلِمُ*, whereby *العَلِمُ* is made to be syn. with *العَالِمُ*: but accord. to SM, it is syn. with *المُعَلِّمُ*, as is shown by what here follows]) and hence a reading in the *Kur* [xlii 61], *وَإِنَّهُ لَعَلِمٌ*, meaning *And verily he, i. e. Jesus, by his appearing, and descending to the earth, shall be a sign of the approach of the hour [of resurrection]*. it is also said, in a trad., that on the day of resurrection there shall not be a *مُعَلِّمٌ* for any one and the pl. is *مُعَالِمٌ*. (TA.) And *مُعَلِّمُ الطَّرِيقِ* signifies *The indication, or indicator, of the road, or way*. (TA.) — [And hence it signifies likewise *An indication, or a symptom, of anything, like عَلَامَةٌ*] — See also *عَلِمٌ*, last quarter.

أَعْلَمُ pass. part. n. of *عَلِمَ* [q. v.] in the phrase *اعلم الثَّوْبُ*, and thus applied as an epithet to a garment, or piece of cloth (S) [and also in other senses. thus in a verse of 'Antarah cited voce مَشَوْفٌ] and applied to a قَدَحٌ [or gaming-arrow] as meaning *Having a mark [made] upon it*. (TA.) — [See also a verse of 'Antarah cited voce مَشَاكٌ.]

أَعْلَمُ act. part. n. of *عَلِمَ* [q. v.] in the phrase *اعلم الثَّوْبُ*. [and in other senses] — thus also of the same verb in the phrase *اعلم الغَارِسُ* (S)

مُعَلِّمٌ [pass. part. n. of 2, in all its senses — and hence particularly signifying] *Directed by inspiration to that which is right and good*. (TA)

مُعَلِّمٌ [act. part. n. of 2, in all its senses. and generally meaning] *A teacher*. (KL.) — [It is now also a common title of address to a Christian and to a Jew.]

مَعْلُومٌ [Known; &c.] *الْوَقْتُ الْمَعْلُومُ* [mentioned in the *Kur* xv. 38 and xxxviii. 82] means [*The time of*] *the resurrection*. (TA.) And *الْيَوْمُ الْمَعْلُومَاتُ* [mentioned in the *Kur* xxii 29] means

[The first] ten days of *Dhu-l-Hijjah*, (S, Mgh, Msb, K,) the last of which is the day of the sacrifice. (TA.) — [In grammar, The active voice] *عَالِمٌ*. see *عَالِمٌ*.

علن

1. *عَلَنَ الْأَمْرُ*, aor. 2 (S, Msb, K) and 2, (K,) and *عَلِنَ*, aor. 2, (K,) and *عَلِنَ*, aor. 2, (S, Msb, K,) inf n *عَلُونُ*, which is of the first; (S, Msb,) and *عَلِنَ*, (S, Msb, K, TA, [app., accord. to the CK, *عَلِنَ*, but this is wrong,]) which is of the last, (S, Msb, TA,) and *عَلَانِيَةً*, (K, TA,) which is of the three, (TA,) or this last is a simple subst; (Msb,) *The affair, or case, or event, was, or became, overt, open, manifest, public*, (S, Msb, K, TA,) *published, or spread*, (Msb, TA,) and *اعتلن* signifies the same, (K,) [and so *استعلن*, but for this I know not any authority except modern usage and *علن* has a similar meaning, expl. below.] = [The CK has *عَلَنَهُ* where other copies of the K, and the TA, have *عَلَنَهُ*, as syn. with *أَعْلَنَهُ*, q. v.]

2 see 4, first sentence.

3. *مُعَالَنَةٌ* and *عَلَانٌ* signify the same, (S, K,) i. e. *ق. مجاهره* [meaning *The behaving, or acting, openly with another, or others*], as also *أَعْلَانٌ*. (K) You say, *عَالَسْتُ بِالْأَمْرِ* i. q. *حَاكَمْتُ بِهِ* [i. e. *I was open, or I acted openly, with them in the affair, or case*] (JK in art. *حبر*) And *عَالَنٌ* *بِالْعَدَاوَةِ* i. q. *حَاكَمٌ* [i. e. *He showed open enmity or hostility, with another*] (TK.) — Or *The laying open, or manifesting, of each one to his fellow, what is in his mind*. (TA) You say, *عَالَنَ بِهِ*, [or *عَالَنَهُ*], inf. n. *مُعَالَنَةٌ* and *عَلَانٌ*, [i. e. *He laid open, or manifested, to him what was in my mind, he doing the same to me*] i. e. each of us laid open, or manifested, to the other, what was in his mind. (Msb.) — See also the next paragraph.

4. *أَعْلَنَهُ* *I laid it open, manifested it, revealed it, made it public, or published it*; namely, an affair, a case, or an event; (S, Msb, K, TA,) as also *أَعْلَنَ بِهِ*, and *أَعْلَنَهُ*, (K, TA,) [for which latter the CK has *عَلَنَهُ*, but it is] with teshdeed, (TA,) inf. n. *تَعْلِينٌ*, (TK;) [and *أَعْلَنَهُ*, for] *عَالَنَهُ*, (K,) or [rather] *عَالَهُ الْأَمْرَ*, (TK,) means *He laid open, &c., to him, the affair, or case, or event*. (K.) — Hence, *أَعْلَنَتْ*, occurring in a trad., as said of a woman [accused of adultery], *She revealed [or confessed] the enormity, or act of adultery*. (TA.) — [And *علن* app. signifies *He made him to be, or become, publicly known*: see 10; and see also *يَعْلَنُ* *بِالْأَمْرِ*, in art. *ظهر*.] — *The affair, or case, or event, was, or became, notorious; or commonly, or publicly, known*; syn. *اشتهر*. (TA. [Compare 1.]) — See also 3, first sentence.

8: see the first paragraph.

10. *تَعَرَّضَ لِأَنْ يُعْلَنَ بِهِ* i. q. *استعلن* [app.

meaning *He addressed himself to being, or sought to be, made publicly known*. (TA.) — [And] *استعلن* signifies [or is said to signify] *The seeking, or desiring, to lay open, manifest, reveal, make public, or publish*. (KL.) — [And] i. q. *أَعْلَانٌ* [inf. n. of 4, but in what sense is not shown, perhaps of 4 as signifying *استهن*, expl. above] (JM) — See also 1

Q Q 1 *عَلُونَتِ الْكِتَابَ* (S,) inf n *عَلُونَةٌ* and *عَلُونٌ* (K in art. *علو*), i. q. *عَوْنَتُهُ* [i. e. *I put a title to the book, or writing*] (S) it may be of the measure *فَعُولَتٌ* from *الْعَلَانِيَةُ*, or the former *ن* in *عَوْنَتُهُ* may be a substitute for the *ل* in *عَلُونَتٌ* [or the *ل* for the *ن*] Lth says that it is not a good word. (TA) [It is also mentioned in art. *علو*.]

عَالِنٌ part. n. of *عَلَنَ*: see *عَالِنٌ*. (Msb)

عَلَنَةٌ A man who reveals his secret; (S,) [or a revealer of secrets,] or one who will not conceal a secret. (K.)

عَالِنٌ [part. n. of *عَلَنَ*] see *عَالِنٌ*.

عَلَانِيَةً an inf. n. of 1 [q. v.] (K, TA) or a simple subst. from 1, (Msb,) [as such] signifying *Openness, or publicity*, (S, Msb,) contr. of *سِرٌّ*. (S) [Hence, *عَلَانِيَةً* meaning *Openly, or publicly, and aloud* see Kur ii 275, &c.] — Also *One's outward man*, syn. *بَرَّانِي*, q. v. opposed to *سَرِيرِيَّةٌ* and *حَوَائِي*. (T in art. *سر*) = [And it is also used as an epithet, app. by those who hold it to be originally an inf. n., or rather its being thus used may be regarded as corroborating the assertion that it is originally an inf. n., like *عَدْلٌ* &c., though, as an epithet, it has a pl.] one says *رَجُلٌ عَلَانِيَةً*, pl. *عَلَانِيُونَ*, as also *عَلَانِيٌّ*, pl. *عَلَانِيُونَ*; *A man whose affair, or case, is open, or manifest*; (K, TA,) mentioned by Lh. (TA)

عَلَانِيٌّ and its pl.: see what next precedes.

عَلُونٌ The *عَوْنَانُ* [or title] of a book, or writing (S, K.) — And an inf. n. of the verb *عَلُونُ*. (K in art. *علو*.)

عَالِنٌ part. n. of *عَلَنَ*; applied to an affair, a case, or an event, *Overt, open, manifest, public, published, or spread*; as also *أَعْلَنَ* and *أَعْلِنَ*. (Msb.)

علد

عَلَدَ and *عَلَدَدٌ* &c.: see arts. *علد* and *عد*.

علو

1. *عَلَا*, (Msb, K,) aor. *يَعْلُو*, (Msb,) inf. n. *عُلُوٌّ*; (Msb, K,) and *عَلَى*; and *تَعَلَّى* [which last see also below]; (K;) *It (a thing, Msb) was, or became, high, elevated, or lofty*; (Msb, K;) syn. *ارتفع*; (Msb,) and so *تَعَالَى*: (S, K;) or

you say, *عَلَا فِي الْمَكَانِ* [it was, or became, high, or elevated, in place], aor. *يَعْلُو*, inf. n. *عُلُوٌّ* (S) and *عَلَى فِي الشَّرَبِ* [he was, or became, high, or elevated, or exalted, in dignity, or nobility], (S, Mgh,) with kesr, (S,) aor. *يَعْلَى*, inf. n. *عَلَاً*, (S, Mgh,) and also *عَلَا*, with fet-h, aor. *يَعْلَى*. a poet says,

لَمَّا عَلَا كَعْنُكَ لِي عِلْتُ

[+ When thy nobility became exalted to me, I became exalted], thus combining the two dial. vars (S) or you say, *عَلَى فِي الْمَكَارِمِ* [he was, or became, eminent in generous, or honourable, actions or qualities], inf. n. *عَلَاً* [in some copies of the K *عَلَاً*, (Msb, K,) and *عَلَاً*, inf. n. *عُلُوٌّ*; (K;) and thus the two verbs are used in the saying of the poet cited above (TA) and *استعلى*, said of a man, signifies the same as *عَلَا*. (S) [Hence,] *عَلَتِ الشَّمْسُ* *The sun became high*; as also *أَعْلَنَتْ*: (Nawādir el-Amāb, TA in art. *ذلك*.) and [hence,] *عَلَا النَّهَارُ* *The day became advanced, the sun being somewhat high*, syn. *ارتفع* [q. v.], as also *أَعْلَى* and *أَسْعَى*. (K.)

— *عَلَا فِي الْمَكَانِ*, inf. n. *عُلُوٌّ*, signifies [also] *He ascended the place, or upon the place*; syn. *صَعَدَ* and *عَلَوْتُ أَعْلَاهُ* and *عَلَوْتُ عَلَى الْحَلِ* are syn. [as meaning *I ascended the mountain, or upon the mountain, or upon the top, or highest part, thereof*] and *عَلَوْتُ* and *رَقِيتُ* signify *I ascended it*, syn. *عَلَا بِهِ*, (Msb) *عَلَا بِهِ* (S, Msb, K, TA) and *عَلَا بِهِ* (K, TA, [in the CK *عَلَاهُ* is put for *عَلَا بِهِ*],) and *أَسْعَاهُ*, (S, K, TA,) and *أَعْلَاهُ*, (S,) and *أَعْلَاهُ*, and *أَعْلَاهُ*, (K, TA,) this last [for which the CK has *عَلَاهُ* being with teshdeed, (TA,) and *عَلَاهُ* and *عَلَاهُ* (K, TA, [in the CK *عَلَاهُ* is put for *عَلَاهُ*],) are syn., (S, K,) signifying *He ascended it, or upon it*; (K;) [in the CK *صَعَدَهُ*, and so in my MS. copy of the K, but in other copies *صَعَدَهُ*, which is certainly the right reading,] whether the object be a mountain or a beast: (TA) [or] you say, *عَلَا الدَّابَّةُ* *He mounted the beast*; (K, TA,) and in like manner, anything. (TA) and *عَلَى السُّطْحِ*, aor. *يَعْلِيهِ*; (K, TA;) but in the M *عَلَى السُّطْحِ*, i. e., like *عَلَى*; (TA;) inf. n. *عُلَى* (K, TA) and *عُلَى* (TA, and so accord. to some copies of the K,) and *عُلَى*; (TA, and so accord. to other copies of the K instead of *عُلَى*;) *He ascended upon the flat house-top*, syn. *صَعَدَهُ*. (K, TA.) — *عَلَاهُ* signifies also *He, or it, was, or became, upon it, or over it*; and *it came, or arose, upon it*; *overlay it*; *was, or became, superincumbent, or supernatant, upon it*; or *overspread it*; as scum, and rust, &c. And *It lay on him as a burden*. Hence, one says, *مَا سَأَلْتُكَ مَا يَعْزُوكَ ظَهْرًا* [I did not ask, or demand, of thee, what would be as a burden on thy back; or] *what would be onerous, burdensome, oppressive, or troublesome, to thee*. (TA.) — And [hence also] *عَلَاهُ* *It over-*

topped it, rose above it, or exceeded it in height (TA in art **دصر**) [And in like manner, **اسعلى** **علوته** *It became elevated above it*] — And **علوته** **بالشرف** and **بالجمال** [† *I was, or became, superior to them in nobility and in goodliness*] (§ in art. **رفع**) — And **علاه** [† *He had, or gained, ascendancy over him, or it, as also علاه and علاه عليه* and † *he overcame him, or had, or gained, the mastery over him*; (S, Msh, TA,) and subdued him, (Msh); namely, his opponent, or adversary, as also **استعلاه** and in like manner, **علاه حاحته** and **استعلاها** † *he gained the mastery over the object of his want* and **اعلى** **علاه** † *he prevailed against the thing, or had power over it, and overcame it, and علاه للشيء*, aor. **بعلو**, † *he was, or became, able to do, or accomplish, or to bear, the thing* (TA) **علاه** **بالأمر** means **إصطاع به وأسقل** [i.e. † *He had strength, or power, sufficient for the affair, and had absolute control over it*] (§ [so in one of my copies. the other has **أطاع**, which I find also in the PS and in my copy of the TA, and which is allowed by some, but disallowed by others, in the sense of **إصطاع**, as is shown voce **مصطاع**]) a poet says,

* قَاعِدْ لِمَا تَعْلُو فَمَا لَكَ بِأَدَى

* لَا تَسْطِيعَ مِنَ الْأُمُورِ يَدَانِ

[Then arm thou at that for which thou hast sufficient strength, or power, and over which thou hast absolute control (**يه** being understood after **تعلو**) for what object hast thou in meddling with that which a pair of hands cannot accomplish, of affairs?]. (§) [And hence, perhaps,] one says to him who possesses much property, **اعل به** i.e. **انق بعده** [app **اعل به** and **انق بعده**, as though meaning † *Have thou ability to consume it, and so survive thou it, like as one says to him who puts on a new garment, **أتل** (see 4 in art **تلبو**)*] or [perhaps a mistake for “and”] it is [virtually] a prayer for his continuance in life (TA.) — **علوت على فلان الريح** means *I was [or went] on the windward side of such a one* and one says, **لا تَعْلُ الرِّيحَ عَلَى الصَّيْدِ فَيَرَّاحَ وَبَحَكَ وَيَفِرَّ** [i.e. *Go not thou on the windward side of the game, lest it scent thy odour, and take fright and flee*] (TA.) — **علوته بالسيف** means *I smote him [with the sword, or, more properly, I set upon him thereon]* (§, TA) And [in like manner] one says, **علاه بالستبر والصرب** [† *He set upon him, or assailed him, or overcame him, with reviling and beating*]. (§ and M in art. **تول**, &c.) — **علاه في الأرض** (S, TA,) inf. n. **علو**, (§), signifies † *He exalted, or magnified, himself, [in the earth,] or behaved proudly, insolently, or exorbitantly*. (§, TA.) And [in like manner] **لا تعلوا على الله** [in the Kur xlv. 18, † *Exalt not, or magnify not, yourselves against God; or behave not proudly, &c.* (Bd, Jel.) — **علاه عنه** [lit. signifies *It rose from it and hence,] it recoiled from it, i.e., a*

Bk. I.

thing from another thing, it did not cleave to it and **تعلو عنه العين** means † *The eye recoils from him* (TA) — **اعل عبي** see 3 — **علاه به** as syn. with **أعلاه** see expl with the latter below

2 **علاه** see 4 — [Hence,] one says, **علت على البعير** [† *I raised it, and put it, upon the camel*] (§) [and so **عائنه**, as in a verse cited voce **رائح**, in art **روح**, in which, and in the present art, it is cited in the S and TA and **عائت به**, as in a verse cited voce **إلى** in the sense of **أحمل** in art **الو**] and **علت** means **أحمل** [i.e. *Put thou upon me such a thing to be carried by me, or load thou me*] (S, K) — And **علت الحبل**, inf. n. **علية**, *I raised the cord to its proper place in respect of the channel of the sheave, and in respect of the [main] well-rope* (S) — And **علت الدلو**, inf. n. as above, *He raised the bucket from a stone projecting in the lower part of the casing of a well [and impeding its ascent], he having descended the well for that purpose [or simply he raised the filled bucket, for] some say that **المعلى** signifies he who raises the filled bucket, i.e., who draws water thereby* (TA) — And **علت الدابة عن الماع** *He put down the goods, or furniture and utensils, from the beast* [app because he who does so lifts them off the beast] (K, TA) **أعلاه** in this sense is disapproved (TA) — See also 1, former half. — And see Q Q 1.

3 **معلاه** signifies † *The vying, competing, or contending for superiority, in highness, loftiness, elevation, or eminence*. (KL) You say, **علاه**, meaning **ساماه** (M in art. **سمو**). [See 3 in that art in two places.] — See 4, in two places. — **عولى**, said of clarified butter, and of the fat of anything having fatness, means *It was wrought [app. over a fire] until it rose in the operation* (TA.) — **علوا نعيه** † *They manifested the announcement of his death* (K, TA) [as though meaning *they raised the report of his death*] one should not say **علوه** nor **أعلوه**. (TA) — See 2, in three places. — **عالت البيقور**, occurring in a verse of Umeiyeh Ibn-Abi-s-Salt, is mentioned and explained in the § in this art and in art **عول**. see the latter art. [to which it seems more properly to belong] — See 1, former half, in two places. — **اعل عبي** *Remove thou, or go thou away or aside, from me*, as also **اعل عبي**; (§, TA,) for which latter, **اعل عبي** occurs in a trad. respecting the slaughter of Abu-Jahl; and **اعل عبي** with the conjunctive † is a dial. var. of **اعل عبي** with the disjunctive †, mentioned by Fr. (TA.) — [Hence,] one says, **اعل عا** and **عال** [i.e. and **عال**], meaning † *Seek the object of thy want at the hands of other than us* (**عند غيرنا**), for we are not able to accomplish it. (TA.) — And **عالى** and **اعلى** signify *He came to the 'Ahyeh of Nejd, i.e. the region above Nejd, extending to the land*

of Thámeh and the part behind Mekkeh, (S, K,) i.e. [to] *El-Hijaz and what is next to it* (S)

4. **اعلاه** *He* (a man, Msh) *elevated it* (i.e. a thing, Msh), or *made it high, or lofty*, (Msh, K,) as also **علاه**, (K,) with teshdeed, (TA,) and **علاه به** [without teshdeed] (K) it is [also] said of God, meaning † *He elevated, or exalted, him; and **علاه** is like it [in meaning]* (S) and **اعلته** **عائته** signifies the same as **اعلته** [† *I elevated, or exalted, such a one, as also, app.* (see 4 in art **طهر**), (Iḥam p 175)] Hence one says, **أعلى الله كعته** [† *God exalted, or may God exalt, his nobility*] (TA) — See also 1, former half — **أعل الوساده** means *Sit thou upon the cushion* (TA) — And **اعل عبي** **الوساده** *Rise thou from the cushion*, syn. **قمر** (TA in art **دك**) or *descend thou from it*. (S* and TA in the present art) And **اعلى عن الدابة** *He alighted from the beast*. (K, TA) — See also 3, latter half, in three places

5. **تعلى** see 1, first sentence — Also (K) *He, or it, was, or became, high, elevated, or lofty, gently, or leisurely*. (S, K.) — And *He came upon a party of men suddenly, or at unawares, without permission*. (TA.) — **تعلى من نكاسها** † *She* (a woman) *became free*, (S, Mgh, K,) and *passed forth, (Mgh,) from her state of impurity consequent upon childbirth*, (S, Mgh, K,) as also **تعلى**, (Mgh, and TA in art **عل**), and so **تعلى**, as well as **تعلى**. (K and TA in that art) or *from her disease* (K) or you say of a woman, **تعلى من نكاسها** meaning [as above or] *she became pure from the effects of her childbirth* (TA) and of a man you say, **تعلى من عله** (S, TA) *he recovered from his disease*. (TA)

6 **نعالى** see 1, first sentence. — Addressing a man, (S, Msh,) using the imperative form, you say, **تعال**, (§, Msh, K,) with let-ḥ to the ل, (S, K,) originally meaning *Be thou elevated*, (S, Msh,) and said by a man in a high place in calling a man in a low place; (Msh,) then, by reason of frequency of usage, employed in the sense of **هلم** [meaning *Come thou*], (S, Msh,) absolutely, whether the place of the person called be high or low or on the same level; so that it is originally applied to denote a particular meaning, and then used in a general meaning: (Msh) and to a woman one says, **تعائى**, (§, K,) and to two women, (§), or two persons, (TA,) **تعائيا**, (§, TA,) and to a pl. number of men, **تعالوا**, (Msh, TA,) and to a pl. number of women, **تعائين**, (§, Msh, TA,) and sometimes the ل is pronounced with damm in the pl. masc., and with kesr in the fem.; whence El-Ḥasan El-Baḡree read, [in the Kur iii. 57,] **قُلْ يَا أَهْلَ الْكِتَابِ تَعَالُوا** [Say thou, O people of the Scripture, come ye, the usual reading being **تَعَالُوا**], for the sake of congeniality with the و: (Msh, TA.) it is not allowable to say **تعائت** [as meaning *I came*], nor to use the prohibitive form; (§,) but one

says, (thus accord. to several copies of the S,) or nor does one say, (thus accord to one of my copies of the S, [and accord to the TA, in which it is said that the verb is not used otherwise than in the imperative form,]) **قَدْ تَعَالَيْتُ** [as meaning *I have come*], and **إِلَى أَيِّ شَيْءٍ أَتَعَالَى** [as meaning *To what thing shall I come?* like as one says, **إِلَآءَ أَهْلِهِ**]. (S) — **تَعَالَى** signifies also + *He was, or became, exalted, or extolled* and + *he exalted himself* and in both of these senses it is often followed by **عَنْ** as syn. with **عَلَى**, denoting superiority you say, **تَعَالَى فَلَانٌ عَنْ كَذَا**, meaning + *Such a one was, or became, exalted above such a thing, or simply, was, or became, above it*, i. e. *too elevated in character for it* and also, *exalted himself above such a thing; or held himself above it*]. Said of God, in the **Kur** xx. 113 [and in other instances therein], it means [+ *Exalted, or supremely exalted, is He*] in his essence and his attributes, above the created beings (Bd) [But in common speech, it is generally used as an ejaculation of praise, meaning + *Exalted or extolled, or supremely exalted or extolled, be He, or his greatness or majesty or glory, or his name, or acknowledged be his absolute supremacy*. And the common expression (used in citing words of the **Kur-án**) **قَالَ تَعَالَى** means + *He saith, or hath said, exalted or extolled, or supremely exalted or extolled, be He; &c*] — See also 5.

8 see 1, in two places as trans. — and also in two places as intrans. — [It may also be used for, or in the sense of, **اِئْتَلَى**, as meaning *He fell short in an affair* — see its part n.]

10: see 1, in seven places. [The inf. n. **اِسْتَعْلَى** properly denotes *Superiority that is perceptible by sense* and tropically, *such as is ideal, or perceived by the intellect* — see **عَلَى**, below.] — One says also, **هَذِهِ الْكَلِمَةُ تَسْتَعْلِي لِسَانِي**, meaning [+ *This word, or sentence, is often current upon my tongue*. (TA.) — And **اِسْتَعْلَى عَلَى الْغَايَةِ**, said of a horse in the contending to outstrip in a race, means + *He reached the goal*. (TA.)

12. **اِعْلَوْلَاهُ** — see 1, former half.

Q. Q. 1. **عَلَوْنَ الْكِتَابَ**, (S, K,) inf. n. **عُلُوَّةٌ** and **عُلُوَانٌ**, (K,) i. q. **عَوْنُهُ** [He put a superscription, or title, to the book, or writing, or he wrote the superscription, or title, thereof], (S, K;) as also **عَلَى الْكِتَابِ** (K,) which latter is the more agreeable with analogy. (TA.) [See also Q. Q. 1 in arts. **عن** and **عمو**.]

مِنْ عَلٍ: see the next paragraph. It also signifies, simply, *Above him or it; or in the higher, or highest, part of him or it*: thus in a hemistich cited voce **نَحْتُ**. (Mughnee.) [In all cases,] **عَلٍ** is determinate, and indecl., with damm for its invariable termination. (Mughnee, TA:) [for it is regarded as a prefixed noun of which the complement is to be understood as to the meaning but not as to the letter.] in the saying of Ows,

كَغَرَقِي بَيْضٍ كَسَهُ الْقَيْضُ مِنْ عَلٍ *

[Like the thin pellicle of eggs, which the shell covers above], the **و** [in **عَلٍ**] is augmentative, being added to render the rhyme unrestricted. (S, TA) and in the instance of **مِنْ عَلَةٍ**, likewise ending a verse, the **و** is that of pausation for if **عَلٍ** were [really] a prefixed noun, it would not be thus indecl. (Mughnee, TA.)

أَتَيْتُهُ مِنْ عَلٍ, (S, K,) whence the saying of Imra-el-Kays cited in the first paragraph of art. **حط**, (S, Mughnee, TA,) and **مِنْ عَلٍ**, [respecting which see the next preceding paragraph,] and **مِنْ عَلَا**, (S, K,) of which a verse cited voce **نَابِئِي** in art. **نوتى** is an ex., (S, TA,) and **مِنْ عَلٍ**, signify the same, (S, Mughnee, K,) i. e. **مِنْ قَوْفِي**, (K,) [which, with **أَتَيْتُهُ** preceding it, means *I came to him, or it, from above*; and + *I overcame, or subdued, him, or it; for* **اِتَاهُ مِنْ** and **عَلُو** [app. **مِنْ عَلٍ** (see **عَلُو** below,) tropically used,] means **فَهَرَهُ** (Ham p. 128;) [but the former is here meant in many, if not in all, instances, as is shown by what follows,] and [in like manner] one says, **أَتَيْتُهُ مِنْ مُعَالٍ**; [whence] Dhu-r-Rummeh says,

وَوَعَصَانُ الرَّحْلِ مِنْ مُعَالٍ *

[And the shaking of the camel's saddle in the upper part] (S, TA.) **مِنْ عَلٍ** is indeterminate [in itself] and decl. [as being a prefixed noun of which the complement is to be understood as to the meaning and as to the letter; thus differing from **مِنْ عَلٍ** if the complement were not to be understood either as to the letter or as to the meaning, one would say **مِنْ عَلٍ**, originally **مِنْ عَلٍ**]. (TA.) One says also **أَتَيْتُهُ مِنْ عَلٍ**, [thus in several copies of the S, from which one of my copies deviates by erroneously substituting **عَلَى** for **عَلٍ**] with **كسر** to the **ل**, meaning **مِنْ عَلَالٍ** [or rather **الدَّارِ الدَّارِ** i. e. *I came to him, or it, from the high, or elevated, part of the house or abode*]: (S) or the using **عَلٍ** [thus] as a prefixed noun is a mistake (Mughnee.) — And one says, **أَرْجُرُ الْعَزَّ عِلَّ** and **عَلَا عِلَّ** [Chide thou the young one of the wild cam, saying **عَلٍ** and **عِلَّ**]. (TA.)

عَلَا [as a subst.]: see the next preceding paragraph, in two places. — See also **عَلَاةٌ**.

عَلُو: see **عَلُو** in five places. — Also *A high, or an elevated, state of the base, or foundation, of a building*. (TA.) — And you say, **أَحَدَهُ عَلُوًا**, meaning + *He took him, or it, by force*. (K, TA.) See also the next but one of the preceding paragraphs.

عَلُو and **عَلُوًا** (S, Msh, K) and **عَلُوًا** (K) signify *The higher, or highest, part* (S, Msh, K) of a house, or an abode, (S, Msh,) or of a thing; (K;) as also **عَلُوَّةٌ** (K voce **سُفْلٌ**) and **عَلَاوَةٌ** and **عَالِيَةٌ** (K in the present art.) You say, **قَعَدْتُ فِي عِلْوِهِ** and **فِي عِلْوِهِ** and **عِلْوُهُ** [i. e.

I sat in the higher, or highest, part of it] (TA.) And Aqshà-Báhlch says,

* **إِنِّي أَتَشِي لِسَانٌ لَا أَسْرِبَهَا** *
* **مِنْ عَلُوٍّ لَا عَجَبٌ مِنْهَا وَلَا سَحَرٌ** *

(S,) or, as in one of my copies of the S, **أَسْرُ** and **سَحَرُ** i. e. *Verily information has come to me [by which I shall not be rejoiced (or by which I shall not rejoice others, accord to the latter reading mentioned above,)] from the higher, or highest, parts of Nejd*, (**مِنْ أَعْلَى نَحْدٍ**), thus in some copies of the S and in the TA, but in other copies of the S the word **نَحْدٍ** is omitted, [at which there is no wondering, as at a thing that is improbable, nor any scoffing,] related [thus] with **فَتْحٌ** to the **و** and with damm thereto and with **كسر** thereto [i. e. **عَلُوًا** as above and also **عَلُوًا** and **عَلُوًا**]. (S, TA.) — One says also, **هَذَا شِعْرٌ عَلُو**, [app. **عَلُوًا**, meaning + *This is poetry of a high class*: or [the last word may be **عَلُوًا** or **عَلُوًا** or **عَلُوًا**, for it may mean], *of the higher, or highest, part of Nejd*. (TA.)

عَلُو see the next preceding paragraph, in three places.

عَلِيًّا see **عَلِيًّا**.

عَلِيٌّ see **عَلِيٌّ**.

عَلَى is a particle and a noun (Mbr, S, Mughnee, K) and a verb, (Mbr, S,) though some assert that it is only a noun, and ascribe this assertion to Sb (Mughnee) its alt, (Sb, S, Msh,) [which, when it has no affix, is written **عَلَى**, and] which is originally **و**, (Sb, S,) [like that of **إِنِّي** q. v,] is changed into [what is properly] **عَلَى** when it has a pronominal affix, (Sb, S, Msh,) as in **عَلَيْكَ**, (Sb, S,) and **عَلَيْهِ**; (Msh,) but some of the Arabs [in this case] leave it unchanged, as in the saying of a rájiz,

طَارُوا عَلَاهُنَّ فَطَرَّ عَلَاهَا *

[They fled, or have fled, upon them, (referring to camels,) and flee thou upon her], thus, it is said, being of the dial. of Belháith Ibn-Kaab (Sb, S.) — As a particle, it has nine [or more than nine] meanings. (Mughnee.) As such, (Mughnee,) or, accord. to Sb, as a noun, (K,) it denotes **اِسْتَعْلَاةٌ** [i. e. superiority] (Msh, Es-Subkee, Mughnee, K, TA) properly thus termed, (Msh,) such as is perceptible by sense; (Es-Subkee, TA,) either with respect to what is signified by the noun governed by it, and this is generally the case, (Mughnee,) as in the saying [in the **Kur** xxiii. 22 and xl. 80], **وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ**, [And upon them (referring to camels) and upon the ship, or ships, ye are carried]; (Mughnee, K;) or with respect to what is near thereto, as in the saying [in the **Kur** xx. 10], **أَوْ أَجِدْ عَلَى النَّارِ هُدًى** [Or I shall find near upon the fire, i. e. at the fire, a right direction]: (Mughnee;) and using it to denote **اِسْتَعْلَاةٌ** properly thus termed, you say, **كُنْتُ عَلَى السَّطْحِ** [I was

* إِذَا رَضِيتُ عَلَىٰ بَنُو قُسَيْرٍ +
+ لَعَمْرُ اللَّهِ أَغْبَيْنِي رِصَاهَا *

[When the sons of Kusheyr shall be pleased, or well pleased, or content, with me, (or rather, if عَلى here denote transition, with what will proceed from me,) by the everlasting existence of God, their being pleased, &c., will induce in me admiration, or pleasure], (Mughnee, K, * TA.) i.e. عَنِ;

فِي نَيْلِهِ لَا نَرَىٰ بِهَا أَحَدًا
يَحْكِي عَلَيْنَا إِلَّا كَوَاكِبَهَا

[In a night in which we shall not see any one that shall report what will proceed from us, except its stars], 1 e., عَمَّا, or it may be said that يَحْكِي is [here] made to imply the meaning of يَمُرُّ (Mughnee) — It is also used to assign a cause, like ل, as in the saying [in the Kur ii 181], وَتَكْمُرُوا اللَّهَ، (Mughnee, K,) meaning لِيَهْدِيَ إِلَيْنَا سُبُلَنَا، (1 e. And that ye should magnify God for, or on account of, his rightly directing you), (Mughnee,) [and in the same, vi. 90, &c., لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا 1 e. I will not ask of you for it, or on account of it, a recompense,] and as in the saying of Rabee'ah Ibn Ma'kroom Ed-Dahbeec,

السَّيْرُ عَلَى الظَّلَامِ, in a verse of Aboo-Kebeer El-Hudhalee, means, *فِي الظَّلَامِ* [i. e. *I have journeyed by night in the darkness*], *فِي الظَّلَامِ* holding the place of a noun in the accus case as *طَرْفٌ* [i. e. an adverbial noun of time or place]; or it may be in the place of a denotative of state, meaning *رَأَى عَلَى الظَّلَامِ* [i. e. *رَأَى لَهُ* *riding upon the darkness*]: (Ḥam p. 37) and you say of one who was desiring to rise and hasten, *رَأَى*

يَسْرُ يُعِضُّ عَلَى الْقِدَاجِ وَيَصَدِّعُ
[expl. in art. فِيز, conj. 4,] meaning بِالْقِدَاجِ :

(§) [and in the phrase *عَلَى يَدِهِ* i. e. *By his hand*, or *by his means*.] — It is also used to denote an emendation, (Mughnee, K,) and a digression, or transition, (Mughnee,) like *لَكِنَّ*, (TA,) as in the saying, *فَلَا نَزِدُحِلَّ الْحَمَّةُ لِسْوَةٍ*, (Mughnee,) or *عَلَى أَنَّهُ*, (K,) *فَلَا نَزِدُحِلَّ جَهَنَّمَ*, (Mughnee, K,) meaning [i. e. *Such a one will not enter Paradise, because of the evilness of his deed, or conduct, or such a one is hell-doomed, but, or yet, he will not despair of the mercy of God*] (TA) and thus it is used in the saying,

بِكُلِّ تَدَاوُسًا فَلَمْ يُشْفَ مَا بَا
عَلَى أَنَّ قُرْبَ الدَّارِ حَرٌّ مِنَ الْعَدِ
عَلَى أَنَّ قُرْبَ الدَّارِ ثَبَسَ بِسَافِعِ
إِذَا كَانَ مَنْ تَبَوَّاهُ لَيْسَ بِذِي وَدِ

[*With everything we treated, or have treated, ourselves curatively, and what was in us was not, or has not been, healed, but the nearness of the abode is better than the remoteness; but the nearness of the abode is not profitable when the person whom thou lovest is not endued with affection*] the poet invalidates by the first *عَلَى* his saying *فَلَمْ يُشْفَ* *مَا بَا*, and then, by the second *عَلَى*, the clause immediately preceding it (Mughnee) — It is also redundant, for the purpose of compensation, as in the saying,

إِنَّ الْكَرِيمَ وَأَنْيَكُ يَحْسِلُ
إِنَّ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلُ

meaning *عَلَيْهِ* [i. e. *Verily the generous, by thy father, will work for himself when he finds not, some day, him upon whom he may rely*], *عَلَى* being added before *مَنْ* for the purpose of compensation [for its omission in its proper place]. (Mughnee, K) Es-Subkee says, it may be redundant, as in the saying, *لَا أُحْلِفُ عَلَى يَمِينٍ*, meaning *لَا أُحْلِفُ نَيْمِيًا* [i. e. *I will not swear an oath*] (TA) — It is also a noun, having the meaning of *فَوْق* [i. e. *The location that is above, or over*], this being the case when it is immediately followed by *مِنْ*; (S, Msh, Mughnee, K, 'i) as in the saying (of Muzāhim-El-'Okeylee, describing a *قَطَاة* [or sand-grouse, and, afterwards, its making a rumbling sound in its inside, from thirst], TA),

عَدَتْ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظَمُّهَا

[*It went away in the early morning from the location above it, (or, as we say, from above it,) after that her interval between two comings to water was complete*]. (Msh, Mughnee, K: [and a similar ex. is cited in the S]) or, accord. to As, meaning *عِنْدِهِ* [from its vicinage]: and, used in this sense, as a noun, it admits before it no other prep. than *مِنْ*. (Msh.) — *عَلَيْكَ* is also a verbal noun, used as an incentive: (TA:) you say, *عَلَيْكَ زَيْدًا*, (S, K, TA,) and *بَزَيْدًا*, (TA,) meaning *Take thou Zeyd; or take thou hold of Zeyd*: (S, TA) or *keep thou, or cleave thou, to*

Zeyd. (K, TA) and *عَلَيْكَ بَكْدًا* *keep thou to such a thing* (El-Munāwwee, TA in art ب) [thus] it is said in a trad, *عَلَيْكَ بِالرَّقِيقِ* [*Keep thou to gentleness*] (El-Jāmi' es-Sagheer) — And [in like manner] you say, *عَلَيْ زَيْدًا*, and *بِرَيْدٍ*, meaning *Give thou me, or present thou to me, Zeyd* (S, TA) [or, more commonly, *bring thou to me Zeyd*] you say, *عَلَيْ بَكْدًا*, meaning *bring thou to me such a thing* (MA.)

عَلَى see *عَلَاءٌ*. — [It is also pl of *عَلْبًا*, fem of *أَعْلَى*, q v]

عَلَاءٌ The *سِدَان* [or *anvil*], (S, Mgh, K, TA,) whether of *تَشَحَّر* [app meaning of *such as are made from trees*, or perhaps this is a mistranscription for *صَحَر*, i. e. *rock*], or of *نون*; or the *زَبْرَةٌ* [i. e. *anon anvil*] upon which the blacksmith beats *نون* (TA) pl [or rather coll gen. n] *عَلَاءٌ* (S) — Hence it is applied to a she-camel, as being likened thereto in respect of her hardness you say *نَاقَةٌ عَلَاءٌ الْحَلَقِي* + [A she-camel hard, or firm, in respect of make] (S) or *عَلَاءٌ* thus applied signifies *tall*, or *overtopping*, as also *عَلِيَانٌ*, and *عَلِيَانٌ* (K, TA) or *عَلِيَانٌ* (TA,) or *عَلِيَانٌ* (S,) and *عَلِيَانٌ* (TA,) signifying, thus applied, *tall and bulky*, (S, TA,) or, as some say, *outstripping in pace or journeying, never seen otherwise than before the other camels* (TA) — Also A stone [placed upon two other stones called *جَمَارَانِ* (q v)] upon which is put [to dry the preparation of curd called] *أَقَط* (S, K, TA) or, as some say, a piece of rock upon which is made a circle of *أُخْصَاءَ* [or lumps of dung such as is called *خَشِي* (q v)] and bricks, or crude bricks, (*لَبْنِ*) and ashes, and in, or upon, which *أَقَط* is then cooked pl. [or coll. gen. n.] as above. (TA) — And A thing like the [mulling-vessel called] *عَلْبَةٌ*, around which [dung such as is called] *خَشِي* is put, and which is used for mulling therein. (K.)

عَلُوٌّ see *عَلُوٌّ*.

عَلِيَّةٌ see *عَلَى* [of which it is said to be pl.].

عَلَوِيٌّ, accord. to IAar, [and so in my MS. copy of the K,] but accord. to [other copies of] the K *عَلَوَاءٌ*, (TA,) *قَصَّةٌ عَلَاءِيَّةٌ* [app A story, or an affair, of a high quality] (K, TA. [See also *عَلِيَّةٌ*.])

عَلَوَاءٌ see what next precedes.

عَلِيَّةٌ A high place; (IAth, K, TA;) a subst. in this sense, not [an epithet syn. with *عَلِيًّا*] fem. of *أَعْلَى*; for if it were thus, it would [by rule] be necessarily determinate; (IAth, TA;) [though] it is sometimes used as syn. with *عَلِيًّا*, see *أَعْلَى*. (Msh.) any high, or overtopping, place. (S, Msh) this is its primary meaning (Msh) and [in like manner] *عَلَاءِيَّةٌ* signifies any high, or lofty, place; as also *عَلِيٌّ*. (K.) And Any high thing. (K.) The head of a mountain (K, TA.)

or the head of any high, or overtopping, mountain. (TA) And *الْعَلِيَّةُ* signifies *The sky* (K, TA) a subst., not an epithet (TA) *مَا رَأَى مِنْهَا بَعْلَاءٌ* means *He ceased not to be ennobled, and elevated in rank, or dignity, in consequence of it*, i. e., a deed that he had done (As, TA in art *يَعْلَى*) — Also † A high, or an eminent, deed. (K, TA)

عَالِيٌّ see *عَالِيٌّ*.

عُلُوَانٌ of a book or writing, The *عُلُوَانُ* thereof, (S, Msh, K, TA,) i. e. its *superscription*, or *title*, syn *سِمَةٌ* (TA) [See arts *عن* and *عمو*.]

عَلِيَانٌ see the next paragraph and see also *عَلَاءٌ*.

عَلِيَانٌ, with *kesi*, (K, TA,) thus accord. to Az and ISd, but accord. to J, [in the S,] *عَلِيَانٌ* like *عُظْمَانٌ* [in measure] *Tall and corpulent*, applied to a man, (S, TA,) and likewise to a woman (TA) or *bulky and tall* (K) or *bulky and tall*, applied to a man and to a camel; fem with *ة* or, applied to a camel, *old and bulky*. (TA) See also *عَلَاءٌ*, in two places. — Also, *عَلِيَانٌ*, The male hyena (K, TA) or a tall hyena. (TA.) — And A high, or loud, voice, as also *عَلِيَانٌ*. (K) — And Household-goods, or furniture and utensils, syn. *مَتَاعٌ*. (TA, as from the K, and TK, but not in my MS. copy of the K, nor in the CK.)

عَلَاءٌ inf. n. of *عَلَى* (S, Mgh, Msh) in the phrase *فِي الْمَكَارِمِ* (S, Mgh) or *فِي السَّرَفِ* (Msh) and [used as a simple subst.] it signifies *High*, or *elevated*, *rank* or *station*; or *eminence*, or *nobility*, (K;) as also *عَلِيٌّ*, and *مَعْلَاءٌ* (S,) or this last signifies the *acquisition of high*, or *elevated*, *rank* or *station*, or of *eminence*, or *nobility*; (K,) [or, agreeably with analogy, a cause, or means, of acquiring high, or elevated, rank &c., being originally *مَعْلَوَةٌ*, of the measure *مَعْلَةٌ*, like *مَحَلَّةٌ* and *مَحَسَّةٌ* &c.,] and its pl. is *مَعَالٍ* (S, Msh,) whence *مَكْتَسَبُ السَّرَفِ* i. e. *the cause, or means, of acquiring high, or elevated, rank &c.*]. (Msh.) — *أَبُو الْعَلَاءِ* [is a name for *The kind of sweet food called* *الْعَالُوذُجُ* [and *الْعَالُوذُ*, q. v] (Har pp. 228.)

عَلُوٌّ, like *عَدُوٌّ* [in measure], an epithet used in the phrase *رَحَلَ عُلُوٌّ لِلرَّجَالِ* [app. meaning *A man went to exalt himself to other men*]. (TA.)

عَلُوٌّ [see 1, of which it is an inf. n., and] see *عَلَى*.

عَلِيٌّ *High*, *elevated*, or *lofty*; (S, K,) applied to a thing; (K;) [and] so *عَالٍ*: (Msh) so, too, the former, [and more commonly so,] *in respect of rank, condition, or state; eminent, or noble* — and *عَلِيَّةٌ* is a pl. thereof in the latter sense; like as *صَبِيَّةٌ* is of *صَبِيٌّ*; [or, as some hold a word

of this form and class to be, a quasi-pl n.,] as in the saying, *فَلَانٌ مِنْ عَلِيَّةِ النَّاسِ* [Such a one is of the high in rank, &c., of men], (S,) or *عَلِيَّةٌ*, as also *عَلِيٌّ*, [which latter is of a form proper to quasi-pl ns by common consent,] signifies the great in respect of estimation, rank, or dignity, of men, thus used in a pl sense. (K.) — It signifies also *Strong, robust, or powerful* (K, TA) and hence it is used as a proper name of a man, (K, TA,) and it may be also from the meaning of highness of rank &c., eminence, or nobility (TA.) — *العَلِيُّ* as a name of God signifies [The High or the Most High, like *الأَعْلَى*, i. e. *He above whom is nothing* (TA.) — *عَلِيُونَ* [is also a pl of *عَلِيٌّ*, and] signifies *Persons alighting, or abiding, in the high parts of a country*, in this sense opposed to *سُفْلِيُونَ* — and it signifies also *Persons having opulence, and eminence, or nobility*, in this sense likewise opposed to *سُفْلِيُونَ*. (TA) — *عَلِيَّةٌ* applied to a she-camel means *Having strength to bear her burden*, as also *مُعَلِيَّةٌ* and *مُسْتَعَلِيَّةٌ* and you say *حَلَّةٌ عَلِيَّةٌ*, the former epithet meaning *pleasing in appearance and pace*, and *عَالِيَّةٌ* [an evident mistranscription for *عَلِيَّةٌ*] meaning *excelling* (TA) — And one says, *فَلَانٌ هَيَّيْ عَلِيٌّ*, meaning [Such a one is a person of goodly form or aspect or the like,] one who acts effeminately to women. (TA.)

عَلِيٌّ q. *عَلُوٌّ* [an inf. n. of *عَلَى*, q. v.] (K, TA) Hence the reading of Ibn-Mes'ood [in the Kur xxvii. 14], *طُلْنَا وَعَلِيًّا* [By reason of wrongfulness and self-exaltation]. (TA.)

عَلَاوَةٌ see *عَلُوٌّ*. — *عَلَاوَةُ الرِّجْلِ* means *The windward side, the side, or quarter, from which the wind blows*; with respect to the game, or object of the chase, (S, TA,) and with respect to a man (TA) opposed to *سُفْلَانَةٌ*. (S, Msb, TA.) [See 1, last quarter.]

عَلَاوَةٌ Anything that one has raised and put, (S,) or a thing that one has hung, upon a camel, after the loading him (S, Mgh, Msb) completely, such as the water-skin and the *سَقُود* [q. v.], (S,) or such as the [small leathern water-bag called] *إِدَاوَةٌ* and the *سُقْرَةٌ* [q. v.]: (Mgh, Msb) or a thing that is put between the two equponderant burdens, (K, TA,) after the binding of them upon the camel or other animal: (TA) pl. *عَلَاوَى*, (S,) or *عَلَاوَاتٌ*. (Msb.) — Also *A superaddition of anything, as meaning something added*. (K, TA.) One says, *أَعْطَاهُ أَلْفَ دِينَارٍ وَدِينَارَ عَلَاوَةٍ* [as though the phrase were, *وَدِينَارَ عَلَاوَةٍ*, but the right reading is app. *وَدِينَارًا عَلَاوَةً*, i. e. *He gave him a thousand deendrs, and a deendr as a superaddition, or over and above*]. (TA.) — And *† The upper, or uppermost, part of the head, or of the neck*. (K) or the head of a human being as long as it remains upon the neck: one says, *ضَرَبَ عَلَاوَتَهُ* i. e. *He smote his head, app. meaning he beheaded*

him). (S) or *ضَرَبَ عَلَاوَةَ رَأْسِهِ*, which is tropical (Mgh) and *سَبَتَ عَلَاوَتَهُ* † *he smote his neck [so as to decapitate him]* (S and M in art *سَبَت*) and *سَنَتَ عَلَاوَتَهُ* † *His head was cut off*, a tropical phrase (A in that art)

عَلَايَةٌ: see *عَلِيَّةٌ*.

عَلْبَانٌ. see *عَلَاةٌ*, in two places: — and *عَلْبَانٌ*.

عَلِيُونَ see *عَلِيٌّ*.

عَلِيَّةٌ, (S, Msb, K,) with damm, (Msb, K,) the *ل*, which is *meksoorah*, being with teshdeed, as is also the *ي*, (TA,) of the measure *فُعْلِيَّةٌ*, like *مُرَيْقَةٌ* [n. un of *مُرَيْقٌ*], (S,) originally *عَلْيَوَةٌ*, (S, Msb,) from *عَلَوْتُ*, (S,) and *عَلِيَّةٌ*, with *kesi*, (S, Msb, K,) of the measure *يَعْلِيَّةٌ*, or, as some say, from a reduplicate root, and of the measure *فُعْلِيَّةٌ*, adding that there is no instance of *فُعْلِيَّةٌ* in the language, (S,) [therefore it is also mentioned in art *عَل*]. *An upper chamber, or a chamber in the upper, or uppermost, story*, syn *عَرَفَةٌ* (S, Msb, K) pl *عَلَالِيٌّ* (S, Msb, K) — And *عَلِيَّةٌ*, it is said, may signify also *The board upon which is placed the مِغْيَار [or assay-balance]*. (Har p. 550) — See also the next paragraph

عَلِيُونَ, [said to be] a pl. of which the sing. is *عَلِيٌّ*, (K and TA in this art. and in art. *عَل*), or *عَلِيَّةٌ* or *عَلِيَّةٌ*, or a pl having no sing., (K and TA in art *عَل*), [or rather it is from a Hebr word, as I have stated in art *عَل*]. *A place in the Seventh Heaven, to which ascend the souls of the believers* (K, TA) or *the highest of the places* or *a certain thing above another thing*; [a word] of which the sing. is not known, nor the fem or loftiness above loftiness: or *the Seventh Heaven* [altogether] or *the دِيَوَانَ [or register, or place of reckoning,] of the guardian angels, to which are brought up the reports of the deeds of the righteous* (TA) or *Paradise*. or *the right ley [or pillar] of the عَرْش [which is vulgarly held to mean the throne of God] or [the lote-tree called] سِدْرَةُ النَّبِيِّ [respecting which see art. *سدر*]. (Har p. 55) [See also other explanations in art. *عَل*].*

رَحُلٌ عَلِيٌّ the *كُفَّ*. [Hence,] *عَلِيٌّ*: see *عَالٍ*. † *A man who is elevated, exalted, eminent, or noble*. (K. [See also *كُفَّ*].) It is said in a trad. respecting *Kayleh*, *لَا يَزَالُ كُفَّكَ عَلِيًّا*, meaning *May thou not cease to be elevated, or noble; exalted above such as treats, or regards, thee with enmity*. (TA) — *مِنْ عَالٍ* signifies the same as *عَالِيَّةٌ* (TA) — *عَالِيَّةُ الدِّمْرِ*, said of the *حَائِض*, means *One whose blood rises above the water*. (TA) — [*عَالٍ* applied to a word, or form of word, signifies † *Of high authority, approved, or chaste*: and hence, *usual, or common*. see *أَعْلَى*] — See also *عَائِلٌ*, in art. *عول*.

عَالِيَّةٌ [a subst from *عَالٍ*, rendered such by the affix *ة*]: see *عَلُوٌّ*. — Also [particularly] *The upper*

portion of the spear-shaft, (K, TA,) *سَافِلَةٌ* signifying the “lower portion” thereof (TA) or the head (رَأْس) thereof or the half that is next to the iron head (K, TA) or the part, of the spear, that is below the iron head (Ei-Rāghib, TA) or the portion, of the spear, that enters the iron head, extending to the third part thereof [i. e. of the shaft, so that it signifies the uppermost of the three equal portions of the shaft] (S, TA) pl. *عَوَالٍ*, which some explain as meaning the iron heads of spears. (TA. [See an ex. of the pl in a verse cited voce *رُجٌّ*]) Also *A straight spear-shaft* (TA) — And *The [upper] part, of a valley, whence the water thereof descends*. (TA.) — *العَالِيَّةُ*, also, is *The region above Nejd, extending to the land of Tihameh*, (S, Mgh, Msb, K,) and to the part behind *Mekkeh*, (S, K,) i. e. [to] *El-Hijáz* and what is next to it. (S) and it is said that the *عَالِيَّةُ* of *El-Hijáz* is the *higher and more elevated part thereof, forming a wide extent of country* (TA) And [its pl] *العَوَالِي*, (K, TA,) as also *العَالِيَّةُ*, (TA,) is applied to *Certain towns, or villages, in the exterior of El-Medeenah*, (K, TA,) the nearest four miles distant from it, and the most distant, in the direction of *Nejd*, eight. (TA)

عَالِيٌّ Of, or relating to, the region called *العَالِيَّةُ*; (S, K,) and so *عَلَوِيٌّ*, (S, Msb, K,) with damm, (Msb, K,) which is anomalous. (S, Msb, K.)

أَعْلَى Higher, and highest; contr. of *أَسْفَلٌ* (M and Msb and K in art. *سفل*) the fem is *عَلْبَا*; (TA,) which is like *دُنْيَا* and *قُصْيَا*, with *و* changed into *ي*, (ISd, TA voce *يَعْوِي*), and of which the pl. is *عَلْيَى*, like as *كُنْرَى* is of *كُنْرَى* (Msb, TA) See *عَلِيٌّ*. — One says *سَعَةً عَلِيًّا* and *عَلْبَةً*, but the former is the more usual, meaning *An upper lip* (Iamb, Msb, TA) — *عَلْبًا مَصْرًا* means *The higher [app in respect of territory (see a note in p. xi. of the preface to this work)] of Mudar*, (K, TA,) said to denote *Kureysh and Keys*; the rest being called *مَصْرٌ*. (TA) — And one says, *حَاءٌ مِنْ أَعْلَى وَأَرْوَاحٌ*, meaning *It came from the sky and the place whence the wind blows*. (TA.) — *أَعْلَى* applied to a word, or form of word, means † [*Of higher authority, more approved, or more chaste*; and also, hence, as frequency of usage is a necessary condition of *فَصَاحَةٌ*, q. v.,] *more usual or common*. (M and TA in art. *قر*.) — One says also, *هُمُ يَمُرُّونَ أَعْلَى*, i. e. † *They are most knowing respecting them, and most acquainted with their state, or condition*. (TA.) — And *هُوَ أَعْلَى بِكُمُ عَيْنًا* i. e. † *He is in the highest degree a magnifier, or honouner, of you; ye being greatly esteemed by him*. (TA) — *الْيَدُ الْعَالِيَا* † *The abstinent, or chaste, hand*: or the *expending, or disbursing, hand*. (TA.) — *أَعْلَى* formed by transposition from *أَعْوَلٌ* see the latter, in art. *عول*.

مَعْلَاةٌ: see *عَلَاةٌ*.

المُعَلَّى *The seventh of the arrows of the game called المَيْسِر*, (Aṣ, A'Obeyd, Ṣ, M, Mgh, K,) *the most excellent of them, it has seven notches, and it obtains seven shares [of the slaughtered camel] when it runs, and occasions the imposition of seven fines when it does not run* (M, TA) [See an ex in a verse cited voce رَفِيتُ.]

المُعَلَّى · see 2. — Also *He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from the direction of her left side* (S, K) or the she-camel has two milkers, one of them holds the milking-vessel on the right side, and the other milks on the left side, and the milker [thus standing on the left side] is called المِعْلَى and المِسْعَلَى; and the holder, النَّائِثُ, thus in the M or المِسْعَلَى is he who stands on the left side of the milch beast or he who takes the milking-vessel with his left hand and milks with his right hand or he who milks from the left side. (TA.)

أَرْضٌ مُعْلَوِيَّةٌ: see مُعْلَوِيَّةٌ, in art علو

أَتَبَهُ مِنْ عَلٍ see أَتَبَهُ مِنْ مَعَالٍ

مُعْتَلٍ + *Having ability, or power; as also مُسْتَعْلٍ*. (TA) — [Hence,] المِعْلَى signifies + *The lion*; (K, TA,) because of his strength (TA) — See also عَلَى, last quarter = هُوَ عَيْرٌ means *He is not one who falls short, or falls short of doing what is requisite, or who is remiss, in the affair, like عَيْرٌ مُؤْتَلٍ* (TA)

المُعْتَلَى, as a name of God, *He who is great, or supremely great, above the lie [or lying imputation] of the forgers of falsehood: or the High and the Most high; who is higher than every [other] high one* (TA) or *He who has ascendancy over everything by his power · or He who is great, and exalted, or supremely exalted, above [the ascription of] the attributes of the created beings*. (Ksh, Bd.)

مُسْتَعْلَى *The near, i.e. left, side of a she-camel*. you say, أَتَيْتُ النَّاقَةَ مِنْ قِبَلِ مُسْتَعْلَاهَا, i.e. *I came to the she-camel from the direction of her near, or left, side*. (TA.)

مُسْتَعْلٍ: see مُعْتَلٍ; and عَلَى, last quarter. — and see also المِعْلَى, in two places. — الْيَدُ الْمُسْتَعْلِيَّةُ means + *The hand of him who takes by force, and of the plunderer, and the like · opposed to الْيَدُ الْمُسْتَحْفِيَّةُ: the Sunneh ordains that the latter shall be cut off [except in certain cases] but not the former*. (TA in art. حَفَى) — الْحُرُوفُ الْمُسْتَعْلِيَّةُ [The high, or elevated, letters] are خ, ب, ط, ظ, and ق; (K, TA) in which is a rising [of the tongue] to the palate; with إطباق [of the tongue (see 4 in art. طَبَق)] except in خ and غ and ق: opposed to الْمُسْتَحْفِيَّةُ. (TA.)

على

For words mentioned under this head in the K, see art علو.

عم

1 عَمَّرَ (S, Mṣb, K,) aor. عَمَّرَ, (S, Mṣb,) inf n عَمْرٌ (S, Mṣb, K,) 2. q سَمِلَ الْحَمَاعَةَ [i.e. *It was, or became, common, or general, or universal, or generally, or universally, comprehensive · it included the common, or general, or whole, aggregate, assemblage, bulk, mass, or extent, within its compass, or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like*] said of a thing (S, K) of rain, &c. (Mṣb) عَمْرٌ signifies the including, or comprehending, [the generality, or] all (PS) and the happening, or occurring, to [the generality, or] all (KL.) عَمَّرَ نُونًا [The gunning of the dronzy became common, or general, or universal,] is a prov., applied to the case of an event that happens in a town, or country, and then extends from it to the other towns, or countries. (TA) — It is also trans [signifying *He, or it, included, comprehended, or embraced, persons, or things, in common, in general, or universally, within the compass of his action, or influence, &c., or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like*] · and when trans, its inf n is عَمَّرَ (TK.) One says, عَمَّرَ الْمَطَرُ الْأَرْضَ [The rain included the general, or the whole, extent of the land within the compass of its fall]. (The Lexicons passim.) And عَمَّرَهُ بِالْعَطِيَّةِ [He included them in common, in general, or universally, within the compass of the gift; or gave to them in common, in general, or universally]. (S, K.) And عَمَّرَ فِي دُعَائِهِ وَخَصَّ [He included, or comprehended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things]. (S voce حَلَّ) And عَمَّرَ الْمَرَضَ [The disease was, or became, common, or general, or universal, among them] (The Lexicons passim.) = عَمَّرَ also signifies *He, or it, made long, or tall* — and *He, or it, was, or became, long, or tall* (IAar, TA.) = [And *He became a paternal uncle* (صَارَ عَمًّا)] One says, وَلَقَدْ عَمَّتْ [I was not a paternal uncle, and now I have become a paternal uncle] · (so in my copies of the S) or عَمَّتْ وَلَقَدْ عَمَّتْ [Thou wast not &c.] · (so accord. to different copies of the K: the former accord to the TK [agreeably with my copies of the S; and this I believe to be the right reading, or at least preferable; like أَمِمْتُ].) inf. n. عُمُومَةٌ (S, Mṣb, K;) like حُمُولَةٌ [and أُمُومَةٌ] and أَبُوءَةٌ. (TA.) And بَيْنِي وَبَيْنَ فُلَانٍ عُمُومَةٌ [Between me and such a one is a relationship of paternal uncle]. (S.) = عَمَّرَ: see the next paragraph.

2. تَعَمَّرَ *The making a thing to be common, general, or universal; the generalizing it; contr. of تَحْصِيصٌ*. (K in art. خَصَّ) = عَمَّمْتُ *I attired him with the عِمَامَةُ [or turban]*. (S.) And عَمَّرَ

عِمَامَةً *His head was wound round with the عِمَامَةُ* [or turban], as also عَمَّرَ. (K) — And [hence,] عَمَّرَ † *He was made a chief or lord [over others]* (S, Mṣb, K, TA) because the turbans (الْعِمَائِرُ) are the crowns of the Arabs (S, TA) and when they made a man a chief or lord, they attired him with a red turban. (TA.) [Hence likewise,] one says also, عَمَّمْنَاكَ أَمْرًا, meaning + *We have made thee to take upon thyself the management of our affair, or state, or case* (TA.) — And عَمَّمَهُ كَسَوْنَهُ [I attired him with a sword; like كَسَوْنَهُ سَيْفًا] (TA in art. عَسَو) — And عَمَّمَهُ بِالسَّيْفِ [He cut, or wounded, him, or it (i.e. his head), in the place of the turban, with the sword] like صَمَدُهُ (A and TA in art. عَصَب) and عَمَّمَهُ (A and L in art. صَمَد) — And عَمَّرَ اللَّسْنَ (S, K,) inf. n. نَعْمِيرٌ (K,) † *The milk frothed · as though its froth were likened to the عِمَامَةُ [or turban]*; (S, TA,) as also عَمَّرَ (K)

4 عَمَّرَ and أَعَمَّرَ, in the pass. and act forms, [He had many paternal uncles (see مُعَمَّرٌ: or] he had generous paternal uncles. (Mṣb)

5 تَعَمَّمْتُ *I called him a paternal uncle* (AZ, S, Z) or تَعَمَّمْتُهُ, said of women, they called him a paternal uncle (K) — see 10. = See also the next paragraph, in five places

8. اعْتَمَّرَ and تَعَمَّرَ (K,) or اعْتَمَّرَ and تَعَمَّرَ (S,) *He attired himself with the turban* (S, K:) and تَعَمَّرَ is also expl. as meaning *he attired himself with the helmet, or, with the garments of war* (TA.) — And [hence] one says, تَعَمَّمْتُ بِالنَّبَاتِ and اعْتَمَّمْتُ بِالْأَكَامِ [The hills became crowned with plants, or herbage] (TA.) And تَعَمَّمْتُ بِهَا رُؤُوسَ الْجِبَالِ [The heads of the mountains became crowned with its light]: referring to the sun, when its light has fallen upon the heads of the mountains and become to them like the turban. (Mgh.) — And اعْتَمَّرَ اللَّسْنَ. see 2, last sentence. — And تَعَمَّمْتُ † *The plant, or herbage, became of its full height, and blossomed, syn. اِكْتَبَرَلَ*. (S, K, TA,) and طَالَ; and became luxuriant, or abundant and dense. (TA) like اعْتَمَّرَ. (TA in art. عَمْر) — And اعْتَمَّرَ الشَّابُّ † *The youth, or young man, became tall*. (S.) — And اعْتَمَّرَ is said of a beast of the bovine kind as meaning + *He had all his teeth grown*. (Aṣ, TA. [See عَمَّرَ and عَصَبُ.]

10. اسْتَعَمَّمْتُ عَمًّا (S,) or اسْتَعَمَّمْتُهُ عَمًّا (K,) *I took him, or adopted him, as a paternal uncle* (S, K) and تَعَمَّرَ عَمًّا *He took, or adopted, a paternal uncle*. (TA in art. خَوَلَ) = See also 8, first sentence.

R. Q. 1. عَمَّرَ (inf. n. عَمْمَةٌ, TK) *He had a numerous army, or military force, after paucity [thereof]*. (K.)

عم, for عما, which is for أما see this last, in art. اما.

صح. صبحا, and عموا صبحا. see art.

عم A company of men. (S) or, as some say, of a tribe (TA) or a numerous company, as also أعمر, (K,) this latter mentioned by AAF, on the authority of AZ, and said by him to be the only instance of a word of the measure أفعل denoting a plurality, unless it be a [coll.] gen n., like أروى, and he cites as an ex. the phrase تين الأعمر, occurring in a verse, but Fī is related to have read تين الأعمر, with damm to the ع, making it pl. of عم, like as أصب is of صب. (TA) = A paternal uncle; a father's brother (S, K) pl. أعمام (S, Msb, K) and عموم (TA) and أعممة (Sh, S, K) and أعمّة (CK) and أعمر, (K,) a pl. of pauc, mentioned by Fr and IAAr, (TA,) and pl. pl. أعممون (K, TA,) without idghām, by rule أعمون (TA) the female is termed عمة [i. e. a paternal aunt; a father's sister] (K) and the pl. of this is عمات (Msb.) One says, يا ابن عمي and يا ابن عم (S, L) and يا ابن عم (L) and يا ابن عم (S, L, [but in one copy of the S I find the first three and not the last,]) the last without teshdeed, (L,) dial. vars. [all meaning O son of my paternal uncle] (S, L:) and Abu-n-Nejm uses the expression يا أنة [O daughter of my paternal uncle], meaning عمة, with the ة of lamentation. (S) And one says, همّا أنا عم [meaning Each of them two is a son of a paternal uncle of the other], (S, IB, Msb, K;) because each of them says to the other, يا ابن عمي; (IB,) and in like manner, أنا حالة, (S, IB, Msb, K,) because each of them says to the other, يا ابن حاتتي: (IB) but one may not say, همّا أنا عمّة, nor أنا حال; (S, IB, Msb, K;) because one of them says to the other, يا ابن خالي, but the latter says to the former, عمّتي. (IB.) And [عم signifies also A paternal great uncle, &c.: therefore] one says, همّا أنا عمّ [They two are cousins on the father's side, closely related]; and in like manner, أنا حالة, but not أنا عمّة, nor أنا حال; (TA:) and هو ابن عمّه طهرًا [He is his cousin on the father's side,] distantly related. (As, in A and O and TA, art. طهر.) — It is said in a trad., أكرموا عمّتكم السحاة [Honour ye your paternal aunt the palm-tree] i. e. [do ye so] because it was created of the redundant portion of the earth, or clay, of Adam. (TA.) — And عم signifies also Tall palm-trees, (K, TA,) of full tallness and abundance and density; (TA;) and عمر signifies the same (K, TA:) [or so عمّ and عم, which is perhaps meant in the K: for] عم is an epithet applied to palm-trees,

(S, K, TA,) and is pl. of عَمِيّة [fem. of عَمِير]. (S, K) — And All [herbs such as are termed] عشب. (Th, K)

عم in the phrase عَمَّ يَسْأَلُونَ [Respecting what do they ask one another? in the Kur lxxviii. 1] is originally عَمّا, [for عَمّا] the ة being elided in the interrogation [after the prep عَنْ] (S)

عم see عم, last sentence but one — and see also عَمَر.

عمّة fem of عم. see the latter, in four places

عمّة A mode of attiring oneself with the turban so in the saying, هو حسن العمّة [He is comely in respect of the mode of attiring himself with the turban]. (S, K.) — [And it is vulgarly used as meaning A turban itself, like عَمَامَة; and is used in this sense in the TA in art. علم: see عَمِي near the end of the first paragraph of that art]

عمّ The state, or quality, of being collected together, and numerous, or abundant. (K.) — And Largeness, or bigness, of make, in men and in others. (K) — See also عَمْر = Also Complete, or without deficiency; applied to a body, and to a shoulder. (S) or, applied to the latter, long (TA) [See also عَمِير]. — Applied to a beast of the bovine kind, Having all his teeth grown. (As, TA) [See 8, last sentence, and see عَصَب] — And Any affair, or event, or case, complete [or accomplished], and common or general or universal [app. meaning commonly or generally or universally known] (K) — And quasi. pl. n. of عَامَة, q. v. (K.) — See also عَمَر.

عمّ Completeness of body [or bodily growth], and of wealth, and of youthful vigour, or of the period of youthfulness so in the phrase استوى عَمِي (S, K,) occurring in a trad. of 'Orweh Ibn-Ez-Zubeir, on his mentioning Uheyhah Ibn-El-Juláh and the saying of his maternal uncles respecting him, كُنّا أهل ثيّه ورَمِه حتّى استوى عَمِي [i. e. We were the masters of the meaner and the better articles of his property until he attained to man's estate, or to his completeness of bodily growth, &c.]; (S,) [or] the meaning is, his completeness of stature and of bones and of limbs: (TA) also pronounced with teshdeed [or idghām, i. e. عَمِيّه], for the sake of conformity [with ثيّه and رَمِه]; (S, TA;) and by some, عَمِيّه. (TA.) — It is also pl. of عَمِير [q. v.]. (S, K.)

عمام: see عَمَامَة, first sentence.

عمير A thing complete, or without deficiency. pl. عَمِير. (S. [See also عَمْر].) — Anything collected together, and abundant, or numerous. pl. as above. (K.) — Reaching to everything: applied in this sense to perfume. (Har p. 200) — Tall; applied to a man, and to a plant. (TA.) and so عَمِيّة applied to a palm-tree

(سَحَلَة), (S, K,) and to a girl, or young woman, as also عَمِيّة applied to both, of which last word the masc. is أعمر. (K.) or عَمِيّة applied to a woman, (S,) or to a girl, or young woman, (TA,) signifies complete, or perfect, in stature and make, (S, TA,) and tall. (TA) pl. عَمْر, (K,) which is applied to palm-trees (سَحِيل) as meaning tall; (S,) or, accord. to Lh, to a single palm-tree (سَحَلَة), and may be [thus, originally,] of the measure فَعْل, or of the measure فَعْل, originally عَمْر (TA) عَمْر, also, signifies tall, applied to a plant, or herbage (K) and عَمِيّة applied to a نَقْرَة [or beast of the bovine kind] signifies complete, or perfect, in make. (TA.) — One says also, هو من عَمِير, meaning صَمِير [i. e. He is of the choice, best, or most excellent, of them; or of the main stock of them] (S, K.) — Also Such as is dry of [the species of barley-grass called] نَهْمَى. (S, K)

عَمَامَة [A turban,] the thing that one winds upon the head (K) pl. عَمَائِر (S, Msb, K) and عَمَائِر, (Lh, K,) the latter either a broken pl. of عَمَامَة or [a coll. gen n., i. e.,] these two words are of the class of طَلْح and طَلْحَة (TA) [On the old Arab mode of disposing the turban, see خِمَار]. The عَمَائِر were the crowns of the Arabs. (S, Msb) أَرْحَى عَمَامَتَهُ [lit. He slackened, or loosened, his turban,] means + he became, or felt, in a state of security, or safety, and at ease, or in easy circumstances, (K, TA,) because a man does not slacken, or loosen, his turban but in easy circumstances. (TA) — Also † The مَعْقَر [q. v.] and † the helmet (K, TA) by some erroneously written with tet-h [to the first letter] (MF) — And Pieces of wood bound together, upon which one embarks on the sea, and upon which one crosses a river; as also عَامَة; or this is correctly عَامَة, without teshdeed; (K, TA,) and thus it is rightly mentioned by IAAr. (TA)

عموي [Of, or relating to, a paternal uncle;] rel n. of عم; as though formed from عَمِي, or عَمّا (S)

[عم is for عَمّا when not interrogative.]

عمي, like قَمِي, (K, TA,) with damm, but in the M عمر, (TA, [in which this word is thus doubtfully written, and has been altered, perhaps from قَمِي, for قَمِي is a word which I do not find in any case other than this, and if any word of the measure فَعْلِي were meant, أَمِي would be a much better instance of similarity of form,]) an epithet applied to a man, q. v. عَامر [app. meaning Of the common sort; like عَامِي]. (K, TA:) and قَصْرِي or قَصْرِي, (accord. to different copies of the K,) in the M قَصْرِي, (TA, [there thus written, only with a fet-hah to the ق and the sign of quiescence to the ص,]) signifies [the contr., i. e.] عَامِي. (K, TA.)

عَمِيَّة (S, K,) like عَمِيَّة (S,) and عَمِيَّة (K,) [like عَمِيَّة] *Pride, or haughtiness.* (S, K)

عَمَائِر [a pl of which no sing is mentioned] *Companies of men in a scattered, or dispersed, state.* (S, K)

عَام part n. of عَمَر; applied to rain &c [as meaning *Common, or general, or universal; or generally, or universally, comprehensive* &c see 1, first sentence. *contr. of حَاص*] (Msb) — See also *العامة* — Also [A *general word, i. e.*] a word applied by a single application to many things, not restricted, including everything to which it is applicable the words “by a single application” exclude the homonym, because this is by several applications, and the saying “to many things” excludes what is not applied to many things, as رَنَدٌ and عَمْرُو and the words “not restricted” exclude the nouns of number, for *البائة*, for instance, is applied by a single application to many things and includes everything to which it is applicable, but the many things are restricted and the words “including everything to which it is applicable” exclude the indeterminate plural, as in the phrase رَأَيْتُ رَحَالًا, all men not being seen and the word is either عَامَر by its form and its meaning, as *الرحال*, or عَامَر by its meaning only, as *القوم* and *الرهط*. (KT. [The word in this sense is often used in the lexicons, but is expl. in few of them, as being conventional and post-classical])

العامة is the *contr. of الحاصة* [i. e. the former signifies *The commonalty, or generality of people, the people in common or in general, the common people; the common sort, or the vulgar*]. (S, Msb, K.) the *ة* is a corroborative (Msb.) and *العامة* signifies the same as *العامة* (IAar, TA voce سَامَر) the pl. of *عامة* is *عَوَامَر* (Msb.) and *عَمَر* is quasi-pl n of *عامة* as *contr. of حاصة*. (K.) [And one says also *العامة والعامة* as well as *العامة والعامة*, meaning *The distinguished and the common people, the persons of distinction and the vulgar*. — *عامة* means *In common, or commonly, in general, or generally; and universally* And one says, *جاءوا عامة* meaning *They came generally, or universally*.] *عامة الشهر* means *The greater part of the month*. (TA in art. حَدَب.) And *عامة النهار* means *The whole of the day*. (TA in art. اِدْم.) — And *العامة* signifies also *General, or universal, drought*. (TA.) — And *The resurrection* because [it is believed that all beings living on the earth immediately before it shall die, so that] it will occasion universal [previous] death to mankind. (TA.) = See also *عامة*.

عَامِي *Of, or relating to, the عامة [or common people; common; or vulgar: often applied to a word, or phrase].* (Msb.)

أَعْمَر [More, and most, common or general. applied to a word, more, and most, general in signification]. = As a simple epithet, with its fem.

عَمَاءُ see عَمِير. — Also, the former, *Thick* (K, TA) and *complete* [or of full size], applied in this sense to the middle of a she-camel, in a verse of El-Museryab Ibn-Alas. (TA.) = See also عَمَر, first sentence

مُعَمَّرٌ *Having generous, (T, L,) or having many and generous, (S,) paternal and maternal uncles, (T, S, L,) and both are sometimes pronounced with kesr [to the ع of the former and to the و of the latter, i. e. مُعَمَّرٌ see مُحَوَّل in its proper art.] (S) or مُعَمَّرٌ and مُعَمَّرٌ, with damm to the [initial] م and with kesr to the same, [but the latter is app a mistake, occasioned by a misunderstanding of what is said in the S,] signify *having many paternal uncles or having generous paternal uncles.* (K)*

مُعَمَّر see the next preceding paragraph.

مُعَمَّر, with kesr to the first letter, (K, TA, [in the CK, مِعَمَّرٌ حَيْرٌ يَكْسِرُ أَوَّلَهُ is erroneously put for مِعَمَّرٌ يَكْسِرُ أَوَّلَهُ حَيْرٌ]) *One who is good, or very good, (K, TA,) who includes mankind in common, in general, or universally, within the compass of his goodness, (Kr, T, K, TA,) and his superabundant bounty, (T, TA,) and عَمَرٌ signifies the same (K) [see also an ex and explanation voce مِمَر, in art. تَمَر] مِعَمَّر is almost the only instance of an epithet of the measure مِفْعَل from a verb of the measure فَعَل, except مَلَمَر [and مِمَر, with both of which it is coupled]. (TA.) — See also مِعَمَّر.*

المُعَمَّر see العامة, first sentence.

مُعَمَّر [Attired with a turban. — And hence, + Made a chief or lord over others, or] a chief, or lord, who is invested with the office of ordering the affairs of a people and to whom the commonalty have recourse. (TA.) — Applied to a horse, (S, K,) and other than a horse, (so in a copy of the S,) + *White in the ears and the place of growth of the forelock and what is around this, exclusively of other parts (S) or white in the هامة [or upper part of the head], exclusively of the neck: or white in the forelock so that the whiteness extends to the place of its growth.* (K.) And *شاة مُعَمَّرَة* + *A sheep, or goat, having a whiteness in the هامة.* (S.)

رَوْصَةٌ مُعَمَّرَةٌ † [A meadow] having abundant and tall herbage. (TA.)

يَعْمُومُ see عَمِير.

عمت

1. عَمَت, aor. َ, (T, K,) inf n. عَمْتُ (T, S, O,) and عَمَتْ (O, K,) inf n. نَعَمْتُ (O,) *He wound wool (S, O, K) in an oblong form, (TA,) or in a round form, (S, O, K,) like a ring, (TA,) for the purpose of its being put in the hand and spun (S, O, K) with the spindle: (TA) or he wound soft hair of the camel, and wool, into the form of a ring, and spun it, putting it in his*

hand (T, TA) the operation termed عَمْتُ is performed after beating, and separating and loosening, the wool, and collecting it together, in order to wind it upon the hand, and spin it with the spindle (AHeyth, TA) An ex of the former verb occurs in a verse cited voce رَاحِلَةٌ. (TA) — And the former verb signifies also *He twisted a rope of [the species of trefoil, or clover, called] قَت (TA) — And it is said in the K that عَمَت قَلَابًا means He overcame, or subdued, such a one, and made him to refrain, or restrained him, expl. by قَهَرَهُ وَضَعَهُ but [SM says that] the correct reading is probably وَلَعَهُ, for in the L [and in the O, app on the authority of Az, to whom the same is ascribed in the TA in art. لَب] we find what here follows قَلَابٌ نَعِمْتُ أَفْرَانَهُ means يَقْهَرُهُمْ وَيَضَعُهُمْ [i. e. + Such a one overcomes, or subdues, and throws into confusion, his antagonists and hence, app, what is said in the K, the author of which probably found يَقْهَرُهُم erroneously written for يَلْعَبُهُم in some lexicon, and therefore thought it allowable to make عَمَت in this case to have a sing for its objective complement] and it is added that this is said in relation to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him with the infliction of many wounds (TA) — عَمَتُهُ also signifies *He beat him with a staff, or stick, not curing [for any one].* (K)*

2. see the first sentence above.

عَمِيتٌ A twisted rope of [the species of trefoil, or clover, called] قَت, as also مَعْمُوتٌ. (TA) — See also what next follows

عَمِيَّةٌ A portion of wool, (S, O, K,) or of the soft hair of the camel, (S, O,) wound in the manner described in the first sentence of this art.; (S, O, K,) like a سَبِيحَةٌ of cotton, and a سَلْبِلَةٌ of [goats'] hair, (S, O, TA,) or a قَلْبِلَةٌ of [goats'] hair (ISd, TA) the pl. [of pauc] is أَعْمِيَّةٌ and [of mult.] عَمِيتٌ [and coll. gen. n., improperly called a pl,] عَمِيَّتٌ; (K,) or, accord to ISd, أَعْمِيَّةٌ is pl. of عَمِيَّتٌ, which is pl. of عَمِيَّةٌ; (TA,) and عَمَائِتٌ is a pl of this last. (AHeyth, TA)

عَمِيَّتٌ A clever, or an intelligent, natcher, or guardian: (S, O, K) or a knowing, intelligent, keeper, or preserver, or guardian. (Az, TA:) and a clever, or an intelligent, and a bold, man. (TA) — And (some say, S, O) Ignorant and weak. (S, O, K.) — And (some say, O) Drunken (O, K) and who cannot go aright, or knows not the course, or way, that he would pursue (K.) which last explanation and that which immediately precedes it (i. e. “drunken”) appear from the L and other lexicons, to be one signification. (TA) The pl. is عَمَائِيَّتٌ. (S, O.)

مَعْمُوتٌ: see عَمِيَّتٌ.

عمج

1. عَمَجَ, aor. َ, He hastened, or was quick, or

swift, in his pace, or course (S, O, K) formed by transposition from مَعَمَحَ (S, O) — And, (K,) or عَمَحَ فِي الْمَاءِ (O,) *He swam in the water* (O, K) — See also the next paragraph, in two places

5 عَمَحَ (S, O, K,) and عَمَحَ (K,) inf n عَمَجَ (O,) *He wound, or bent*, (S, O, K,) in going along, (S, O,) or in the road, to the right and left (K) or فِي سَبِيلِهِ عَمَحَ signifies he proceeded in every direction, by reason of briskness, liveliness, or sprightliness (TA) And تَعَمَّجَتِ الْحَيَّةُ *The serpent wound about in its course* (S, O) And تَعَمَّجَ السَّيْلُ فِي الْوَادِي *The torrent wound in the valley to the right and left* (O.)

عَمَجَ (Ktr, S, O, K) and عَمَجَ (S, O, K) and عَمَجَ (K1, S, O, K) *A serpent* (S, O, K, &c.) so called because of its winding (TA)

عَمُوحٌ and عَمِيحَةٌ see عَمُوحٌ

عَمَجَ. see عَمَجَ.

عَمُوحٌ An arrow that winds about in its course (S, O, K) And A horse that does not proceed in a straight, or direct, course and عَمِيحَةٌ and عَمِيحَةٌ a she-camel that winds about (TA.) — It is also used by Abou-Dhu-eyb El-Hudhalee as meaning *Snunning* (O.)

عَمَجَ see عَمُوحٌ

عمد

1. عَمَدَةٌ (S, A, O, L, Msh, K,) aor. عَمَدَ (L,) inf n عَمَدٌ (L, Msh,) and اَعْمَدَهُ (Msh, K,) *He stayed it, propped it up, or supported it*, (S, A, O, L, Msh, K,) namely, a wall, (A, L, Msh,) or other thing, (S, O, L,) i. q. دَعَمَهُ (A, L, Msh,) or اَعْمَدَهُ, [and app. sometimes عَمَدَهُ (see مَعْمُودٌ,) and in a similar manner عَمَدَهُ is expl. by Golus, as on the authority of J, whom I do not find to have anywhere mentioned it, but it is probably correct, (see its pass. part. n. in this art.,)] he placed beneath it columns, pillars, or props (S, O. [See عَمُودٌ, &c.]) — And عَمَدَهُ (L, K,) aor. عَمَدَ (L,) or عَمَدَ (TA,) inf n. عَمَدٌ (L,) *He struck him, or beat him, with an [iron weapon such as is called] عَمُودٌ* (O, L, K.) — And *He struck him, or beat him, upon the part called عَمُودُ الْبَطْنِ* (O, L, K.) = عَمَدَ لَهُ (S, A, O, L, Msh,) and عَمَدَ إِلَيْهِ (L, Msh,) and عَمَدَهُ (L, K,) aor. عَمَدَ, [or عَمَدَ and عَمَدَ, (Har p. 299,)] inf n. عَمَدٌ (S, O, L, Msh,) and عَمَدٌ and عَمَادٌ and عَمَدَةٌ (Mtr, TA) and عَمُودٌ (Nawádir el-Áarâb, TA) and مَعْمُودٌ; (Ibn-'Arâfeh, TA;) and تَعَمَّدَهُ (L, Msh, K,) and تَعَمَّدَ لَهُ (S, L,) and اَعْتَمَدَهُ (L, TA;) *He intended it, or purposed it; did it intentionally, or purposely; the inf. n. signifying the contr. of خَطَّ: (Az, S, L, TA:) he directed himself, or his course or aim, to it, or towards it; made for it, or towards it; made it his object; aimed at it; sought, or endeavoured, after it; or*

tended, repaired, or betook himself, to it, or towards it, syn. قَصَدَهُ (L, K,) or قَصَدَ لَهُ (S, A, O,) or إِلَيْهِ (Msh) You say, اَعْمِدْ الْأَمْرَ *He intended, or purposed, the affair; or aimed at it, &c*, syn. صَمَدَهُ (A in art. صمد,) or قَصَدَ صَمَدَهُ, i. e. قَصَدَ قَصَدَهُ. (M in that art) And تَعَمَّدَ ذَنْبًا *He committed a sin, or the like, intentionally.* (TA in art. حطأ) And تَعَمَّدَ صَيْدًا *He aimed at an object of the chase.* (Sgh, in Msh) And عَمَدَ لِرَأْسِهِ بِالْعَصَا *He aimed at his head with the staff, or stick.* (M in art. صمد) And عَمَدَهُ, [and عَمَدَ إِلَيْهِ] aor. عَمَدَ, and اَعْمَدَهُ, and تَعَمَّدَهُ, *He betook himself to him, or had recourse to him, in a case of need* (A) — And [hence] one says, فَعَلَنِي عَمْدًا عَلَى عَيْنِي (S, O, Msh, K,) and عَمَدَ عَيْنِي (S, A, O, Msh, K,) *I did it seriously, or in earnest, and with certain knowledge, or assurance.* (S, A, O, Msh, K) [See also عَيْنٌ.] When a man sees a bodily form and imagines it to be an object of the chase and therefore shoots at it, he cannot use this phrase, for he only aims at what is an object of the chase in his imagination so says Sgh (Msh) = عَمَدَهُ (S, O, L, K,) aor. عَمَدَ (L,) said of disease, (S, O, L,) *It pressed heavily upon him, or oppressed him*, (S, O, L, K,) on the authority of IAAI (TA) and so said of strictness, or confinement, or imprisonment, and captivity, (O,) and *it caused him to fall*, (O, K,) in this sense in like manner said of confinement, &c. (O) also, (O, K,) said of a disease, (O,) *it pained him* (O, K.) And عَمَدَهُ (K, TA,) aor. in this case, عَمَدَ (TA, [but this, I think, requires confirmation,]) *It grieved him, or made him sorrowful.* (K, TA.) One says, مَا عَمَدَكَ *What has grieved thee, or made thee sorrowful?* (TA) = عَمَدَ (S, O, L, K,) aor. عَمَدَ, inf. n. عَمَدٌ (S, O,) said of earth, *It became moistened by rain so that when a portion of it was grasped in the hand it became compacted by reason of its moisture* (S, O, L, K) or *it became moistened by rain and compacted, layer upon layer.* (L) And عَمَدَتِ الْأَرْضُ, inf. n. as above, *The land became moistened by the rain's sinking into the earth so that when a portion of it was grasped in the hand it became compacted by reason of its moisture.* (AZ.) — Also, (inf. n. as above, L,) said of a camel, *He had the inner part of his hump broken [or bruised] by being [much] ridden, while the outer part remained whole, or sound.* (S, O, L, K:) or *he had his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and broken [or bruised]: whence عَمِيدٌ and مَعْمُودٌ as epithets applied to a man.* (L) And عَمَدَتْ أَلْيَتَاهُ مِنْ الرُّكُوبِ *His buttocks became swollen, and quivered, or throbbed, in consequence of [long and hard] riding.* (En-Nadr, O, K.) And عَمِيدٌ, aor. and inf. n. as above, said of a pustule, *It became swollen in consequence of its having been squeezed before it had become ripe, and its egg [or white globule] did not come forth.* (L, TA.) — Also *He suffered pain.* (L.) — And, (T, O, L, K,) inf. n. as above, (T, L,) *He was, or became,*

angry (T, O, L, K) like عَمِدَ (T, L) [and اَمَدَ and اَمَدَ] One says, عَمِدَ عَلَيْهِ *He was angry with him* (T, L) — [And *He wondered*] One says, اَنَا اَعْمِدُ مِنْهُ *I wonder at him, or it* (S, O, L, K) or, as some say, *I am angry at him, or it* and some say that it means *I lament at, or complain of, him, or it* (L) اَعْمِدُ مِنْ سَيِّدٍ مَلَكَهُ *Do I wonder at a chief whom his [own] people have slain?* (L) was said by Abou-Jahl (S, O, L) when he lay prostrated at Bedi, meaning, hath anything more happened than the slaughter of a chief by his [own] people? this is not a disgrace [to him] he meant thereby that the destruction that befell him was a light matter to him (A'Obeid, L) the saying is interrogative, (Sh, L,) اَعْمِدُ being app. contracted from اَعْمِدُ, by the suppression of one of the two hemzels (Az, L) And اَعْمِدُ مِنْ كَيْلٍ مُحَقٍّ, as related by A'Obeid, [and thus in the O, in two copies of the S written مُحَقٍّ, and in a third copy omitted,] or مُحَقٍّ, without teshdeed, as seen by Az written in an old book, [i. e. *Do I wonder at a measure incompletely filled?*] is a saying of the Arabs, expl. in the book above alluded to, and, Az thinks, correctly, as meaning is it anything more than a measure incompletely filled? [and in a similar manner, but not so fully, expl. in two copies of the S and in the O.] or, accord to JB, is it anything more than the fact of my measure's being incompletely filled? (L) thus expl. also by ISK and in a similar manner the saying of Abou-Jahl (From a marginal note in one of my copies of the S.) — عَمِدَ بِهِ means *He kept, or clave, to it; (Ibn-Buzun, O, K,) namely, a thing.* (O)

2. تَعَمَّدَ السَّيْلَ, inf n. تَعَمُّدٌ, *He stopped, or obstructed, the course of the torrent, so as to make it collect in a place, by means of earth, (O, K,) or the like, (K,) or stones* (O.) — See also 1, first sentence. — [عَمَدَهُ as used by the Christians, and held to be of Syriac origin, means *He baptized him* see مَعْمُودِيَّة.]

4. see 1, first sentence, in two places — اَعْمَدَتَاهُ رِحْلَتَاهُ occurs in a trad. as meaning *His legs rendered him عَمِيدٌ*, i. e. in such a state that he could not sit unless propped up by cushions placed at his sides (L) it is of the dial. of Teiyi, who say in like manner اَكْلُونِي الْبَرَاعِيثَ (TA.)

5: see 1, former half, in five places

7. اَعْمِدَ *It became stayed, propped up, or supported*, (S, O, L, K,) said of a wall, (L,) or other thing. (S, O, L)

8. اَعْتَمَدْتُ عَلَى الشَّيْءِ *I leaned, reclined, bore, or rested, upon the thing; stayed, propped, or supported, myself upon it.* (S, O, L, Msh.) — And [hence] اَعْتَمَدْتُ عَلَيْهِ فِي كَذَا *I relied upon him in such a thing, or case;* (S, O, L;) as also اَعْتَمَدْتُهُ (L.) And اَعْتَمَدْتُ عَلَى الْكِتَابِ [and اَعْتَمَدْتُ الْكِتَابَ, and perhaps بِالْكِتَابِ (see De 277

Sacy's *Chrest Arabe*, sec. ed., 1. 315),] † *I relied upon the book, and held to it* a metaphorical phrase, from the first above. (Msb.) — [Hence also the phrase, used by grammarians, *يَعْتَمِدُ عَلَى مَا قُلْتَهُ* † *It is syntactically dependent upon what is before it*, as, for instance, an enunciate upon its inchoative, an epithet upon the subst. which it qualifies, and an objective complement of a verb upon its verb. — *اعتمد المطر على الأرض*, a phrase occurring in the K in art. *نكح*, app. means *The rain rested upon the ground so as to soak into it* see *عمد* — *اعتمد على السير* *He went, or journeyed, gently, went a gentle pace.* (L in art. *هود*.) And *اعتمد ليكتة* *He rode on journeying during his night* (A, O, K) = See also 1, former half, in three places. — *اعتمده بكدا* means *قصد به كدا* i. e. *He brought to him such a thing*, lit *he directed, or betook, himself to him with such a thing*: see two exs. in the first paragraph of art. *بى*.]

عمد: see *عمود* (of which it is a quasi-pl. n., as it is also of *عماد*), in four places: and *عمدة* = [It is also an inf. n. of *عمد له*, q. v. — and the inf. n. of *عمد*, q. v.: — and hence it signifies] *A snelling, with galls, in the back of a camel.* (L.)

عمد Earth moistened by rain so that when a portion of it is grasped in the hand it becomes compacted by reason of its moisture (S, O, L) or moistened by rain and compacted, layer upon layer. (L.) — [Hence] one says, *هو عمد الثرى*, † *He is abundant in goodness, beneficence, or bounty.* (AZ, Sh, O, K.) — *عمد* is also applied to a camel, meaning *Having the inner part of his hump broken [or bruised] by his being [much] ridden, while the outer part remains whole, or sound* (S, O, L) or *having his hump swollen in consequence of the galling of the saddle and of the cloth beneath it, and broken [or bruised]*: fem. with *ة* and, with *ة*, a she-camel broken, or subdued, by the weight of her burden. (L.) Lebeed says, describing rain (S, O, L) that caused the valleys to flow, (S.)

* قَبَاتِ السَّيْلِ يَرْكَبُ جَانِبَيْهِ *
* مِنَ الْبَعَارِ كَالْعِمْدِ الثَّقَالِ *

[And the torrent continued during the night, what resembled the heavy, or slow-paced, camel such as is termed *عمد* overlying its two sides, from the valley of *El-Bakkār*: Aṣ says, he means that a collection of clouds resembling the [camel termed] *عمد* overlay the two sides of the torrent; i. e., that clouds encompassed it with rain. (S, O, L.) — Also, applied to a pustule, *Swollen in consequence of its having been squeezed before it had become ripe, and retaining its egg [or white globule].* (L.)

عمدة A thing by which another thing is stayed, propped, or supported; a stay, prop, or support; as also *عماد*; of which latter the pl. [or rather quasi-pl. n.] is *عمد*; (Msb); as it is also of *عمود*: (S, Msb, &c.) a thing upon which one leans, reclines, or bears; upon which one stays,

props, or supports, himself a thing upon which one relies (S, O, L, K, TA) and *عماد* † *أمر* (S and K voce *قوام*) and *عمود* and *عميدة* (L) signify the stay, or support, of a thing or an affair, that whereon it rests, or whereby it subsists, its efficient cause of subsistence; that without which it would not subsist (L, and S and K⁺ ubi supra) and *مُعْتَمِدٌ*, applied to a man, is syn. with *سَدٌّ* [meaning a person upon whom one leans, rests, stays himself, or relies; a man's stay, support, or object of reliance, like *عمدة* and *عماد*] (S and K⁺ in art. *سد*) *عمدة* is used alike as masc. and fem. and as sing. and dual and pl. (TA) one says, *أنت عمدتنا* *Thou art he to whom we betake ourselves, or have recourse, in our necessities*, (A,) or *عمدتنا في* *عمدتنا* *our stay, or support, or object of reliance, (مُعْتَمِدُنَا) in difficulties*. (Msb) and *أنت* *عمدتنا* *Ye are they upon whom we stay ourselves, or rely* (TA:) and one says also *حيه* *هو عمود* *He is the stay, or support, of his tribe* (A) and *عماد القوم* means *the stay, support, or object of reliance, of the people, or party*; syn. *سُدَّهُمْ* (Ham p. 457) See also *عمود*, second quarter. — [Hence, as used by grammarians,] † *An indispensable member of a proposition*, as, for instance, the agent; contr. of *فصلة*. (IAḡ p. 143) — Also *An intention, a purpose, an aim, or a course*: so in the phrase *إلزم عمدةك* [*Keep to thy intention, &c.*]. (A.)

عمدة The place that snells, or becomes inflated, in the hump and nuthers of a camel. (L. [See *عمد* and *عمد*].)

عمدان: see *عمود*, second quarter.

عمدان and *عمداني* (O, L, K) and *عمد* and *مُعْتَمِدٌ* (L) or *مُعْتَمِدٌ* (TA) A youth, or young man, full of the sap, or vigour, of youth (O, L, K) or bulky, or corpulent, and tall: (L) the fem (of every one of these, L) is with *ة*: (L, K.) and the pl. of the second is *عمدانيون*: and *عمدانية* signifies a corpulent, bulky, woman; (O, L); as also *عمدانة*. (O.)

عمدان (O, K, TA, in the CK *عمدان*) Tall; (O, K;) applied to a man; fem. with *ة*, applied to a woman: (O:) and *مُعْتَمِدٌ*, (A, K,) like *مَكْرَمٌ* [in measure], (K,) or *مُعْتَمِدٌ*, (O,) signifies the same, (A, O, K,) applied to a man; (A;) and so *طويل العباد*. (Mbr, L.) — See also *عمد*, in two places.

عمداني, and its pl., and fem.: see *عمد*.

عماد: see *عمدة*, in four places: — and *عمود* also, former half, in four places. — Also *Lofty buildings*. (S, O, L, Msb, K:) masc. and fem.: (S, O, L, K) [being a coll. gen. n.:] one thereof is called *عمادة*. (S, O, L, Msb, K.) — *إمر ذات العباد* [mentioned in the Kṛ lxxxix. 6] means *Irēm possessing lofty buildings supported by*

columns or possessing tallness (L) or possessing tallness and lofty buildings (O) or, accord. to F1, the possessors of tents; i. e. who dwelt in tents, and were accustomed to remove to places of pasture and then to return to their usual places of abode (O, L.) — *طويل العباد* see *عمدان*. — Also (i. e. *طويل العباد*) † A man whose abode is a place known for its visitors. (S, O, L, K.) — And *فلان رفيع العباد* means † [Such a one is a person of exalted nobility, lit] such a one has a high pole of the tent of nobility. (A)

عمود a word of well-known meaning, (Msb, K.) The *عمود* of a *تنت*, (S, O,) or of a *حمة*; (Mgh,) [i. e.] a pole of a tent, as also *عماد*: and a column, or pillar, of a house or the like: (L) pl. (of pauc., S, O) *أعمدة*, and (of mult., S, O) *عمد*, and (quasi-pl. n., L) *عمد*. (S, O, L, Msb, K.) [The former is the primary, and more common, meaning and hence the phrase] *أهل عمود* (Lth, A, Msb) and *عمد* or *عمد*, (Msb,) or this last is not said, (L,) and *أهل عماد*, (Lth, A, Msb, K,) [The people of the tent-pole or of the tent-poles,] meaning the people of, or who dwell in, tents. (Lth, A, Msb, K) or the last means the people of lofty tents, (K,) or of lofty structures. (TA.) *حلق السموات بغير عمد ترونها* in the Kṛ [xxx. 9 (and see also xiii. 2)], (O, L,) accord. to Ibn-Arafah, (O,) or Fr, (L,) means either *He created the heavens without عمد* [or pillars] as ye see them; and with the sight ye need not information. or *He created the heavens with pillars (عمد) that ye see not*, [i. e., with invisible pillars;] (O, L,) the pillars that are not seen being his power; or, accord. to Lth, Mount Kāf, which surrounds the world [or earth]; the sky being like a cupola, whereof the extremities rest on that mountain, which is of green chrysolite, whence, it is said, results the greenness of the sky. (L.) And *عمد* and *عمد* in the Kṛ [xiv. last verse], accord. to different readings, are pls. [or rather the former is a quasi-pl. n.] of *عمود*; (Fr, L;) or of *عماد*; and mean [pillars] of fine. (Zj, L.) — Also *Any tent (خباء) supported on poles. or any tent extending to a considerable length along the ground, supported on many poles.* (L.) — See also *عمدة*, in two places. — [Hence,] A lord, master, or chief, (S, O, K,) of a people, or party; (S, O,) as also *عميد*; (S, A, O, K;) both signify a lord, master, or chief, upon whom persons stay themselves, or rely, in their affairs, or to whom they betake themselves, or have recourse; and the pl. of the latter is *عمدات*. (TA.) And (accord. to IAḡ, O, L, TA) The *رئيس* [or chief, or commander], (so in the L, and in the copy of the K followed in the TA,) or *رسيل* [app. meaning, if correct, the scout, or emissary, or perhaps the advanced guard], (so in the O, and in the CK, and in my MS. copy of the K,) of an army; (O, L, K;) also called the *زوير* [which corroborates the former explanation, being syn. with *رئيس*]; (L, TA; [in the O written *زوير*];) as also *عماد* and *عمدة* and

عَمْدَانُ. (O, L, K.) — Also, [from the same word in the first of the senses expl. above,] *A staff, or stick.* (L.) — And *A neapon made of iron, with which one beats, or strikes,* (Mgh,) *a rod of iron,* (L,) [*a kind of mace, app. a rod of iron with a ball of the same metal at the head* I have heard this appellation applied to the kind of weapon which I have mentioned in an explanation of طَوَارِقُ, pl. of طَارِقَةٌ, q. v., and it is vulgarly said, in Egypt, to have been used by the فدائية, the sect called in our histories of the Crusades “the Assassins”] pl. [of pauc.] اَعْمِدَةٌ (Mgh.) — [And *A bar of iron, or of any metal* — And *A perpendicular* — And *A slender and lofty mountain* so in the saying, الْعُقَابُ بَسُطُ فِي رَأْسِ عَمُودٍ [The eagle lays her eggs in the top of a slender and lofty mountain] (A.) — عَمُودُ قَائِمَتَانِ [Each of] the two upright supports (قَائِمَتَانِ) upon which is [placed the horizontal cross-piece of wood where to is suspended] the great pulley (مَحَالَّة) of the well. (O, K.) [both together being termed the عَمُودَانِ] a poet says,

إِذَا اسْتَقَلَّتْ رَجَفَ الْعَمُودَانِ

[When it (the bucket, الدَّلْوُ,) rises, the two upright supports of the piece of wood to which hangs the great pulley tremble]. (O.) — عَمُودُ الطَّلِيمِ [Each of] the two legs of the male ostrich: (K.) his two legs are called his عَمُودَانِ. (O, L, TA.) — عَمُودُ الصَّلِيبِ [The upright timber of the cross] is an appellation applied by the vulgar to the star [ε] upon the tail of the constellation Delphinus. (Kzw.) — عَمُودُ الْمِيزَانِ The شاهين (K, voce شاهين), i. e. the beam of the balance; the same as the مِخْرَمُ, except that it (the عَمُودُ) is generally of the قَبَانِ, or steelyard. (MA.) — عَمُودُ السَّيْفِ The شَطْبَةُ [or شَطْبَةٌ, generally meaning a ridge, but sometimes a channel, or depressed line,] that is in the مَتْنُ [or broad side, or middle of the broad side, of the blade] of the sword, (En-Nadr, O, K,) in the middle of its مَتْنُ, extending to its lower part: (En-Nadr, O.) [the swords of the Arabs in the earlier ages being generally straight and two-edged:] and sometimes the sword had three اَعْمِدَةٌ [pl. of pauc. of عَمُودُ] in its back, termed شَطْبُ and شَطَائِبُ. (En-Nadr, O.) — And عَمُودُ السَّانِ The ridge (عَمُرُ, in the O and in copies of the K [erroneously] written عَمُرُ,) rising along the middle of the spear-head, between its two cutting sides. (Ish, O, L, K.) — عَمُودُ الْبَطْنِ The back; (S, A, Mgh, O, L, K,) because it supports the belly: (Mgh, O, L:) or a vein (عَرَقُ), (K,) or a thing resembling a vein, (O, L,) extending from the place of the رَهَابَةُ [or lower extremity of the sternum] to a little below the navel, (O, L, K,) in the middle whereof the belly of the sheep or goat is cut open; so says Lth: (O, L:) or, accord. to Lth, a vein extending from the رَهَابَةُ to the navel (Mgh.) They said, حَمَلَهُ عَلَى عَمُودِ بَطْنِهِ, meaning He carried it on his back: (S, O, L:) or, in

the opinion of A'Obeyd, †with difficulty, or trouble, and fatigue; whether upon his back or not. (O, L.) — عَمُودُ الْكَبِدِ The rising thing (المَشْرِفُ) [app. meaning the longitudinal ligament] in the middle of the liver (Zj in his “Khalk el-Insán”) or a certain vein that irrigates the liver (Lth, O, L, K.) or عَمُودَا الْكَبِدِ signifies two large veins, on the right and left of the navel (Ish, O, L.) One says, إِنَّ فَلَانًا لَحَارِجُ عَمُودٍ كَبِدِهِ مِنَ الدَّوْعِ [Verily such a one has his عَمُودُ of his liver coming forth in consequence of hunger] (O) or عَمُودُهُ مِنْ كَبِدِهِ [his عَمُودُ from his liver], (L, TA,) and some say that by his عَمُودُ in this saying is meant what here next follows. (TA.) — عَمُودُ السَّحَرِ The وَكَيْسُ [app. meaning the aorta, as though it were considered as the support of the lungs] (O, K.) — عَمُودُ الْأُذُنِ The main part, and support, of the ear (O, L, K, TA [in the CK, قَوَامُهَا is erroneously put for قَوَامُهَا]) or the round part which is above the lobe (L.) — عَمُودُ الْقَلْبِ The middle of the heart, (A, L,) lengthwise or, as some say, a certain vein that irrigates it. (L.) One says, احْضَلْ ذَلِكَ فِي عَمُودِ قَلْبِكَ Put thou that in the middle of thy heart. (A.) — عَمُودُ اللِّسَانِ The middle of the tongue, lengthwise (L.) — عَمُودُ الْكِتَابِ The text of the book thus in the saying, هُوَ مَذْكُورٌ فِي عَمُودِ الْكِتَابِ [It is mentioned in the text of the book]. (A, TA.) — عَمُودُ الصُّبْحِ The bright gleam of dawn; (L,) the dawn that rises and spreads, (A, L, Mshb,) filling the horizon with its whiteness, (Mshb voce فُحْرُ.) [app. thus called as being likened to a tent, or long tent.] it is the second, or true, فُحْرُ, and rises after the first, or false, فُحْرُ has disappeared; and with its rising, the day commences, and everything by which the fast would be broken becomes forbidden to the fuster. (Mshb voce فُحْرُ.) One says, سَطَعَ صَرَبَ الصُّبْحِ بِعَمُودِهِ (S, O, L,) or صَرَبَ الصُّبْحِ بِعَمُودِهِ, i. e. [The bright gleam of dawn] rose and spread. (Mshb.) — عَمُودُ الْإِعْصَارِ That [meaning the dust] which rises into the sky, or extends along the surface of the earth, in consequence of the [wind called] إِعْصَارُ [q. v.]. (O, L.) — عَمُودُ الْحُسْنِ †Tallness of stature. (TA in art. مَلَأَ.) — عَمُودُ الْبُؤَى †The state of distance, from their friends, in which travellers continue. (L.) — دَائِرَةُ الْعَمُودِ The curl of the hair [which we term a feather] on a horse's neck, in the places of the collar: it is approved by the Arabs. (L.) — اسْتَقَامُوا عَلَى عَمُودِ رَأْيِهِمْ means They continued in the course upon which they placed reliance. (O, K.) — Also, i. e. عَمُودُ (accord. to the O and K,) or عَمِيدُ (accord. to the TA [agreeably with an explanation of the latter in the L,]) Affected with vehement, or intense, grief or sorrow. (O, K, TA.)

عَمِيدُ: see عَمْدَةٌ — and see also عَمُودُ, first quarter. — Also A man sick, (L,) or very sick,

(A,) so that he cannot sit unless propped up by cushions placed at his sides. (A, L.) — Also, and مَعْمُودُ (S, O, L, K,) and مَعْمِدُ (K,) A man broken, or enervated, by the passion of love, (S, O, K,) and in like manner all the three are applied to a heart (O) or the first and second signify a man whose عَمُودُ of his heart is severed (A.) or a man much distressed, or afflicted, by love; likened to a camel's hump of which the interior is broken: (L. [See عَمْدُ.] and مَعْمُودُ signifies diseased, or sick. (L.) — See also عَمُودُ, last sentence. — عَمِيدُ الْوَجَعِ The place of pain (L.)

عَامِدُ applied to the latter part of the night, causing pain. (IAar, O.) And لَيْلَةُ عَامِدَةٍ A night causing pain. (IAar, Az, O.)

طَرَاثُ مَعْمِدُ A tall [tent such as is called] طَرَاثُ [So in a copy of the A. [Perhaps a mistranscription for مَعْمِدُ, q. v.]] See also عَمْدَانُ. — And see عَمْدُ.

مَعْمِدُ, applied to a tent, Set up with poles (O, K.) occurring in a verse of [the Mo'allakah of] طَارَفَةُ [p. 88 in the EM]. (O. [See also مَعْمِدُ]) — وَشَى مَعْمِدُ (O, K, TA, in some copies of the K, وَشَى) A sort of وَشَى [or variegated cloth] (O, K, TA) [figured] with the form of عَمَادُ [app. meaning lofty buildings]. (TA.) — See also عَمْدَانُ: — and عَمْدُ: and عَمِيدُ.

مَعْمُودَانِي and مَعْمِدَانِي and مَعْمِدَانُ epithets used by the Christian Arabs, meaning A baptist.]

مَعْمُودُ applied to a thing that presses heavily, such as a roof, Held up, or supported, by columns. differing from مَدْعُومُ [q. v.]. (TA in art. دَعِمَ.) — Also A person resorted to in cases of need. (A.) — See also عَمِيدُ, in two places.

الْمَعْمُودِيَّةُ, thus correctly, as in the 'Ináyeḥ, without teshdeed to the ي, but in the copies of the K with teshdeed, [and so in the O, held by some to be of Arabic origin, but by others, of Syriac,] said by Es-Sowlee to be an arabicized word, from مَعْمُودِيَّةُ, with the pointed د, signifying الطَّهَارَةُ [app. as meaning “ablution,” or “purification”]; (TA,) [Baptism: and baptismal water, expl. as signifying] a yellow water, pertaining to the Christians, (O, K, TA,) consecrated by what is recited over it from the Gospel, (TA,) in which they dip their children, believing that it is a purification to them, like circumcision to others. (O, K, TA.) [See also صِنْعُهُ.]

مَعْمِدُ: see عَمْدَةٌ, in two places. — [Also A ground of reliance.] one says, مَا عَلَى فَلَانٍ مَعْمِدُ [There is not any ground of reliance upon such a one]. (S voce مَحْمِلُ, q. v.)

عمر

عَمِرَ, aor. َ: (S, O, Mshb, K;) and عَمَرَ, aor. َ: (K) and َ: (Sb, K;) inf. n. عَمَرُ (S, O,

Msb, K) and **عُمِرَ**, (S, O, Msb,) both anomalous, as inf. ns. of **عَمِرَ**, for by rule the inf. n. should be **عَمِرَ** (S,) but **عُمِرَ** is also an inf. n., (TA,) and **عَمَرَهُ**, which is the most chaste, (O,) and **عَمَارَهُ**, (K,) *He lived*, (S, O,) or *continued in life* (نَقَى), (K,) *long*, or *a long time*, (S, O, K,+), *his life was*, or *became long* (Msb.) and **عَمِرَ** *he grew old*. (TA.) — **عَمِرَ بَيْتَانِ** *He remained, continued, stayed, resided, dwelt, or abode, in a place* (B, TA.) = **عَمِرَ**, aor. **عَمَرَ**, inf. n. **عَمِرَ**, (Msb,) or **عَمَارَهُ** and **عُمِرَانِ**, (MA,) *It (a place of abode) became inhabited*, (MA, Msb,) **بِأَهْلِهِ** [by its people] (Msb) [it became peopled, well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined, or in a state of good repair] and in like manner you say, **عَمِرَتِ الدَّارُ**, aor. **عَمَرَ**, inf. n. **عَمِرَ**, *the house became inhabited* [&c]. (MA) — [You say also, **عَمِرَتِ الْأَرْضُ** *The land became inhabited, peopled, well stocked with people and camels and the like, colonized, cultivated, well cultivated, in a flourishing state, or in a state the contrary of waste* see its act. part. n., **عَامِرٌ** — And **عَمِرَ الْهَيْالُ**, aor. **عَمَرَ**, and **عَمِرَ**, aor. **عَمَرَ**, (K,) and **عَمِرَ**, aor. **عَمَرَ**, (Sb, K,) inf. n. **عَمَارَهُ**, (K,) [so in most copies, in the TA, **عَمَارَهُ**, and there said to be inf. n. of **عَمِرَ**, but, I think, erroneously,] **قَارَ عَامِرًا** [The property, consisting of camels or the like, became in a flourishing state], (K,) *the property became much, the camels, or the like, became many, or numerous* (Sgh) = **عَمَرَهُ**, (Msb, K,) aor. **عَمَرَ**, (TA,) inf. n. **عَمَارَهُ** [so in most copies, but in the TA, **عَمَارَهُ**, with fet-h, which I think erroneous,] and **عَمِرَ** (K) and **عُمِرَانِ**, (TA,) *He inhabited it; remained, continued, stayed, resided, dwelt, or abode, in it; namely, a place of abode* (Msb) *he kept to it, namely, his property, or his camels or the like, and his house, or tent* (K) one should not say, of a man, **أَعَمِرَ مَنَزَلَهُ**, with **لَ**. (Az, TA) **إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ**, in the Kur [ix. 18], signifies *Only he shall abide in the mosques, or places of worship, of God. or shall visit them*. (TA) see 8 but Z says, I know not **عَمِرَ** as occurring in the sense of **اعْتَمَرَ** [he visited]. (TA) or shall enter them and sit in them: (Jel) or the verb in the above-cited phrase of the Kur has another signification, which see below (TA.) = **عَمَرَهُ** is also syn. with **عَمَرَهُ**, in the first of the senses expl. below. see 2. = **عَمَرَ اللَّهُ بِكَ مَنَزَلَكَ**, (AZ, S, O, K,+), aor. **عَمَرَ**, (TA,) inf. n. **عَمَارَهُ**; (K,) and **أَعَمَرَهُ**; (AZ, S, O, K;) *May God make thy place of abode to become peopled, [or well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of ruined or waste or desolate, or in a state of good repair,] by thee [or by thy means]:* (K,+TA) but AZ says that one should not say, of a man, **أَعَمَرَ مَنَزَلَهُ**, with **لَ**. (S.) — **عَمَرَ الْخَرَابَ**, aor. and inf. n. as above, [He made the ruin, or waste, or the like, to become in a state of good repair, in a state the contrary of

ruined or waste or desolate] (S, O, TA) — **عَمَرَ الْأَرْضَ**, aor. and inf. n. as above, *He peopled the land, stocked it well with people and camels and the like, colonized it, cultivated it, or cultivated it well, rendered it in a flourishing state, or in a state the contrary of waste.* — And **عَمَرَ الْبَيْتَ**, aor. and inf. n. as above, *He kept the building in a good state*, syn. **حَفِطَهُ**. (TA) So accord to some, in the Kur, **إِنَّمَا نَعْمُرُ مَسَاجِدَ اللَّهِ**, [quoted above,] *Only he shall keep in a good state [or in repair] the mosques, or places of worship, of God* (TA) among the significations of the verb as here used, are these, *he shall adorn them with carpets or the like, and light them with lamps, and continue the performance of religious worship and praise and the study of science in them, and guard them from [deterioration by] that for which they are not built, such as worldly discourse* (Bd) — **عَمَارَهُ**, aor. **عَمَرَ**, inf. n. **عَمِرَ** [and **عَمَارَهُ**, (MA,) or this, accord. to the Msb, is a simple subst], *He built the house* (Msb) [And] *He made the house to be inhabited, he peopled it*, (MA,) [or made it to be well stocked with people and the like, or in a flourishing state, or in a state of good repair] — **عَمَرَ الْحَيَرَ**, aor. **عَمَرَ**, inf. n. **عَمِرَ** and **عَمَارَهُ**, [app., *He instituted what was good or perhaps, he cultivated, or promoted, it or he kept to it, or observed it, or regarded it*] (Az, TA) = **عَمَرَ رَبَّهُ**, (IAar, K,) aor. **عَمَرَ**, (IAar, O,) [inf. n. **عَمَارَهُ**,] *He served, or worshipped, his Lord*, (IAar, K,) *he prayed and fasted* (Ks, Lh, O, K) You say **تَرَكْتُ فَلَانًا يَعْمُرُ رَبَّهُ** *I left such a one worshipping his Lord, praying and fasting* (TA.)

2. **تَعْمِيرُ**, (S, O, Msb, K,) inf. n. **عَمِرَ**, (S, Msb,) and **عَمَرَهُ**, (Msb, K,) aor. **عَمَرَ**, (Msb,) inf. n. **عَمِرَ**; (TA,) *God lengthened, or prolonged, his life*; (S, O, Msb, TA,) *made him to continue in life; preserved him alive*, (K, TA,) as also **أَسْتَعْمِرُهُ** (O and Bd in xi 64) It is said in the Kur [xxxv. 12], **وَمَا يَعْزُبُ مِنْهُ مِغْمَرٌ وَلَا يَنْفَعُ**, i. e., *No one whose life is prolonged has life prolonged, nor is aught diminished of his*, meaning another's, life, but it is recorded in a writing (IAb, Fr,+ O) or the meaning is, *nor does aught pass of his, i. e. the same person's, life*. (Sa'ced Ibn-Jubeyr) both these explanations are good, but the former seems more probably correct. (Az, TA) — **عَمَرَ نَفْسَهُ** *He determined for himself, or assigned to himself, a limited life*. (K.) — **عَمَرَ اللَّهُ**, inf. n. **تَعْمِيرُ**, *He acknowledged the everlasting existence of God*. (S, TA) — **عَمَّرْتُكَ اللَّهُ** *I ask, or beg, God to prolong thy life* (Ks, O, TA.) or *I remind thee of God*. (TA, app on the authority of Mbr) [It also seems to signify *I swear to thee by the everlasting existence of God* See **عَمَرَ اللَّهُ أَنْ** — **أَعْمَرَكَ اللَّهُ أَنْ** *I adjure thee by God, and beg thee by the length of thy life, that thou do such a thing*. (K,+TA.) — See also 4. = **عَمَرَ خَبَاءً بِمَا أَحْصَا إِلَيْهِ** [He furnished a tent with what he required]. (Msb in art. بَنَى.)

3. **عَامَرْتُهُ طَوْلَ حَيَاتِهِ** [I lived with him for the length of his life]. (M in art. بَلَو)

4 see 1, in three places. — **اعْمَرَهُ الْبَيْتَانِ**, (K,) and **حَعَلَهُ يَعْمُرُهُ**, (S, K,) **فِيهِ**, **أَسْتَعْمِرُهُ**, (S, K,) **قَارَ**, **حَعَلَهُ عَامِرُهُ** (S) [He made him to inhabit the place, or to people, or colonize, or cultivate, it] So the latter signifies in the Kur [xi. 64], **وَأَسْعِمُكُمْ فِيهَا** (S) *And He hath made you to dwell therein* (O, Jel) or *hath required of you to inhabit it, or to people it, &c* (Z) or *hath enabled and commanded you to do so* (Bd) or *hath permitted you to do so, and to fetch out by labour, or art, your food* [for قومكم in the L and TA, I read قوتكم, and this is evidently the right,] from it (TA) or *hath given you your houses therein for your lives, or made you to dwell in them during your lives, and then to leave them to others* (Bd) or *hath prolonged your lives therein*. (Ibn-'Arafah, O) — **أَعْمَرْتُهُ دَارًا**, (S, Mgh, O, Msb, K,+), or **أَرْضًا**, or **إِبْلًا**, (S, O,) and **عَمَرْتُهُ**, (K,+), *I assigned to him the house for his life, (Msb, K,) or for my life, (K,) to inhabit it for that period, (Msb, TA,) I said to him, of a house, (S, Mgh, O,) or of land, or of camels, (S, O,) It is thine, (S, Mgh, O,) or they are thine, (S, O,) for my life, (S, Mgh, O,) or for thy life, and when thou diest it returns, or they return, to me* (S, O.) The doing so is forbidden. (Mgh, TA) [See also **عَمَرِي** and see **عَمَرْتُ** and **رَأَيْتُ** and **رَقِي**] — **اعْمَرَ الْأَرْضَ** *He found the land to be عَامِرَةٌ*, (S, O, K,) i. e., *peopled [and cultivated, or in a flourishing state]* (TA.) — **اعْمَرَهُ** *He rendered him rich, made him to be possessed of competence or sufficiency, to be without wants, or to have few wants*. (K.) = **اعْمَرَهُ** *He aided him to perform the visit called عَمْرَةٌ*; (Mgh, O, K,) [said to be] on the authority of analogy, not on that of hearsay, (Mgh,) but occurring in a trad. (Mgh, TA) or *he made him to perform that visit*. (IKtt, Msb) = See also 8.

8. **اعْتَمَرَ** *He visited* (Msb, K) in some copies of the K **اعْتَمَرَهُ**. You say, **اعْتَمَرَهُ**, (S, O,) and **اعْمَرَهُ**, (ISK, Msb,) *He visited him, or it*, (S, O,) *he repaired, or betook himself, to him, or it*; (ISK, S, O, Msb,) as also **اعْمَرَهُ**, accord to one explanation of a passage in the Kur ix. 18, quoted above [see 1] but Z says, I know not **عَمِرَ** as occurring in the sense of **اعْتَمَرَ**. (TA.) — **اعْمَرَهُ** *He performed the religious visit called عَمْرَةٌ*. (O, TA.) You say **اعْتَمَرَ فِي الْحَجِّ** [He performed the visit so called in the pilgrimage]. (S.) — **اعْتَمَرَ أَمْرًا** *He betook himself to a thing, or an affair; as, for instance, a warring and plundering expedition, aimed at it, purposed it*. (TA.) = Also *He attired his head* (i. e. his own head) *with an عَمَارَةٌ*, i. e., a turban, &c. (S, K.)

10. see 2. — and also 4, in two places.

عَمِرَ and **عَمَرَهُ** are both inf. ns., signifying the same. (S, O.) [See 1 As such, the former is the more common.] And both of these words, (Mgh, K, &c.,) and **عَمِرَ**, (K, &c.,) [used as

simple substs, or abstract ns., in which case the second is more common than the first, except in forms of swearing, in which the former is used, and the third is more chaste than the second,] signify *Life*, (Msb, K,) [the *age to which the life extends*,] the *period during which the body is inhabited by life* so that it denotes less than *بقاء* wherefore the latter is [frequently] used as an attribute of God, but *عمر* is seldom used as such (Ei-Rāghib, B) pl. *أَعْمَارٌ*. (K.) You say *عَمَّرَكَ اللَّهُ أَطَالَ اللَّهُ عَمْرَكَ* and *عَمَّرَكَ* [May God prolong thy life] (S, O) In a form of swearing, *عمر* only is used (S) [In a case of this kind, when *ل* is not prefixed to it, it is in the accus. case, as will be shown and expl below but when *ل* is prefixed to it, it is in the nom.] You say *لَعَمْرُكَ لَا فَعَلْتُ*, meaning *By thy life, I will assuredly do [such a thing]* (Msb) *لَعَمْرُكَ* occurs in the *Kur* xv. 72, and means *By thy life*. (IAb, Akh, Bd, Jel) and *لَعَمْرُكَ* is a dial. var, mentioned by Yoo (O) or the former, accord. to the grammarians, means *by thy religion* (AHeyth, O) and [in like manner] *لَعَمْرِي*, and *لَعَمْرِي*, [by my life, or] *by my religion* (K) *لَعَمْرُكَ* is an inchoative, of which the enunciative, *مَا أَقْسَمُ بِهِ*, [that by which I swear, so that the entire phrase means *thy life is that by which I swear*,] is understood, therefore it is in the nom case (IJ, TA) or the complete phrase is *وَعَمْرُكَ* [by thy life, &c. and thy life is of great account] (Fi, as related by A'Obeyd) You say also *لَعَمْرُكَ أَسْكُ الْحَيْرَ*, and *لَعَمْرُكَ*; the former meaning *By thy father's instituting, or promoting, or keeping to, or observing, or regarding, what is good*; *الحير* being the objective complement of *عمر*, from *لَعَمْرُكَ*, aor. *لَعَمْرُكَ* and *عِمَارَةٌ*, [sec 1;] but in the latter case, *لَعَمْرُكَ* is an epithet added to *أَبِيكَ* [so that the meaning is *by the life of thy good father*]. (AHeyth, Az, O, TA.) [See also art *حير*.]

You also say *لَعَمْرُكَ*, meaning *By the everlasting existence of God*; (S, O, K;) *عمر* being here in the nom. case as an inchoative, with *ل* prefixed to it as a corroborative of the inchoative state the enunciative is understood, the complete phrase being *مَا أَقْسَمُ بِهِ لَعَمْرُكَ اللَّهُ قَسَمِي* [the everlasting existence of God is my oath, or that by which I swear]. (S, O) This expression is forbidden in a trad., (K,) because *عَمَّرَ* [properly] means the life of the body: (TA.) [but] *لَعَمْرُكَ*, meaning *By the everlasting existence of thy God*, occurs in a trad. (TA.) When you do not prefix *ل*, you make it to be in the accus case, as an inf. n., thus you say, *عَمَّرَ اللَّهُ مَا فَعَلْتُ كَذَا* (S, O, K) I swear by the everlasting existence of God, I did not so: (S, O) and *عَمَّرَكَ اللَّهُ مَا فَعَلْتُ كَذَا* (S, O, K, [in the CK, *اللَّهُ*, but this is a mistake,]) *By thine acknowledgment of the everlasting existence of God, I did not so*. (S, O) or the original thereof is *عَمَّرَكَ اللَّهُ تَعْمِيرًا*, (O, K,) i. e., I ask, or beg, God to prolong thy

life (Ks, O) [and it is said in the S that *عَمَّرَكَ اللَّهُ* sometimes has this signification] and in like manner *عَمَّرَكَ اللَّهُ لَا أَفْعَلُ ذَلِكَ* means *I beg God to prolong thy life I will not do that* or it may be a form of oath without *و* [for *وَعَمَّرَكَ*]: (Ks) and you say *عَمَّرَكَ اللَّهُ أَفْعَلُ كَذَا* and *فَعَلْتُ كَذَا* [and *فَعَلْتُ كَذَا*, *إِلَّا مَا فَعَلْتُ كَذَا*, *By thine acknowledgment of the everlasting existence of God, &c., do thou so*] (TA) or *عَمَّرَكَ اللَّهُ* signifies *by thy worship of God* (AHeyth) or I remind thee, reminding thee, of God. (K) Mbr says of this phrase, *عَمَّرَكَ اللَّهُ*, that *عمر* may be in the accus case on account of a verb understood, [such, for instance, as *أَدَّكَ*,] or by reason of *و* suppressed, the complete phrase being *وَعَمَّرَكَ اللَّهُ*, or as being for [the inf. n.] *تَعْمِير*. (TA) It may also be [found written] *عَمَّرَ اللَّهُ*, but this is bad. (Ks) Some of the Arabs, for *لَعَمْرُكَ*, said *عَمَّرَ*. *فَحَاتَ عَمَّرًا وَشَنَانًا*. (Az) — *عَمَّرَ* (AHeyth, K) and *عَمَّرَ* (K) signify *Religion*, (AHeyth, K,) as in the phrases *لَعَمْرِي* and *لَعَمْرِي* (K) and *لَعَمْرِي* (AHeyth) [mentioned above] = Also *عَمَّرَ* (S, O, Msb, K) and *عَمَّرَ* (IAth, O, K) The flesh that is between the teeth (S, O, Msb, K) or the pendent piece of flesh between the teeth (Az, Msb) or the flesh that is between the places in which the teeth are set (TA) or the flesh of the gum. (K) or the flesh of the gum that runs between any two teeth (TA) or what appears of the gum (Kh, Msb) or (so accord to the TA, but in the K “and”) anything of an oblong shape between two teeth (K) pl. *عُمُورٌ* (S, O, Msb, K) which some explain as signifying the places whence the teeth grow. (TA) It is said in a trad., *أَوْصَانِي جَبْرِيلُ بِالسَّوَاكِ حَتَّى حَسِبْتُ عَلَى عُمُورِي* [Gabriel enjoined me to make use of the tooth-stick so that I feared for my *عُمُورِي*]. (O, TA) = *عَمَّرَ*. *عَامِرٌ*.

عَمَّرَ. see *عَمَّرَ*, in two places.

عَمَّرَ. see *عَمَّرَ*, in four places.

عَمَّرَ: see *عَمَّرَ*, in two places.

عَمَّرَ see *عَمَارَةٌ* = *أَبُو عَمْرَةَ* means *Bankruptcy, insolvency, or the state of having no property remaining*, (Lth, O, K,) which is said to be thus called because it was the name of an envoy of El-Mukhtār the son of Aboo-'Obeyd, on the occasion of whose alighting at the abode of a people, slaughter and war used to befall them. (Lth, O, K) — and (K) *hunger*. (IAar, K)

عَمْرَةٌ A visit, or a visiting (S, Msb, K) or a visit in which is the cultivation (*عِمَارَةٌ*) of love or affection. (TA) or a repairing to an inhabited, or a peopled, place. this is the primary signification (Mgh.) — Hence the *عَمْرَةُ* in pilgrimage [and at any time], (S, O;) i. e. [A religious visit to the sacred places at Mekkeh, with the performance of the ceremony of *الإحرام*,] the circuiting round the Kaabeh, and the going

to and fro between *Es-Safā* and *El-Marneeh* *الحَجُّ* [differs from it inasmuch as it is at a particular time of the year and] is not complete without the halting at 'Arafāt on the day of 'Arafah: (Zj, TA) the *عُمْرَةُ* is the minor pilgrimage (*الحَجُّ الْأَصْغَرُ*); (Msb, and Kull p 168,) what is commonly termed *الحَجُّ* being called sometimes the greater pilgrimage (*الحَجُّ الْأَكْبَرُ*) (Kull) pl. *عُمَرَاتٌ* (S, O, Msb) and *عُمَرَاتٌ* or *عُمَرَاتٌ*. (Msb.) — Also A man's going in to his [newly-married] wife in the abode of her family (IAar, S, K) if he removes her to his own family, the act is termed *عُرُسٌ* (IAar, S)

عُمَرِي a subst, *إِسْمٌ* [strangely read by Golius *أَسْمَرٌ*, S, O,) or an inf. n., (TA,) [or rather a quasi-inf. n.,] from *أَعْمَرَهُ دَارًا* and the like; (S, O, TA,) A man's assigning to another a house for the life of the latter, or for the life of the former, (accord to the explanation of the verb in the K,) a man's saying to another, of a house, or of land, or of camel, *It is thine, or they are thine, for my life, or for thy life, and when thou diest it returns, or they return, to me*, (accord to the explanation of the verb in the S and Mgh and O,) a man's giving to another a house, and saying to him, *This is thine for thy life, or for my life* (Th, in TA: [in which is added, “which-ever of us dies,”] *إِنَّمَا مَاتَ*, but this I consider a mistake for *مَاتَ*, “when he dies,”) “the house is given to his family.”) so they used to do in the Time of Ignorance. (TA) but some of the Muslim lawyers hold the gift to be absolute, and the condition to be null. (TA, &c.) — Also [The property, or house, &c, so given;] *what is assigned, or given, to another for the period of his life, or for that of the life of the giver*. (K.) [See also *رُقْنِي*.]

عُمَرِي, applied to trees (*شَجَر*), Old; (K,) a rel. n. from *عَمَّرَ* (TA) *عُمَرِيَّةٌ*, [the fern.,] applied to a tree (*شَجَرَة*), signifies *great and old, having had a long life* (IAth, TA:) or the former, the [species of lote-tree called] *سِدْر*, that grows upon the rivers (O, K) and imbibes the water; as also *عُمَرِي*. (O) or, accord. to Abu-l-'Ameythel [or 'Omeythil] El-Aarabee, the old, whether on a river or not; (O, TA,) and in like manner says As, the old of the *سِدْر*, whether on a river or not; and the *صَال* is the recent thereof some say that the *م* is a substitute for the *ب* in *عُمَرِي* [q. v.]. (TA.)

المُسْرَكَةُ: القَرْيَةُ العُمَرِيَّةُ.

عُمَرَانٌ [an inf. n. of *عَمَّرَ* — and of *عَمَّرَ* — then app. used as an epithet *syn with عَامِرٌ*, q. v. — (of which it is also a pl.) — and then as an epithet in which the quality of a subst. is predominant; meaning *A land, or house, inhabited, peopled, well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined, a land colo-*

nized, cultivated, or well cultivated, a house in a state of good repair such seems to be meant in the JK and A and K, in art. **خرب**, where, as in the O in this art., it is said to be *contr. of حَرَابٌ*, q v] — It is also a subst. signifying **بَيْتَان** [A building; a structure; an edifice · or perhaps the act of building]. (Msb) [See also **عِمَارَةٌ**. — It is also a pl. of **عَامِرٌ**, q v]

عَامِرٌ. see **عِمَارَةٌ**, in three places.

عَامِرٌ: see **عَمِيرٌ**.

ذَكَرَ **أَنُو عَمِيرٍ** (K; and TA voce **عَمِيرٌ**, q v., in art. **شيمر**.)

عِمَارَةٌ Anything (AO, S, O, K) which one puts, (S, O,) or which a chief puts, (TA,) upon his head, such as a turban, and a **قَلَنْسُوَة**, and a crown, &c, (AO, S, O, K,) as a sign of headship, and for keeping it in mind; (TA;) as also **عَمْرَةٌ** (K) and **عَمَارٌ** (S, O, TA) which last [is app. a coll. gen n., of which **عِمَارَةٌ** is the n. un., and] also signifies any sweet-smelling plant (**زَيْحَان**) which a chief puts upon his head for the same purpose: and hence, † any such plant, absolutely (B) or any such plant with which a drinking-chamber is adorned, (S, K,) called by the Persians **مَيُورَان**; when any one comes in to the people there assembled, they raise somewhat thereof with their hands, and salute him with it, wishing him a long life so, accord to some, in a verse of El-Aashà, which see below · (S) or it there signifies crowns of such plants, which they put upon their heads, as the foreigners (**العَجَر**) do, but ISd says, “I know not how this is” or the myrtle; syn. **آس** (TA) and **عِمَارَةٌ** signifies a plant of that kind, with which one used to salute a king, saying, *May God prolong thy life* or, as some say, a raising of the voice, saying so · (Az, TA:) a salutation; (K,) said to mean, *may God prolong thy life*, (TA;) as also **عَمَارٌ** (S, K) and **عِمَارَةٌ** (L;) but Az says that this explanation is not valid. (TA.) El-Aashà says,

فَلَمَّا أَتَانَا بَعْدَ الْكَرَى

سَجَدْنَا لَهُ وَرَفَعْنَا الْعِمَارَا

[And when he came to us, a little after slumber, we prostrated ourselves to him, and] we put the turbans from our heads, in honour of him. (S.) but IB says that, accord. to this explanation, the correct reading is **وَصَعْنَا الْعِمَارَا**. (TA:) or the former reading means, *we raised our voices with prayer for him, and said, May God prolong thy life: or we raised the sweet-smelling plants: &c.* see above. (S, TA.) — Also **عِمَارَةٌ** (K,) or **عِمَارَةٌ** (O,) An ornamented piece of cloth which is served upon a **مِظْلَةٌ**, [by which is meant a kind of tent,] (O, K, TA,) i. e. served to the **طَرِيقَةُ** [q. v.], on each side of the tent-pole, (O,) as a sign of headship. (TA.) — See also **عِمَارَةٌ**.

عِمَارَةٌ Hire, pay, or wages, of, or for, **عِمَارَةٌ** as signifying **مَا يُعْمَرُ بِهِ الْمَكَانُ** [see below]. (K, TA.)

عِمَارَةٌ [is an inf. n. and often signifies *Habitation and cultivation*; or a good state of habitation and cultivation. — and is also expl. as signifying] **مَا يُعْمَرُ بِهِ الْمَكَانُ** [That by which a place is rendered inhabited, peopled, well stocked with people and the like, colonized, cultivated, well cultivated, in a flourishing state, or in a state the contrary of desolate or waste or ruined, app. meaning, work, or labour, by which a place is rendered so; as it is immediately added in the K that **عِمَارَةٌ** signifies hire, pay, or wages, of it, or for it, and the explanation which I have here given is agreeable with ancient and modern usage, to which it may be further added, that the measure (**فَعَالَةٌ**) is common to words signifying arts, occupations, or employments, as **رِزَاعَةٌ** and **فَلَاحَةٌ** &c.]. (K, TA.) — Also a subst. from **الْدَّارُ**. (Msb) [It has two significations, either of which may be meant in the Msb The act, or art, of building a house — and A building; a structure; an edifice. generally, accord. to modern usage, a public edifice. pl. **عِمَارَاتٌ**. See also **عَمْرَانٌ**.] — Also The breast of a man. (TA.) — Hence, (TA,) **عِمَارَةٌ** (S, O, Msb, K) and **عَمَارَةٌ** (Msb, K,) the latter allowed by Kh, (O,) but the former is the more common, (Msb,) A great tribe, syn. **حِجَى عَظِيمَةٍ** (Msb,) or **حِجَى عَظِيمَةٍ** (O, K, TA,) that subsists by itself, migrating by itself, and abiding by itself, and seeking pasturage by itself. (O, TA) or it is called by the former name because it peoples a land, and by the latter, because complex like a turban; (TA,) and **عَمِيرَةٌ** signifies the same; or, as some say, all signify **بَطْنٌ**. (Ham p. 682) or **قَبِيلَةٌ** and **عَمِيرَةٌ** (S, O) or less than a **قَبِيلَةٌ**: (O, K) or less than a **قَبِيلَةٌ** and more than a **بَطْنٌ**: (IAth, TA:) [see also **تَعْتٌ**] or a body of men by which a place is peopled. (B, TA:) pl. **عَمَائِرٌ**. (TA.) — See also **عِمَارَةٌ**, in two places.

عَمِيرَةٌ see the next preceding paragraph, near the end.

عَامِرٌ Living long. (Msb, TA.) — Remaining, continuing, staying, residing, dwelling, or abiding, in a place: (TA.) and thus, or remaining, &c, and congregated, in a pl. sense. (Msb, O.) [Hence,] An inhabitant of a house: pl. **عَمَارٌ**. (TA.) And **عَمَارُ الْبُيُوتِ** The *ginn*, or *genu*, that inhabit houses. (S.) And **عَوَامِرُ الْبُيُوتِ** The serpents that are in houses: sing. **عَامِرٌ** and **عَامِرَةٌ**. accord. to some, they are so called because of the length of their lives. (TA.) — See also **مُعْتَمِرٌ**. — Also i. q. **مُعْمُورٌ**. (O, TA.) [See also **عَمْرَانٌ**.] You say **أَرْضٌ عَامِرَةٌ** A land peopled; [colonized; cultivated; &c.] (TA.) [See **عَمَرٌ**.] And **مَنْزِلٌ عَامِرٌ** A place of abode inhabited [&c.] (Msb.) And **مَكَانٌ عَامِرٌ**, and **عَمِيرٌ** (S, O, TA,) i. e. **دُو** **عِمَارَةٌ** [A place inhabited, peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined]. (TA.) — It is applied also to that which has

been a ruin or waste or the like [as meaning *In a state of good repair, in a state the contrary of ruined or waste or desolate*]; and so **مُعْمُورٌ**. (S, TA.) [Pl. **عَمْرَانٌ**] **إِنَّهُ لَعَامِرٌ لِرَبِّهِ** Verily he is a server, or worshipper, of his Lord. (TA.) — **أُمُّ عَامِرٍ** (S, O, K,) and **أُمُّ عَمِيرٍ** (K,) but the latter is extr., (TA,) The hyena, (S, O, K;) a metonymical surname, (S, O,) determinate, as applying to the species. (TA.) It is said in a prov. **حَامِرِي أُمِّ عَامِرٍ أَبْشَرِي بِحَرَادٍ عَطَلَى وَكَمَرٍ**, **حَامِرِي** [Hide thyself, O Umm-'Amir. rejoice thou at the news of locusts cohering, and the glands of the penes of slain men (in this prov., for **كَمَرٍ**, in the TA, I have substituted **كَمَرٍ**, which is the reading in variations of the prov. see Freytag's Arab. Prov., i. 431)] this being said by a man, [it is asserted that] the animal becomes obsequious to him, so that he muzzles it, and then drags it forth; for the hyena, says Az, is proverbial for its stupidity, and for its being beguiled with soft speech. (TA) It is called **أُمُّ عَامِرٍ**, as though its young one were called **عَامِرٌ**, and it is so called by a Hudhalee poet · (L) or its whelp is called **الْعَامِرُ**. (K.) but it is not known with **ال** in the compound name with the prefixed noun **أُمِّ**, nor, app., without **أُمِّ**. (MF, from the Expos. of the **دُرَّة**)

عَوْمَرَةٌ Clamour and confusion, (S, O, K,) and evil, or mischief (O) or wearying contention or altercation. (TA in art. **دَفَرٌ**.)

مَعْمَرٌ A place of abode peopled, or inhabited: (so in a copy of the S:) a place of abode spacious, (O, TA,) agreeable, peopled or inhabited, (TA,) abounding with water and herbage, (S, O, K, TA,) where people stay. (TA.)

مِعْمَارِيَّةٌ and **مِعْمَارِيٌّ**, of which latter **مِعْمَارِيٌّ** is the coll. n., An architect: both app. post-classical.]

دَارٌ مَعْمُورَةٌ see **عَامِرٌ**, in two places. — **مَعْمُورٌ** A house inhabited by *jinn*, or *genu*. (Lh.) — **الْبَيْتُ الْمَعْمُورُ** is [The edifice] in heaven, (K,) in the third heaven, or the sixth, or the seventh, (Jel, in lin. 4,) or in the fourth, (O, Bd,) over, or corresponding to, the Kaabah, (O, Jel, K,) which seventy thousand angels visit every day, [or seventy thousand companies of which every one consists of seventy thousand angels, (see **دَحِيَّةٌ**)] circling around it and praying, never returning to it: (O, Jel:) or the Kaabah: or the heart of the believer. (Bd.) — Also Served [or worshipped]. (TA.)

مِعْمَارِيٌّ: see **مِعْمَارِيَّةٌ**.

مُعْتَمِرٌ Visiting; a visiter. (S, K.) — Performing the religious visit called **عِمْرَةٌ**: (K, S) having entered upon the state of **إِحْرَامٍ** for the performance of that visit: (TA:) pl. **مُعْتَمِرُونَ**: and **عَمَارٌ** [a pl. of **عَامِرٌ**] is syn. with **مُعْتَمِرُونَ**. (Kr.) — And Betaking himself to a thing; aiming at it;

purposing it. (K, TA) = Also *Having his head attired with an عِمَارَة*, i. e. a turban [S]. (AO, S.)

عَمَّيْ مَا لَكَ مُعَوِّمًا بِالنَّاسِ عَلَى بَابِي means *Wherefore art thou congregating and detaining the people at my door?* (Sgh, TA)

يَعْمُورُ A *hid* (IAar, S, O, K) and a *lamb*.
pl يَعْمِيرُ (IAar, S, O)

عمر

عَمْرٌ Long, (S, O, K,) as also عَمْرُودٌ, (K,) applied to a road, (S, O,) as meaning *far extending*, (O,) and to a desert without water or herbage, (S, O,) and a limit, term, reach, or goal, or a heat, or single run to a goal or limit, (شَأَى), (AA, S, O,) and a horse, (S, O,) or anything. (K) — *Evil in disposition and very perverse, and strong*; (O, L, K,) applied to a horse. (L) *Malignant, or noxious*; applied to a wolf. (L, K) *Malignant, or noxious, and very cunning*; (O, K,) and so عَمْرُوطٌ; applied to a wolf, and the latter sometimes applied in this sense to a man. pls. عَمَارِدُ and عَمَارِطُ. (O.) — *An excellent camel, used for riding*. (O, L, K.) — *A quick, vehement pace*. (L.)

عَمْرُودٌ: see above, first sentence.

عمش

1. عَمَشَ (S, TA,) aor. َ, (TA,) inf. n. عَمَشٌ, (S, A, O, K,) *He (a man, S, TA) was weak in sight*, (S, A, O, K,) and generally, or at most times, *shedding tears*. (S, O, K.) And عَمَشَتْ عَيْنُ, aor. and inf. n. as above, *The eye was generally, or at most times, shedding tears, and weak in sight*. (Msb.) — Hence, (A,) عَمَشَ فِيهِ, said of speech, † *It produced a good effect upon him*. (A, O, K.) And فَلَانٌ لَا تَعْمَشُ فِيهِ الْبُوعَةُ † *Such a one, exhortation produces no good effect upon him*. (A, O) Both of these are chaste phrases; for when exhortation produces an effect upon a man, it becomes as though it were weak-sighted, seeing nothing to amend in him. (A)

2. تَعْمِشُ The removing of [the weakness of sight termed] عَمَشٌ [inf. n. of عَمَشَ, q. v.]. (O, K.)

10. اسْتَعْمَشَهُ *He deemed him foolish, or stupid*, (O, K, TA,) or, as in the Tekmileh, *ignorant*. (TA) but this is post-classical. (O, TA.)

أَعْمَشَ A man *weak in sight, and generally, or at most times, shedding tears*. fem. عَمَشَاءُ: (S, Msb.) pl. عَمَشٌ; (Msb, TA;) which is also applied to camels: (TA.) or *disordered in the eye; whose eyes are dim, or watery*; and أَعْمَصُ signifies the like. (L, TA.)

عمق

1. عَمَقَ (S, O, K,) or عَمَّقَتْ, (Msb,) [aor. َ,] inf. n. عَمَاقٌ (S, O, Msb) and عَمَّقَ, (Msb,) said of a well (رَكِيٌّ, S, O, or بَثْرٌ, Msb), *It was, or be-*

came, deep. (S, O, Msb, K, TA) and so مَأْ أَبْعَدَ عَمَاقَهُ هَذِهِ الرُّكْبَةَ. (TA) One says, *How great, or far-extending, is the depth of this well!* and so مَأْ أَعْمَقَهَا. (K) [How great, or far-extending, is the depth of this well!] and so مَأْ أَعْمَقَهَا. (TA) — And عَمَقَ and عَمَّقَ, inf. n. (of the former, TA) عَمَقٌ and (of the latter, TA) عَمَاقٌ, said of a [road such as is termed] فَجٌّ, *It was, or became, far-extending or long*. (K) but accord to a saying of IAar, app. not used in the latter sense when said of a road. (TA) And عَمَقَ said of a place, *It was, or became, distant, remote, or far off*. (Msb.)

2 see 4. — [Hence,] عَمَقَ السَّطْرَ فِي الْأُمُورِ (S, O, K,) inf. n. تَعْمِيقٌ, (S,) *He exceeded the usual bounds [in looking, or examining, or rather he looked, or examined, deeply, into affairs, or the affairs]* (K, TA.)

4 إَعْمَقَ الشَّرَّ (Msb, K,) inf. n. عَمَاقٌ; (S, O,) and عَمَّقَهَا, (Msb, K,) inf. n. تَعْمِيقٌ; (S, O,) and إَعْمَقَهَا, (O, K,) *He made the well deep*. (S, O, Msb, K, TA) and so امْعَقَهَا. (TA) — مَأْ أَعْمَقَهَا see 1.

5. تَعَمَّقَ فِي كَلَامِهِ *He went deeply, or far, in his speech*; syn. تَطَعَّ. (S, O, K.) And تَعَمَّقَ فِي الشَّيْءِ *He went, or dived, deeply, or far, in, or into, the thing*. (MA) And تَعَمَّقَ فِي الْأَمْرِ *He was, or became, nice, exquisite, refined, or scrupulously nice and exact, or he chose what was excellent, or best to be done, and exceeded the usual bounds; in the affair*. (TA. [See also the part. n., below])

8 see 4

عَمَقَ (S, O, Msb, K, TA) and عَمَّقَ (S, O, K, TA,) or the latter is an inf. n., (Msb,) and عَمَّقَ (K, TA,) *The bottom (قَعْرُ) of a well* (S, O, K, TA) and the like, (K, TA,) and of a [road such as is termed] فَجٌّ, and of a valley (S, O, TA) or the depth of a well (Msb, TA) and the like, [i. e.] *the distance to the bottom* (TA.) [and عَمُوقٌ, which may be a pl of the first or second, and perhaps of the third, signifies *deep places of the ground* (see حَسَفَ:) and عَمَقٌ signifies also *depth of anything; or distance between the two opposite surfaces thereof*:] but accord. to IAar, عَمَقٌ as an attribute of a road signifies *distance*; and as an attribute of a well it is the *length of its cavity, or interior, from top to bottom*. (TA) — And عَمَقَ and عَمَّقَ signify also *The distant, or remote, extremity of a desert, or waterless desert*. pl. أَعْمَاقٌ: (S, O, K, TA) which is also expl. as signifying *sides, regions, or tracts; and extremities*; without restriction: and *sides, regions, or tracts, of the earth, or of a land*. (TA.) Ru-beh says,

فِي سَبَسٍ مَنَجَرِدِ الْأَعْلَاقِ

عَبْرَ الْفَجَاجِ عَمِقٌ الْأَعْمَاقِ

[In a desert, or waterless desert, bared of the beaten tracks, except the far-extending (?), remote

in respect of the extremities]. (O.) = And عَمَقَ Full-grown unripe dates put in the sun to dry (AHn, K, TA) and to ripen. (AHn, TA.) — [And accord. to Forskål, (Flora Aeg. Arab. p. cxii,) The *Euphorbia officin. arborea*; mentioned by him as found at a place in Tihámeh, which suggests that its name may perhaps be correctly عَمَقَى, q. v.]

عَمَقَ see the next preceding paragraph, in four places.

عَمَقَ A *right, or due*. (ISH, O, K.) So in the saying, فِي هَذِهِ الدَّارِ عَمَقٌ [In this house is a right, or due, pertaining to some one] (ISH, O) and لَهُ فِيهِ عَمَقٌ [There pertains to him, in it, a right, or due]. (K.)

عَمَقَ: see عَمِيقٌ, and the verse cited above.

عَمَقَ see عَمَقٌ, first sentence. — [And see عَمِيقٌ.]

عَمَقَةُ Feculence (وَصْرُ) of clarified butter, [adhering to the interior] in a skin. (Lh, O, K) the م is asserted by Lh to be a substitute for ب. (TA voce عَمَقَةُ.)

عَمَقَى (S, O, K,) said by Aboo-Nagr to be of the fem. gender, (O,) A species of trees, (S,) or a certain plant, (O, K,) in El-Hijáz and Tihámeh, (S, [see عَمَقَى, last sentence,]) of which AHn states his not having found any one who described its qualities, or attributes, (O,) and said by IB to be spoken of as *more bitter than the colocynth*; (TA,) also called عَمَاقِيَّةٌ (O, K,) which occurs in a verse of Sá'idéh Ibn-El-Ajlán, or, as some relate it, the word there is عَمَاقِيَّةٌ [q. v.]. (O)

عَمَقَى الْكَلَامِ A man whose speech has depth. (TA.)

عَمِيقٌ is of the dial of the people of El-Hijáz and the tribe of Temeem say مَعِيقٌ. (Fr, TA.) One says بِثْرٌ عَمِيقَةٌ (S, O, Msb, K) and مَعِيقَةٌ, formed by transposition, (O,) A deep well. (S, O, Msb, K, TA:) pl. عَمِيقٌ and عَمِيقٌ and عَمَاقٌ. (K.) — Also, applied to a [road such as is termed] فَجٌّ, (O, K,) as in the Kūr xxii. 28, (O,) Remote, or far-extending; (Mujáhid, O, K,) and so as applied to a place; (Msb;) [so too عَمِيقٌ, applied to a desert, as in the verse cited above, voce عَمَقَى;] and, applied to a road, عَمِيقٌ is more used than مَعِيقٌ: (Lth, TA) or عَمِيقٌ applied to a فَجٌّ signifies long; (K,) or, app. accord to IAar, not thus when applied to a فَجٌّ as meaning a road. (TA. [See عَمَقَى])

عَمَاقِيَّةٌ: see عَمَقَى.

بَعِيرٌ عَامِقٌ A camel feeding upon the [trees, or plants, called] عَمَقَى: (S, O, K;) and إِبِلٌ عَامِقَةٌ camels so feeding. (TA.)

أَعْمَقُ [Deeper and deepest]. IAar mentions his having heard one of the Arabs of chaste speech say, رَأَيْتُ خَلِيقَةً قَبَا رَأَيْتُ أَعْمَقَ مِنْهَا i. e.

[I saw] a recently-dug well [and I have not seen any deeper than it] (O.)

مُعَمِّلٌ One who exceeds the usual bounds in an affair, who acts with forced hardness, vigour, or hardness, therein, seeking to accomplish the utmost thereof. (TA.)

عمل

1. عَمِلَ, aor ٤, inf. n. عَمَلٌ (S, O, Msh, K,) He worked, or wrought, laboured, served, or did service: he did, acted, or performed (K, TA) [generally, he did, &c., with a sort of difficulty, or with intention, but sometimes said of an inanimate thing (see عَمَلٌ, below)] he did, or he made, wrought, manufactured, or constructed, a thing (Msb) [See, again, عَمَلٌ, below] Accord. to Az, عَمِلَ is the only trans verb of its measure having the inf. n. of the measure فَعَلَ, except هَمَلْتُ, said of a mother, inf. n. هَمْلٌ, other similar verbs having the inf. n. of the measure فَعَلَ, as سَرَطْتُ اللُّقْمَةَ, inf. n. سَرَطٌ, and نَلَعْتُ, inf. n. نَلْعٌ. (TA) [But see arts. سَرَطٌ and بَلَعٌ, with respect to the former of which I must here state that, since it was printed, I have found an authority for سَرَطٌ as inf. n. of سَرَطٌ in a copy of the S, though in the K it is said to be مُحَرَّكَةٌ, and accord to the Msh it is like تَعَبٌ] You say, عَمِلْتُ عَلَى الصَّدَقَةِ I officiated in the collecting of the poor-rate (Msb) [And عَمِلَ بِمَا فِي كِتَابِ اللَّهِ He did according to what is enjoined in the Book of God] And عَمِلَ فِي هَلَاقِهِ [He laboured to destroy him, or to kill him] (K in art. تَبِطٌ) [And عَمِلَ فِيهِ It acted upon him, or it and, said of a sword &c., it had effect, or made an impression, upon him, or it.] — [Hence,] عَمِلَ فِيهِ signifies [also] + It governed it syntactically, or caused it to be مَرْفُوعٌ or مَنصُوبٌ or مَجْرُورٌ &c., i. e. [it produced in it a certain species of syntactical desineness (K) — And عَمِلَ الرُّقُوقُ The lightning was continual. (K.) And عَمِلَتْ بِأَذْنِهَا, said of a she-camel, (K,) and also, in a trad., of [the beast] الرِّقَاقُ, (O, TA,) She went quickly, or swiftly, (O, K, TA,) because she that does thus puts her ears in motion by reason of the vehemence of the pace. (TA.) And عَمِلَتْ [alone] said of a she-camel, signifies [the same] or She was, or became, brisk, light, active, or quick. (K.) — And [hence, app.,] لَمَّا رَأَى السَّعْفَةَ تَعْمَلُ كَمَا تَعْمَلُ بَمَكَّةَ, a saying mentioned by Lh, is expl. by ISd as meaning تَنْقُصُ [i. e. I have not seen the money that that one expends pass away as it passes away in Mekkeh]. (TA.)

2. عَلَى الْبَلَدِ, عَمِلْتُ فَلَانًا عَلَى الْبَصْرَةِ, (S, O,) or عَلَى الْبَلَدِ, (Msb,) inf. n. تَعْمِيلٌ (S, O,) I made, or appointed, such a one governor (S, O, Msh) over El-Basrah, (S, O,) or over the province, or city, &c. (Msb.) And عَمِلَ فَلَانٌ عَلَيْهِمُ, inf. n. as above, Such a one was made, or appointed, governor over them.

(K, TA) And one says, مَنِ الَّذِي عَمِلَ عَلَيْكُمْ بِالرُّمُحِ, meaning I thrust him, or pierced him, with the عَامِلُ of the spear (See De Sacy's Chrest. A1, sec. ed., iii. 191)]

5. تَعَمَّلَ He suffered fatigue, or difficulty, and strove, laboured, or toiled, syn. نَعَى (O, K, TA,) and اِحْتَدَى (TA,) لِكَذَا [for such a thing], (S, O,) and مِنْ أَجْلِهِ [on his account, or for his sake], (K,) and فِي حَاجَتِهِ [in the case of his object of want] (TA)

3. عَامَلَهُ [He worked, laboured, served, acted, or transacted business, with him Hence,] He dealt with him in buying and selling, (Msb, KL,) and the like so in the language of the people of the cities (Msb) See also 6 [And hence the saying, عَامَلَهُ مُعَامَلَةَ النَّيْتِ (mentioned in the S in art. نَيْتٌ) He did, acted, or dealt, with him in the manner of the lion] — And سَامَهُ بِعَمَلٍ [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work] (K) Sgh says that الْمُعَامَلَةُ in the language of the people of El-'Irāk is what is termed in the dial. of the people of El-Hijāz الْمَسَاقَاةُ, (Msb,) which is The employing a man to take upon himself, or manage, the culture [or watering &c.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce. (S and TA in art. سَقَى.)

4. اَعْمَلَهُ He made him to work, labour, serve, or do service, or to do, act, or perform; (S, O, K, TA,) as also اَسْتَعْمَلَهُ (S, K) he made him, or caused him, to do, or to make, manufacture, or construct, a thing. (Msb) And one says also, يُعْمِلُ نَفْسَهُ فِي الْأَمْرِ [He plies himself in the affair] (S in art. عَمِرَ) — And [hence,] He worked with it, [i. e. employed it, or used it, or plied it,] namely, his judgment, or opinion, and [properly] his instrument, or implement, (K, TA,) and his tongue; (TA;) as also اَسْتَعْمَلَهُ. (K, TA) And اَعْمَلَ دَهْنَهُ فِي كَذَا وَكَذَا [He employed, or used, his intellect, or understanding, in such and such things,] meaning he considered, or forecast, the issues, or results, of such and such things with his intellect, or understanding (TA) — And اَعْمَلْتُ النَّاقَةَ [I hastened, and urged, the she-camel] whence the saying, in a trad., لَا تُعْمَلُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ, meaning [The camels that are used for riding] shall not be hastened nor urged [or plied, save to three mosques, that of Mekkeh, that of El-Medeenah, and that of El-Aksà at Jerusalem: see also a variation of this saying in the first paragraph of art. صَرَبٌ; and another voce عُرْوَةٌ: and in a trad. of Lukmán, عَمِلَ النَّاقَةَ وَالسَّاقَ [He hastens, and urges, the she-camel and the shank], meaning he is strong to journey, riding and walking. (TA.) — See also 2, last sentence. = مَا أَعْمَلْتُمْ بِعَمَلِ أَهْلِ النَّارِ, a phrase occurring in art. صَبَرٌ in the K, means How much do they occupy themselves in doing the deed of the people of the fire of Hell! = اَعْمَلْتُ الرُّمُحَ means I thrust, or pierced, with the عَامِلُ [q. v.] of the spear. (Har p. 77.) [Or one says, اَعْمَلْتُهُ

بِالرُّمُحِ, meaning I thrust him, or pierced him, with the عَامِلُ of the spear (See De Sacy's Chrest. A1, sec. ed., iii. 191)]

5. تَعَمَّلَ He suffered fatigue, or difficulty, and strove, laboured, or toiled, syn. نَعَى (O, K, TA,) and اِحْتَدَى (TA,) لِكَذَا [for such a thing], (S, O,) and مِنْ أَجْلِهِ [on his account, or for his sake], (K,) and فِي حَاجَتِهِ [in the case of his object of want] (TA)

6. تَعَامَلَ is syn. with مُعَامَلَةٌ [generally as meaning The dealing together in buying and selling, and the like] (TA) One says, تَعَامَلَ النَّاسُ بِالْذَّرَاهِمِ [Men, or the people, dealt together in buying and selling with the dirhems, i. e. used the dirhems in buying and selling]. (Msb in art. رُوحٌ) And يُتَعَامَلُ بِهِ [The business of buying and selling is transacted with it, i. e. it is used in buying and selling], referring to the [coin called] قَلَسٌ (Msb in art. قَلَسٌ.)

8. اِصْطَرَبَ فِي الْعَمَلِ signifies [He went to and fro occupied in work, labour, or service] (S, O, TA) or he worked, laboured, or did service, for himself, like as one says اِحْدَمَ meaning اِحْدَمَ نَفْسَهُ (T, TA) or he worked, &c., by himself (K, TA) or he worked, &c., for another (TA) with an instrument, or tool, or the like; or with instruments, or tools, or the like (M and K in art. اَوَّلٌ) = [It is also trans] One says, اِغْتَسَنْتُ اَعْمَالًا, meaning اِغْتَسَنْتُ [I laboured to earn, or gain, sustenance]. (Msb) And it is said in a trad., respecting Kheybeir, دَفَعَ اِلَيْهِمْ اَرْضَهُمْ عَلَى اَنْ يَعْمَلُوْهَا مِنْ اَمْوَالِهِمْ i. e. [He gave to them their land] on the condition of their [bestowing labour upon it, or] doing what they required to be done [upon it], of cultivation, and sowing, and fecundating of the palm-trees, and guarding, and the like, from their own property. (IAth, TA) — [And اَعْمَلَهُ signifies also He employed him, or used him, for work, or service; like اَسْتَعْمَلَهُ: but is perhaps post-classical]

10. اَسْتَعْمَلَهُ He asked, required, or desired, him to work, labour, do service, or act, (S, O, Msh, TA,) for him. (TA) [And اَسْتَعْمَلَ, app. for اَسْتَعْمَلَ نَفْسَهُ, He desired to act see an ex. in art. رَوَى, conj. 2.] — See also 4, in two places. — And see 2. One says also, اَسْتَعْمَلَ فَلَانٌ عَلَى الْحَاثَةِ [Such a one was employed as collector of the poll-tax]. (S and Msh in art. حَلٌ. See also a similar ex. voce ضَحٌّ) And اِسْتَعْمَلْتُ التَّوْبَ I made the garment to serve [i. e. made use of it] for clothing. (Msb.) And اِسْتَعْمَلْتُ اللَّيْنَ [I made use of the bruchs], meaning I built with the bruchs a building. (Msb.) And اِسْتَعْمَلَ الْبَلَّةَ [He feigned heedlessness, &c.; or made use of it as a mask, or pretext]. (K in explanation of تَحَلَّرَ.) See also a similar ex. voce تَبَاَلَهَ.

عَمِلَ [mentioned in the beginning of this art. as an inf. n.] is syn. with مَهَبَةٌ and فِعْلٌ (K.)

[accordingly, when used as a simple subst., it may be rendered *Work, labour, or service* and a deed, or an action] or it has a more particular meaning than *فَعْلٌ*, for it is a *فَعْلٌ* [or deed] with a sort of difficulty, and therefore it is not attributed to God or, accord to El-Rāghib, it is any *فَعْلٌ* [i.e. deed or action] that proceeds from an animate being by his intention, and thus it has a more particular meaning than *فَعْلٌ*; for the *فَعْلٌ* is sometimes attributed to animate beings from which it proceeds without intention; and sometimes to inanimate things, to which the *فَعْلٌ* is seldom attributed, and this is not used in relation to [rational] animals except [as implied] in the phrases *إِنِّى عَوَامِلٌ* and *نَقَرُ عَوَامِلٌ* or, accord to MF, the *فَعْلٌ* is a motion of the whole, or of a portion, of the body, and sometimes, of the mind, so that it is the utterance of a saying, as well as the doing a deed with the member, or limb, with which things are gained or earned, though most readily understood as applied particularly to the latter, and some apply it particularly to that which is not a saying it is also said that a saying is not termed *فَعْلٌ* in the common conventional language and the truth is said to be, that it is not included in the terms *فَعْلٌ* and *يَعْلٌ* otherwise than tropically (TA) [see also *عَمَلَةٌ*] the pl. of *فَعْلٌ* [used as a simple subst.] is *أَعْمَالٌ* (K) In the following saying, of a woman dandling her child, (S,) or of Keys Ibn-'Asim, (O, TA,) dandling his child Hakeem, (TA,)

* أَشْبَهَ أَبَا أُمِّكَ أَوْ أَسِيَهُ عَمَلٌ

the last word is a proper name of a man (S, O, TA) or, accord to Abou-Zekereyā, [the meaning is, *Share thou in the qualities of the father of thy mother, or share thou in the qualities of my course of action, for he says that*] by *عَمَلٌ* is here meant *عَمَلِي*. (TA) *عَمَلِي* means *He who does my work, or the like of what I do.* (TA in art. *بِى*) And [hence,] *فُلَانٌ أَبْنُ عَمَلٍ* Such a one is strong. (TA) And *بَنُو عَمَلٍ* Those who journey on foot. (O, K, TA) [And *السَّحْلُ*, occurring in the T, voce *صَيْعَةٌ*, means *The culture of palm-trees* like as *عَمَلُ الْأَرْضِ* means *agriculture*. — And *عَمَلٌ* signifies also *The striving, labouring, or toiling, in work; or the holding on, or continuing, in work*: so in the saying of El-Kutāme

* فَقَدْ يَهْوُنُ عَلَى الْمُسْتَسْجِ الْعَمَلِ

[For verily the striving, &c., in work is a light matter to him who seeks success] (TA.) — [Also *An office of administration; and particularly the office of governor of a province; and the office of collector of the poor-rates, and the like* and an agency of any kind, the management of the affairs and property of another; an employment. — Also *A province; or territory under a governor appointed by a sovereign.* Pl. in this and other senses as above.]

عَمِلٌ, as an epithet applied to a man, *q. d.* *عَمِلٌ* [Having work, labour, or service]; (Sb, Bk I.

K;) as also *عَمُولٌ*. (K) or adapted, or disposed, by nature, to work, labour, or service, (S, O, K,) and so *عَمُولٌ* (S, O, K) or this latter signifies *that makes much gain* (TA) — And, applied to lightning, *Continuing, or continual.* (K) — And *عَمِلَةٌ*, applied to a she-camel, *Brisk, light, active, or quick*, (K, TA,) like *يَعْمَلَةٌ*, (TA,) and so *عَمَلَةٌ*. (A, TA)

عَمَلَةٌ Theft or treachery, perfidy, or unfaithfulness (O, K) it is not used otherwise than in relation to evil (O)

عَمَلَةٌ see *عَمَلَةٌ*

عَمَلَةٌ A mode, or manner, of work, labour, or service; or of doing, or acting; or of making (K, TA) One says *رَجُلٌ حَيْثُ الْعَمَلَةِ*, meaning *A man bad, or corrupt, in respect of [the mode of] gain* (TA.) — See also *عَمَلَةٌ* — And see *عَمَلَةٌ* = Also The internal state, or condition, of a man, in relation to evil (K)

عَمَلَةٌ, with *kesi* to the م, is syn with *عَمَلٌ* [as signifying *A deed, or an action*] (O, K) so in the saying of a woman of the Arabs, *مَا كَانَ لِي عَمَلَةٌ إِلَّا فَسَادُكُمْ* [There was no deed, or action, for me, except the corrupting of you]. (O.) — And *A thing that is done, or performed; or that is made; (مَا عَمِلَ),* as also *عَمَلَةٌ*. (K.)

عَمَلِي: see *عَمَلَةٌ*.

عَمَلِي Practical, opposed to *عَمَلِيٌّ* and *fabrile, factitious; or artificial*]

عَمِلٌ بِهِ الْعَمَلَيْنِ, with two kesrehs and with the ل mushdeddch, (K, TA, but in the CK *العَمَلَيْنِ*) or *العَمَلَيْنِ*, or *العَمَلَيْنِ*, (K, TA,) or, accord. to ISd as on the authority of Th, *العَمَلَيْنِ* and *العَمَلَيْنِ*, [app. *العَمَلَيْنِ* and *العَمَلَيْنِ*] (TA,) or *العَمَلَيْنِ*, [thus written without any vowel-sign to the م, and in the dual form,] (O as on the authority of Abou-Zeyd,) and IAAr adds *العَمَلَيْنِ*, with the م quiescent, (O,) [compare *الْبَلْعَيْنِ* and *الْبَرْجَيْنِ*, which suggest that the correct forms may be *العَمَلَيْنِ* and *العَمَلَيْنِ*,] *He exceeded the ordinary bounds,* (K,) or *went to the utmost point,* (O, K,) in annoying him, (K,) or in reviling him and annoying him. (O.)

عَمُولٌ: see *عَمِلٌ*, in two places.

عَمَلَةٌ Briskness, lightness, activity, or quickness, of a she-camel. (K.) — See also what next follows.

عَمَلَةٌ (T, S, Mgh, O, Msh, K) and *عَمَلَةٌ* (Lh, Msh, K) and *عَمَلَةٌ* (K) and *عَمَلَةٌ* and *عَمَلَةٌ* (K) or *عَمَلَةٌ*, with damm, and *عَمَلِيٌّ*, like *ذِكْرِي* [in measure], this last on the authority of Fr, (O.) The hire, pay, or recompense, (T, S, Mgh, O, Msh, K,) of him who works, labours, or serves, (T, S, Mgh, O, Msh,) or for work, labour, or service. (K.) — And *عَمَلَةٌ* signifies

also The state, or condition, of being occupied, or having work, labour, or service, to perform, contr of *بُطْلَةٌ* as syn. with *بُطْلَةٌ*, inf n. of *بَطَلَ* in the phrase *بَطَلَ مِنَ الْعَمَلِ*. (Msh in art *بَطَلَ*.)

عَمَلَةٌ: } see the next preceding paragraph.
عَمَلَةٌ

عَمَلٌ One who does much work or labour or service or who strives, labours, or toils, in work, or holds on, or continues, in work. (TA.) — *عَمَلَةٌ*, applied to a she-camel: see *عَمِلٌ*.

عَامِلٌ [Working, labouring, serving, or doing service doing, acting, or performing and doing, making, working, manufacturing, or constructing, a thing] act. part. n of *عَمِلَ*. (T, Msh, TA) pl. *عَامِلُونَ* (Msh, K, TA) and *عَمَالٌ* (Msh) and *عَمَلَةٌ*, (K, TA,) which last signifies [particularly] workers with their hands, (Mgh in art *فَعْلٌ*, K, TA,) in various sorts of work, (TA,) in clay (Mgh, TA) or building (Mgh) or digging (Mgh, TA) &c., (TA,) like *فَعْلَةٌ* [a pl. of *فَاعِلٌ*] (Mgh) and *عَوَامِلٌ*, (K, TA,) as pl. of [the fem.] *عَامِلَةٌ*, (TA,) [and likewise in this case of *عَامِلٌ*,] signifies oxen that plough, and that tread the corn, (K, TA,) and upon which water is drawn, and that are employed in other labours, and in like manner applied to camels and it is said in a trad. that in the case of such animals no poor-rate is required. (TA) — Also [An administrator of public affairs; and particularly a governor of a province; and] a collector of the poor-rates [and the like]: and an agent who manages the affairs and property of another. (TA) = *عَامِلُ الرَّمْحِ* (S, O, K) and *عَامِلَتُهُ* (K) The part, of the spear, that is next to the head, exclusive of the *تَعْلَبُ* [or portion that enters into the head]. (S, O) or the *صَدْرُ* [or fore part] of the spear, (K, TA,) exclusive of the head, accord. to A'Obeid two cubits in length. (TA.) or, as some say, the spear-head itself is called *عَامِلٌ* (O, TA) pl. *عَوَامِلٌ*. (TA.) See also *ذِرَاعٌ*, last sentence.

عَامِلَةٌ [as a subst, rendered so by the affix *ة*,] sing. of *عَوَامِلٌ*, (T, TA,) which signifies The leg, (T, K, TA) of a beast or horse or the like. (T, TA) — *عَامِلَةُ الرَّمْحِ* see *عَامِلٌ*, near the end.

طَرِيقٌ مُعَمَلٌ A conspicuous, travelled, road. (S.)

مَعْمُولٌ [pass. part. n. of *عَمِلَ*, as such signifying *Done, made, &c.* — And] applied to beverage, or wine, (*شَرَابٌ*) as meaning *In which are milk and honey* (Th, O, K) and *snow* (Th, O:) occurring in a trad of El-Shaabee. (O.) — [And An ass whose testicles have been extracted. (Freytag on the authority of Meyd)]

مُسْتَعْمَلٌ as an epithet applied to a camel means *Employed in work, labour, or service.* (TA.)

يَعْمَلُ An excellent, or a strong, light, and swift, he-camel; (O, K;) though disallowed by

Kh (O) and (O, K) *يَعْمَلَةُ* an excellent, or a strong, light, and swift, she-camel, adapted, or disposed, by nature, to work, labour, or service (S, O, K) or, accord to Kr, the former signifies a swift she-camel; [but see what follows, as well as what precedes,] and is a subst applied thereto, derived from *العَمَلُ*. and the pl. is *يَعْمَلَاتُ* (TA. see also *عَمِلَ*.) neither of them is used as an epithet, each being only a subst, (M, K, TA,) accord. to Sb, for one does not say *حَمَلٌ يَعْمَلُ* nor *نَاقَةٌ يَعْمَلُ*, but only *بَعْمَلٌ* and *نَعْمَلَةٌ* as meaning a he-camel and a she-camel, and hence, he says, we know not *يَفْعَلُ* occurring as [the measure of] an epithet: but some make *يَوْمُ النِّعْمَةِ* to be an epithet. (M, TA) *يَوْمُ النِّعْمَةِ* was one of the days [meaning days of conflict] of the Arabs. (O, K)

عملق

عَمَلَقٌ One who deceives (O, K) men, (O,) or thee, (K,) with his eye (*بِطَرَفِهِ*); (O, K, TA; in the TK *بِطَرَفِهِ* [i. e. *بِطَرَفِهِ*, meaning with his excellence, or elegance, of mind, manners, and address or speech, &c], in the CK *بِطَرَفِهِ*.) so expl. by Ibn-Abbād (O) or, accord. to the Nh, one who deceives men, and beguiles them with his speech. (TA) — And *Tall* pl. *عَمَلِيقٌ* and *عَمَلِيقَةٌ* and *عَمَلِيقٌ*, which last is extr. (TA.) = [And the pls] *العَمَلِيقَةُ* and *العَمَلِيقُ* [are appellations applied by the Arabs to *The Amalekites*;] a people of the descendants of *عَمَلِيق* (S, O, K,) or *عَمَلِاق* [or *Amalek*]; (K,) who was the son of *لَاوَد* [or *Lud*], the son of *إِرْمَر* [or *Aram*], the son of *سَام* [or *Shem*], the son of *نُوح* [or *Noah*]; (S, O, K;) or [rather, who was the son of *Lud*, the son of *Shem*, for,] accord. to the *Mukaddameh Fād-leeyeh*, *لَاوَد* was the brother of *إِرْمَر*: (TA:) they dispersed themselves in the countries, (S, O, K, TA,) and most of them became extinct or, accord to IATH, they were of the remnant of the people of *Ad* (*عَاد*): Suh says that of them were the kings of Egypt, the Pharaohs, of whom were *El-Weleed* the son of *Mus'ab*, the consociate of Moses, and *Er-Reriyān* the son of *El-Weleed*, the consociate of Joseph. (TA)

عمن

1 *عَمِنَ* (S, Msb, K,) aor -; and *عَمِنَ*, aor -; (K;) inf n. *عَمِنَ*; (TK;) *He remained, stayed, dwelt, or abode, in the place.* (S, Msb, K)

2: see the next paragraph.

4. *عَمِنَ* (S, K,) and *عَمِنَ* (K,) *He* (a man, S) betook himself, or repaired, to, or towards, [the region of] 'Oman' (*عَمَان*): (S, K.) [accord. to the K, app., *عَمَان*, a town of Syria; but correctly *عَمَان*, as is clearly shown by quotations from poets in the TA.] or *he entered it.* (K.) and also, (K,) or the former verb, accord. to AA, (TA,) *he continued to remain, stay, dwell, or abide, (K, TA,) there.* (TA. [For *عَمَانُ*])

in this last explanation, the CK has *عَمَى عَلَى الْبَقَامِ*.)

[*عَمَى* a contraction of *عَمِنَ*.]

عَمِنَ and *عَمِنَ* (TA,) and the pl. *عَمِنَ*, [pl. of *عَمِنَ* accord. to analogy, like *صَبْرٌ* pl. of *صَبُورٌ*] (IAar, K, TA,) *Residing, staying, dwelling, or abiding, (IAar, K, TA,) in a place (IAar, TA)*

عَمِيَّةٌ Plain, or soft, land; (K, TA,) of the dial. of El-Yemen. (TA.)

عَمَابِيَّةٌ A sort of palm-tree in *El-Basrah*, that ceases not to have upon it, during the year, (K, TA,) i. e. all the year, (TA,) new spadices, and racemes putting forth fruit, and others bearing ripe dates (K, TA)

عَمِنَ [act part. n. of 1] see *عَمِنَ*.

عمه

1. *عَمِيَ* (S, Msb, K,) and *عَمِيَ*, aor. of each -, (K,) inf. n. *عَمِيَ* (S, Msb, K, TA, [*عَمِيَ* in the CK being a mistake for *عَمِيَ*,]) and *عَمِيَ* and *عَمِيَ* and *عَمِيَانٌ* (K, TA,) [the first of the former verb, and the rest, app., of the latter verb,] *He nas, or became, confounded, or perplexed, and unable to see his right course; and went repeatedly to and fro - (S) or he went repeatedly to and fro, (Msb, K,) in confusion, or perplexity, (Msb,) or in error, and confusion, or perplexity, (K,) unable to see his right course, (Msb, K,) in contending, disputing, or litigating; or in a way, or road: (K.) or he knew not the [right] argument, or plea, or allegation. (Th, K, TA) and *تَعَامَهُ* signifies the same: (Z, K, TA) all are said when one turns aside, or away, from that which is right, or true: (TA:) or *العَمَى* is the looking repeatedly, not knowing whither to go (Lh, TA) or it is in the mental perception; and *العَمَى* is in the sight, or is common to both of these. (TA) [accord. to the Msb, *عَمِيَ* is from *عَمِيَ* as an epithet applied to land, expl. below: but this requires consideration, as appears from what here follows.] — One says also, *عَمِيَ الْأَرْضُ* † *The land was destitute of signs of the way.* (K, TA:) a tropical phrase (TA.)*

2. *عَمَيْتَ فِي ظُلْمِهِ*, inf. n. *تَعْمِيَةٌ*, *Thou wrongedst him, or hast wronged him, without sure information.* (A, K.)

6: see the first paragraph.

أَعْمَى (S, Msb, K) and *أَعْمَى* (S, K) and *أَعْمَى* (Msb) *In a state of confusion, or perplexity, and unable to see his right course; and going repeatedly to and fro (S) or going repeatedly to and fro, (Msb, K,) in confusion, or perplexity, (Msb,) or in error, and confusion, or perplexity, (K,) unable to see his right course (Msb, K.) or not knowing the [right] argument, or plea, or allegation: (K.)* [see 1.] pl. [of the first] *عَمِيُونٌ* (K) and [of the second] *عَمِيَّةٌ* (S, K) [and of the third] *عَمِيَّةٌ*.

وَدَّعَتْ إِبِلَهُ الْعَمِيَّةُ and *وَدَّعَتْ إِبِلَهُ الْعَمِيَّةُ* *His camels went away, whither none knew.* (S, K.)

العَمِيَّةُ: see what next precedes.

عَمِيَ. see *عَمِيَ*.

عَمِيَ see *عَمِيَ* — [Its fem] *عَمِيَّةٌ*, applied to a land (*أَرْضٌ*), signifies *Having in it no signs of the way* (S, Msb, K) *to guide to safety.* (Msb.) [Hence, accord to the Msb, the verb *عَمِيَ* expl. above: but some hold it to be tropical see 1, last sentence.]

عمى

1. *عَمِيَ*, [aor. *يَعْمِي*,] inf n *عَمِيَ*, *He nas, or became, blind, (S, Msb, K,) of both eyes, (Msb, K, TA;) as also *أَعْمَى*, aor *يَعْمَى*, inf n *أَعْمَى*, (K,) [said by SM to be like *أَرَعَوَى*, aor. *أَرَعَوَى*, inf. n. *أَرَعَوَى*, as though *أَعْمَى* were originally *أَعْمَى*, like as *أَرَعَوَى* is originally *أَرَعَوَى*, both being of the measure *أَفْعَلٌ*; but he adds, correctly, that,] accord to Sgh, *أَعْمَى* is originally like *أَدْهَمَ*, which becomes *أَدْهَمَ*, [i. e. it is originally *أَعْمَى*,] but the latter *ي* is changed into *ا* because of the fet-hah of the former, so that it becomes *أَعْمَى*, and the two, thus differing, do not easily admit of idghām, (TA,) and sometimes the *ي* of *أَعْمَى* is mushdadedeh, (Sgh, K, TA,) so that it becomes *أَعْمَى*, aor. *يَعْمَى*, inf n. *أَعْمَى*, like *أَدْهَمَ*, aor. *يَدْهَمُ*, inf. n. *أَدْهَمَ*; but this is by a straining of a point, and not in use: (Sgh, TA) and *تَعْمَى*, likewise, signifies the same, (K, TA,) i. e. the same as *عَمِيَ*. (TA) And you say also, *عَمِيَّتَ عَيْنَاهُ* *His two eyes were, or became, blind.* (TA) — Hence *عَمِيَ* is metaphorically used in relation to the mind, as meaning *An erring*, the connection between the two meanings being the *not finding, or not taking, the right way:* (Msb.) or the *being blind in respect of the mind:* and in this sense, the verb is as above, with the exception of the measure *أَفْعَالٌ* [and the abbreviated form of this].*

(K, TA. [*أَفْعَالٌ* in the CK in this passage is a mistranscription, for *أَفْعَالٌ*]) You say, *عَمِيَ عَنْ نُرِّ يَتَدُّ*, and *حُجَّتِهِ*, meaning *He did not, or could not, become guided to his right course, and his plea or the like; i. e. he was, or became, blind thereto.* (TA) And *عَمِيَ عَنْ حَقِّهِ* [He was, or became, blind to his right, or due], like *عَمِيَ عَنْهُ*. (TA in art. *عَسَوَ*) — One says also *عَمِيَ عَلَيْهِ الْحَبْرُ* † *The information nas, or became, unapparent, obscure, or covert, to him.* (Msb, Msb.) And *عَمِيَ عَلَيْهِ طَرِيقُهُ*, (TA,) and *الْأَمْرُ*, (S, TA,) and *الشَّعْرُ*, and *الْكَلَامُ*, (Har p. 190,) i. e. [His way, or road, and the affair, and the poetry, or verse, and the speech, or saying,] was, or became, obscure, or dubious, to him; (S, TA, and Har ubi suprā,) and so *عَمِيَ*, (TA,) and *تَعْمَى*. (Har ubi suprā.) Hence, accord. to different readings, in the Kur [xxviii. 66], *فَعَمِيَّتْ* and *فَعَمِيَّتْ* † [And the pleas shall

be obscure, or dubious, to them] (S, TA) — And *كَدَا عَمِيْتُ إِلَى كَذَا* + *I betook myself to such a thing, not desiring any other*; as also *عَطِشْتُ*. (TA) [Accord. to the TA, the inf ns. of these two verbs, thus used, are *عَمِيَان* and *عَطِشَان*. but they are correctly *عَمِي* and *عَطِشُ*] = *عَمِي* (S, K, TA,) driving them to their upper, or uppermost, parts, (TA,) and the foam. (S, TA) — And *عَمِيَ بِلُغَامِهِ*, (K, TA,) aor. *يَعْمِي*, (TA,) *He* (a camel) *brayed, and cast the foam of his mouth upon his head, or the upper part of his head, or anywhere* (K, TA) mentioned by ISd. (TA) — And [hence] *عَمَانِي يَكْدَا* + *He cast upon me a suspicion of such a thing*. (TA) — *عَمِيَ*, aor. *يَعْمِي*, said of water, (K, TA,) and of other things, (TA,) also signifies *It flowed*, (K, TA;) and so *هَمِيَ*. (TA) — And *عَمِيَ التَّشْتُ* [app. *عَمِيَ*] and *عَمِيَ* and *عَمِيَ* are three syn dial. vars, (TA in this art,) meaning *The plant, or herbage, became of its full height, and blossomed*, (S, K, TA, in explanation of the last, in art. *عَمَر*), and *became luxuriant, or abundant and dense* (TA in that art)

2 *عَمَاهُ*, inf n. *تَعْمِيَةٌ*, *He rendered him blind, of both eyes* (K, TA.) and (TA) so *عَمَاهُ*, (S, Msb, TA,) said of God, (S, TA,) or of a man (Msb.) Hence the saying of Sâ'idh Ibn-Ju'eiyeh,

وَعَمِيَ عَلَيْهِ الْمَوْتُ بَابِي طَرِيقَهُ

[And death rendered blind, to him, the two doors of his way], *عَمِيَ* بَابِي meaning *his two eyes*. (TA) — And [hence] *عَمِيْتُ الْحَصْرَ* + *I made the information unapparent, obscure, or covert*. (Msb.) And *عَمِيَ مَعْنَى النِّبْتِ*, inf n. as above, (S, K,) + *He made the meaning of the verse unapparent, obscure, or covert*. (K.) And *عَمِيَ مُرَادُهُ* + *He made his meaning enigmatical, or obscure, in his speech, or language* (S, A, K, in art. *لَغَز*). And *عَمِيَ عَلَى إِنْسَانٍ شَيْئًا* + *He made a thing obscure, or dubious, to a man*. (TA.) See also 1, latter half, in two places. [And see *مُعَمِّي*.]

4 *عَمَاهُ*: see 2, first sentence — Also *He found him to be blind* [app meaning properly, and also + *in mind*]. (K, TA) — *عَمَاهُ مَا* means only *مَا أَعْمَى قَلْبُهُ* + [*How blind is his mind*] (S, K.) for the verb of wonder is not formed from that which is not significant of increase. (S.)

5 *تَعْمِي* [in its proper sense, and also in a tropical sense]: see 1, in two places.

6 *عَمِيَ* *He feigned himself* (S, K, TA) [i. e. *blind*], *in respect of the eyes* [as is implied in the S], — and also + *in respect of the mind* [as is implied in the K]. (TA.) You say, *عَمِيَ كَذَا* + *He feigned himself ignorant [of such a thing], as though he did not see it*; like *تَعَامَى عَنْهُ*. (TA in art. *عَتَو*.)

8 *عَمَاهُ* *He chose it, selected it, or preferred it*;

syn. *اِخْتَارَهُ*; (S, K, TA,) i. e., a thing, (S,) formed by transposition from *اِعْمَاهُ* [mentioned in art. *عَمِر*]. (S, TA) — And *قَصَدَهُ* [i. e. *He tended, betook himself, or directed himself or his course or aim, to, or towards, him, or it, &c*], (K, TA,) like *اِعْمَاهُ* (TA in art. *عَمِر*) = See also 1, last sentence.

11. *اِعْمَايَ*, and its abbreviated form *اِعْمَايَ* see 1, first quarter.

صَكَّةٌ عَمِيٌّ see *صَكَّةٌ عَمِيٌّ*.

عَمَا in the phrase *وَاللَّهِ عَمَا*, i. q. *أَمَّا* [expl in art. *أَمَّا*] (K, TA) as also *عَمَا*, (K in art. *عَمِي*), and *هَمَا* (TA.)

عَمِيٌّ [sometimes written *عَمَا*] inf n. of *عَمِيَ* [q. v]. (S, Msb, K.) [Hence the saying, *لَا سَلَا وَلَا عَمِي* see 1 in art. *سَل*. Hence also one says, *رَكِبَ أَمْرًا عَلَى الْعَمِي*, meaning *He ventured upon, or embarked in, an affair blindly*; like *عَلَى عَمِيٍّ* = See also *أَعْمَاءُ*. = And see *عَمَاءُ*, in two places. = Also *Stature and height* (K) One says, *مَا أَحْسَنَ عَمِي هَذَا الرَّحْلِ*, i. e. [*How goodly is the height, or the stature, of this man*] (TA) = And *Dust*, syn. *غُبَارٌ*. (K.) = In the saying of a *rajiiz*, describing a skin of milk, because of its whiteness,

يَحْسَنُ الْجَاهِلُ مَا كَانَ عَمَا

شَيْئًا عَلَى كُرْسِيِّهِ مُعَمَّمَا

[The ignorant would think it, while there was remoteness, to be an old man upon his chair, turbaned,] the meaning is *looking at it from afar*, for *الْعَمَا* in this case signifies remoteness. (TA.)

عَمِيٌّ, originally *عَمِيٌّ* see *أَعْمَى*, in four places *عَمِيَّةٌ*, a contraction of *عَمِيَّةٌ* fem of *عَمِيٌّ*: see *أَعْمَى*.

عَمِيَّةٌ [in the CK erroneously *عَمِيَّةٌ*] a subst from *اِعْمَاهُ* in the sense of *اِخْتَارَهُ* [signifying *A thing chosen, selected, or preferred*; like *خِيَرَةٌ*, a subst from *اِخْتَارَهُ*]. (K, TA.)

عَمِيٌّ Of, or relating to, such as is termed *عَمِيٌّ* [q. v. voce *أَعْمَى*]. (S, TA.)

عَمَاءُ, (S, K, TA,) in some of the copies of the K. *عَمِيٌّ*, and by some thus related in a trad. mentioned in what follows, (TA,) *Clouds* or, accord. to AZ, [*clouds*] *resembling smoke, surrounding the heads of mountains*: (S, Msb:) or *lofty clouds* or [in the CK “and”] *dense*: (K, TA) or *dense [clouds such as are termed] عَمِيٌّ* (TA) or *raming clouds*: or *thin clouds* or *black*: or *white*: or *such as have poured forth their water*; (K, TA;) but *have not become dis-sundered like mountains*: and *عَمَاءُ* [is the n un, and] signifies *a dense, covering, cloud*, as also *عَمِيَّةٌ*: or *a dense portion of cloud* but some disallow this, and make *عَمَاءُ* to be [only] a coll n. (TA.) It is related in a trad. that, in reply to

the question “Where was our Lord (meaning the *عَرَشُ* [q. v] of our Lord) before He created his creatures?” it was said, *كَانَ فِي عَمَاءٍ نَحْتَهُ*, *هوَأَ وَفَوْقَهُ هوَأَ* [*He* (i. e. his *عَرَشُ*) *was in clouds, or lofty clouds, &c, beneath which was a vacuity, and above which was a vacuity*] or, accord to one relation, *كَانَ فِي عَمِيٍّ* [meaning *He was in a vacuity*] i. e. there was not with Him anything or, as some say, it means *anything that the intellectual faculties cannot perceive, and to the definition of which the describer cannot attain* (TA) — See also *عَمَاءُ*.

لَقِيَّتُهُ صَكَّةٌ عَمِيٌّ, (S,) or *لَقِيَّتُهُ صَكَّةٌ عَمِيٌّ*, and *عَمِيٌّ*, which occurs in poetry, (K, TA,) in a case in which the metre requires it, a verse of Ru-beh, who uses it for *عَمِيٌّ*, (TA, [which shows, by citing that verse, that *عَمِيٌّ*, the reading in the CK, is wrong,]) and *عَمِيٌّ*, (K,) i. e. [*I came to him, or I met him, in the time of midday when the heat was vehement*, (S,) or *in the most vehement heat of midday in summer* (K, and Lh and O and TA in art. *صَك*) *when the heat almost blinded by its vehemence*; (Lh and O and TA in that art,) a time in which the divinely-appointed prayer [of midday] is forbidden it is said only in the hot season, because when a man goes forth at that time, he cannot fill his eyes with the light of the sun, or, as ISd says, because the gazelle seeks the covert when the heat is vehement, and his eye becomes weak by reason of the whiteness of the sun, and the bright shining thereof, and he is dazzled, so that he knocks against his covert, not seeing it (TA) *عَمِيٌّ* being an abbreviated dim of *أَعْمَى*: (S) or it is a name for *the heat*, (K, TA,) itself. (TA) or the name of a certain man, (K, TA,) of [the tribe of] Adwân, who used to press forward with the pilgrims when the heat was vehement, as is related in the Nih, or (TA) who used to decide cases judicially in, or concerning, the pilgrimage, and he came among a company journeying upon their camels, (K, TA,) performing the religious visit called *عُمْرَةٌ*, (TA,) and they alighted at a station in a hot day, whereupon he said, “Upon whomsoever shall come this hour, or time, of tomorrow while he is *حَرَامٌ* [i. e. in the condition of one performing the acts of the *حَجَّ* or of the *عُمْرَةُ*], (K, TA,) not having accomplished his *عُمْرَةُ*, (TA,) he shall remain *حَرَامٌ* until [this time] next year” and they immediately sprang up, (K, TA,) hastening, (TA,) so that they arrived at the House [of God, at Mekke, in the time required,] from a distance of a journey of two nights, using exertion; (K, TA,) and this saying became a prov., as is related in the M (TA) or it was the name of a certain man, (S, K, TA,) of the Amalekites, (S, TA,) who made a sudden attack upon a people, and exterminated them, (S, K, TA,) and the time became called in relation to him. (S, TA.) [See also art. *صَك*.]

عَمَاءُ, (K, TA,) or *عَمَاءُ*, (CK, and so in my MS. copy of the K,) and *عَمِيَّةٌ*, and *عَمِيَّةٌ*, and *عَمِيَّةٌ*, + *Error* and + *persistence*; or *con-*

tenution, or litigation, or wrangling; or persistence in contention or litigation or wrangling; syn. لَجَاحُ (K, TA,) in that which is false or vain or futile: (TA) [or the last but one, or the last, signifies + ignorance; for] فِيمَا عَمِيَ or عَمِيَتْ (accord to different copies of the S) means *In them is their ignorance.* (S) [See also عَمِيَتْ, and عَمِيَتْ.] — For the first (عَمَاءُ), see also عَمَاءُ.

عَمَاءُ *A remaining portion of the darkness of night.* (TA.) — [And *Dimness of the eyes from tears*: so, accord. to Freytag, in the Deewān of the Hudhalees] — See also عَمَاءُ. — And see عَمَاءُ.

عَمِيَّة see عَمَاءُ, in two places. — Also ٢. q. دعوة عَمَاءُ [i. e., app., دَعْوَةُ عَمَاءُ, meaning *† An obscure claim to relationship*]. (TA.)

عَمِيَّة: see عَمَاءُ, in two places

عَمَاءُ is a compound of عَمَى and مَا.

عَمَى, تركناهم عَمَى (S, K,) or تركناهم في عَمَى (so in some copies of the S, [thus in one of my copies,]) † *We left them at the point of death.* (S, K) — See also عَمَاءُ.

عَمَى, of the measure فَعْلَى, ٢. q. فِتْنَةٌ [i. e. † *Trial, or probation, punishment; slaughter; civil war, conflict and faction, or sedition; &c.*] (Mz, 40th نوع.) [See also the next paragraph.]

— [In the TA, عَمَاءُ, evidently a mistranscription for عَمِيَّة, is expl. as having the second of the meanings assigned above to عَمَاءُ &c., i. e. † *Persistence; or contention, &c.*] — قَتِيلٌ عَمِيَّةً (Mz ubi suprà, and K,) [in the CK, erroneously, عَمِيَّة, and in the TA عَمِيَّة,] the latter word of the measure فَعْلَى (Mz, TA,) like رَمِيَّةً (K, TA, [in the CK like رَمِيَّة]) and خَصِيصِيَّةً (TA,) means † *A slain person whose slayer is not known* (Mz, K, TA.) The predicament of him who has been so slain is like that of the slain unintentionally, the bloodwit being obligatory in his case [on his عَاقِلَة, q. v. voce عَاقِل]. (TA.)

فَعْلَى عَمِيَّة and عَمِيَّة (K, TA,) of the measure فَعْلَى from العَمَى (TA,) *Pride; or self-magnification. or error; or deviation from that which is right.* (K, TA. [See also عَمَاءُ, and عَمِيَّة.] Hence, in a trad., مَنْ قَتِلَ تَحْتَ رَايَةِ عَمِيَّةٍ [Whoso has been slain under a banner of pride, &c.,] i. e. in فِتْنَةٍ [meaning conflict and faction, or the like], or error, as in the fighting in the case of partisanship, and of erroneous opinions. (TA.)

عَامٍ One who does not see his road, or way. (TA.) — عَامِيَّةً, applied to a land (أَرْضُ): see أَعْمَى. — Also, [thus applied,] *Of which the traces are becoming [or become] effaced, or obliterated.* (TA.) — See also عَمَاءُ, in three places. — Applied to a woman, (TA,) عَامِيَّة signifies بَغَاءُ (K, TA,) [a strange epithet,] meaning

† *Having very little walk.* (TK) = Applied to a man, عَامٍ signifies also رَامٍ [i. e. *Casting, &c.*]. (TA)

أَعْمَى (S, Msb, K) and عَمِيَ (K [but see what follows]) *Blind, (S, Msb, K,) of both eyes* (Msb, K, TA) fem of the former عَمِيَّة. (Msb, K, TA) and pl [masc] عَمِيَّ (S, Msb, K, TA, but not in the CK) and عَمِيَّانَ (Msb, K, TA, but not in the CK) and عَمَاءُ, as though this last were pl of عَامٍ; (K, TA, but not in the CK,) and the dual of its fem is عَمِيَّانِ, and its pl. is عَمِيَّاتٌ (TA) the fem of عَمِيَ is عَمِيَّة (S, K, TA, [in the CK عَمِيَّة, which is a mistranscription, for it is]) of the measure فَعْلَى (S,) like فَرِحَةَ (TA,) and عَمِيَّة (K, TA, but not in the CK,) which is [a contraction] like فَحَدٌ for فَحَدٌ. (TA) and the pl. masc. is عَمُونٌ. (S, TA.) — And [hence,] † *Blind in respect of the mind* (K, TA) [but more commonly] one says, هُوَ عَمِيَ as meaning

† *He is erring, or one who errs; and أَعْمَى الْقَلْبُ* [meaning the same, or *blind in respect of the mind*]: (Msb) or رَجُلٌ عَمِيَ الْقَلْبُ i. e. † *An ignorant man [or a man blind in respect of the mind], and امْرَأَةٌ عَمِيَّةٌ عَنِ الصَّوَابِ* [a woman ignorant of, or blind to, that which is right], and عَمِيَّة الْقَلْبُ [like عَمِيَ الْقَلْبُ as applied to a man] (S.) In the saying in the Kur [xvii. 74], وَمَنْ كَانَ فِي هَذِهِ أَعْمَى هُوَ فِي الْآخِرَةِ أَعْمَى accord to Er-Rāghib, the former [أَعْمَى] is a part n. and the second is like it; (TA,) and the meaning is, *And whoso is in this state of existence blind in respect of the mind, not seeing his right course, he will be in the other blind with respect to the way of safety* (Bd) or, as some say, the second is what is termed أَفْعَلُ تَفْصِيلٍ, the complement of which is expressed by means of مِنْ, [meaning *more blind &c.*] and therefore AA and Yaakoob did not pronounce it with الإِمَالَة, as not being like the first, (Bd, TA,*) which is subject to الإِمَالَة because its [written عَمَى] becomes [really] عَمَى in the dual: but Hamzeh and Ks and Aboobekr pronounced both with الإِمَالَة. (Bd) —

الْأَعْمِيَّانَ means † *The torrent and the fire of a burning house or the like,* (K, TA;) because of the perplexity that befalls him whom they befall; or because, when they occur, they spare not a place, nor avoid anything; like the أَعْمَى [or blind], who knows not where he is travelling, so that he goes whither his leg conveys him (TA.) or *the torrent and the night*: (K.) or *the torrent,* (S, K,) or *the tumultuous torrent,* (TA,) and *the camel excited by lust.* (S, K, TA.) — And الْأَعْمَى † *The case [such as that] of partisanship (العَصِيَّة) whereof the manner of proceeding is not distinguishable.* (TA.) — And أَرْضٌ عَمِيَّةٌ and عَامِيَّةٌ, and مَكَانٌ أَعْمَى, † *A land, and a place, in which one will not, or cannot, be directed to his right course.* (TA.) — See also صَكَّةٌ عَمِيَّةٌ: and see عَمِيَّة.

أَعْمَاءُ *Tracts of land in which is no sign of the*

way, (S, K,) nor any habitation or cultivation, (K,) or nor any trace of habitation or cultivation; (S,) and مَعَامٍ signifies the same; (S, K,) this latter being a pl of which the sing, said by ISd to be unknown to him, should by rule be مَعْمِيَّة [app مَعْمِيَّة], but it is عَمِيَّة, deviating from rule, (TA;) or it means مَحَاهِل, and its sing is مَعْمَاة [i. e. مَعْمَاة] signifying *a place of erring, or wandering from the right way* (Har p. 85) in the K, أَعْمَاءُ is also expl. as signifying حَبَالٌ [pl of جَاهِل], and is said to be [in this sense] pl. of أَعْمَى but this is a double mistake, for it signifies مَحَاهِل, [like as مَعَامٍ is said to do above,] and its sing is عَمِيَّة [app عَمِيَّة] (TA) In the phrase أَعْمَاءُ عَامِيَّةٌ, [in the CK, erroneously, عَامِيَّة,] the latter word is added to give intensiveness to the meaning, i. e., it signifies *[Tracts in which is no sign of the way, &c.,] in the utmost degree obscure or dubious* thus it is in the following verse. (TA) Ru-beh says,

وَبَلَدٍ عَامِيَّةٍ أَعْمَاءُ
كَأَنَّ نَوْنَ أَرْضِهِ سَمَاءُ

[And many a desert, or waterless desert, whereof the tracts in which is no sign of the way are in the utmost degree obscure or dubious, as though the colour of its ground were like that of its sky] (S, TA) he means بَلَدٌ وَرَبٌّ. (S) — Also Tall, applied to men (أَنْصَارُ, K) pl. of عَامٍ, like as أَنْصَارٌ is of نَاصِر. (IAar, TA)

أَعْمَوِيٌّ *Of, or relating to, such as is termed أَعْمَى* [q. v.]. (S, TA)

أَعْمَاءُ; and the pl مَعَامٍ see مَعْمَاة.

مَعْمَى † *A verse [or a saying] of which the meaning is made unapparent, obscure, or covert* (S, TA)

المُعْتَمِي The lion. (K.)

عن

1. عَنْ, aor. = (S, Mgh, Msb, K) and عَنْ, (S, Msb, K,) the former accord. to some relaters, and the latter accord. to others, occurring in a verse of a Hudhalee, (TA,) inf. n. عَنَّ (S, Msb, K) and عَنْ (Msb, K) and عَنْوَنَ, the first of which is also [or is properly] a simple subst., (K, [and such, in one sense, it is said to be in the Msb, as will be shown in what follows,]) said of an affair, or event, (Msb,) or of a thing, (S, K,) *It appeared before one*: (K:) [and] ٢. q. عَرَضَ (S, Mgh) and (S, K) اعْتَرَضَ (S, Msb, K) [i. e. *it appeared; it shined, presented, or offered, itself it occurred. and it presented itself, or intervened between a person and an object before him, as an obstacle: it opposed itself*]. and so اعْتَنَنَ. (S, K.) [See also عَنَّ, below.] Imra-el-Kays says,

فَعَنَّ لَنَا سِرْبٌ كَانَ نِعَاجَهُ
عَدَارَى دَوَارٍ فِي مَلَأٍ مَذِيلٍ

(Mgh, TA,*) meaning, عَرَضَ, (TA,) i. e. *And there appeared to us a herd of wild oxen, as though the females thereof were virgins making the circuit of Dawár, or Duwár, in long-skirted garments of the kind called مُلَاةٌ, Dawár, or Duwár, being the name of an idol around which the people of the Time of Ignorance used to circuit* (Mgh, and EM pp 46 and 47) And one says, مَا عَرَضَ لَا أَفَعَلُهُ مَا عَنِ فِي السَّمَاءِ نَحْمُ [i. e. *I will not do it as long as a star appears in the sky*] (S) — And عَنِ, (Msb, TA,) aor =, (Msb,) inf. n. عَنِ, (TA,) or this is a simple subst., (Msb, TA,) and the inf. n. is عَنِ, (TA,) *He opposed himself* (أَعْرَضَ, Msb, or تَعَرَّضَ, TA) *to another* (Msb) *from right and left*, (TA,) *or from either side of him*, (Msb,) *with an abominable, or evil, action*. (Msb, TA) — And عَنِ الشَّيْءِ, aor =, [inf. n., app., عَنِ,] *He turned aside, or away, from the thing* (Msb.) — Hence the saying of the lawyers, عَنِ عَمْرَأَةٍ دُونَ أُخْرَى [i. e. *He turned away from one woman, not from another*], meaning *he desired not one woman, but desired another* thus in the active form and one may also say عَنِ i. e. in the passive form [from one or another of the following significations of the trans. verb]. (Msb) For the latter of these, and its var. عَنِ, see 2 = عَنِ اللَّحَامِ. see 4 — عَنِ دَابَّتِهِ *He put a rein (عَبَان) to his beast*. (TA.) And عَنِتَّ الْفَرَسَ, (S, Msb, K,) aor. =; (Msb,) in the M [عَنِتَّ] with tesh-deed; (TA,) *I withheld the horse by means of his عَبَان [or rein]*, (S, Msb, K,) as also أَعْنَيْتُهُ: (K.) or عَنِتَّ الْفَرَسَ signifies *I put a rein to the horse* (Msb) and it is said in the T that عَنِتَّ الْفَارِسَ means *the horseman drew, or pulled, the rein of his beast, to turn him back, or away, from his course*. (TA.) — And عَسَيْتُ, (Msb,) and عَنِ, (Mgh,) *I confined him*, (Msb,) and *he was confined*, (Mgh,) in the عَسَا i. e. the enclosure (Mgh, Msb) of the camels. (Mgh.) = عَنِتَّ فَلَانًا *I reviled such a one; vilified him; or gave a bad name to him*. (K.) = See also Q. Q. 1.

2. عَنِتَّ اللَّجَامَ. see 4. — عَنِتَّ الْفَرَسَ: see 1, last quarter. — [Hence, perhaps,] عَنِ عَمْرَأَةٍ, (S, Msb, K,) inf. n. تَعْنِي, (Msb,) which see also voce عَنِ, former half, in two places, *He was pronounced by the judge* (S, Msb, K) *to be incapacitated from going in to his wife*, (Msb, K,) *or to have no desire for his wife* *or to be withheld from her by enchantment, or fascination*. (S, Msb, K) and أَعْنَيْتُ signifies the same; as also عَنِ, (K, TA,) and عَنِ, and عَنِ. (TA) [Thus in the supplement to this art. in the TA; but it seems that the last of these verbs may be a mistranscription for أَعْنَيْ, as this verb is there omitted, though the other verbs are mentioned, and followed by the part. ns. مَعْنُونٌ and مَعْنٌ and مَعْنٌ, but not مَعْنِي.] — التَّعْنِي also signifies *The confining in a deep مَطْنٌ [or subterra-*

nean prison]. (TA) — And عَنِتَّ سَعْرَهَا, said of a woman, means *سَكَلَتْ نَعَصَهُ بَعْضَ بَعْضٍ [i. e. She plaited together two locks of her hair, of the fore part of her head, on the right and left, and then bound them with her other pendent locks or plaits]* (TA) = See also Q. Q. 1

3. الْمَعَارِضَةُ and الْعَبَانُ signify الْمَعَارِضَةُ, (S, Msb, K, TA,) as inf. ns. of عَانَهُ [meaning *He did like as he (the latter) did* *or he opposed him, being opposed by him*] (TA) See, below, سِرْكَةُ الْعَبَانِ and also عَانَاكَ.

4. أَعْنَيْتُ بَعْضَهُ [i. q. نَعَرَصَ]. One says, أَعْنَيْتُ بَعْضَهُ, (S, K, but in the latter أَدْرَى مَا هِيَ, meaning *I addressed, applied, or directed, myself to a thing (تَعَرَّضْتُ لِشَيْءٍ) not knowing what it was* (S, K) = And أَعْنَيْتُ لَكَدَا *I exposed him, or caused him to become exposed, (عَرَضُهُ) to such a thing, and I turned him to it, or towards it*. (S) = أَعْنَيْتُ اللَّحَامَ *I put a rein (عَبَان) to the bit*, (S, K,) as also عَسَيْتُهُ, (S, K,) inf. n. تَعْنِي, (S,) and عَسَيْتُهُ (K) — See also 1, last quarter, in three places. — أَعْنَيْتُ عَمْرَأَتَهُ see 2.

5. تَعْنَيْ *He (a man) abstained from women without his being incapacitated from going in to them, because of blood-revenge that he sought* (TA)

8. اِعْتَنَى see 1, first sentence. = اِعْتَنَى مَا عِنْدَهُم *He became acquainted with their state, or case*. (K.) = اِعْتَنَى see 2.

R. Q. 1. عَنِتَّ [an inf. n. of which the verb is عَنِتَّ] The substituting of عَنِ for عَنِ, [for instance,] saying عَنِ in the place of أُنْ: a practice of [the tribe of] Temeem (S, K) or, accord. to Fr, it is of the dial of Kureysh and of those in their neighbourhood, and of Temeem and Keys and Asad and those in their neighbourhood they change the أ of أُنْ, with fet-h, into ع; but not when it is with kesr (TA) [See two instances in art. عَف, conj. 8] — Hence, عَنِتَّ الْمُجَدِّتَيْنِ [i. e. *The saying of the relaters of traditions* فَلَانٌ رَوَى عَنْ فَلَانٍ عَنْ فَلَانٍ, suppressing the word رَوَى or سَمِعَ] but this is said to be post-classical. (TA)

Q. Q. 1. عَوَّنَ الْكِتَابَ *He put a superscription, or title, (عُنْوَان) to the book, or writing*; (S, Msb,) or *he wrote the عُنْوَان of the book, or writing*; (K;) like عَوَّنَهُ; (TA,) and عَنِتَّ, (S, K, TA,) aor. =, inf. n. عَنِ, (TA,) signifies the same; as also عَنِتَّ, (S, K, TA,) inf. n. تَعْنِي, mentioned by Lh; (TA,) and عَنَاهُ, (S, K, TA,) formed by changing one of the ن [of عَنِ] into ي. (S, TA.) [See also Q. Q. 1 in art. عَو.]

عَنِ is used in three manners: = First, it is a prep.: and as such it has ten meanings. (Mugh-

nec, K) — (1) It denotes transition; (Msb, Mughnee, K,) either sensibly or virtually, (Msb,) and the Basirees have mentioned no other meaning than this (Mughnee) or, as Sh expresses it, (Msb,) it denotes what has passed [or rather it denotes passage] from the thing [that is mentioned immediately after it] (S, Msb) Er-Rághib says that it necessarily denotes transition from that to the mention of which it is prefixed and the grammarians say that it is applied to denote what has passed and become remote from thee. (TA) Thus in the saying, سَافَرْتُ عَنِ الْبَلَدِ [*I journeyed from the country, or town*] (Mughnee, K) And in وَعَنْتُ كَذَا [*I abstained from such a thing, and hence, I did not desire, or wish for, such a thing*]. (Mughnee.) And رَمَيْتُ عَنِ الْقَوْسِ [*I shot an arrow, or arrows, from the bow*]; (S, Mughnee,) because by means of the bow one projects his arrow from the bow, and makes it to pass therefrom (S) but another meaning of this will be mentioned in what follows (Mughnee) And أَطْعَمْتُهُ عَنْ حُوجٍ [*I fed him so as to free him from hunger*], (S, Msb,) making hunger to be quitted, and passed from (S, Msb) and in this case, مِنْ is used in its place, (S, TA,) as in the Kur cvi. 3, (TA,) or the meaning in this instance is, *because of hunger*. (Jel.) And حَلَسْتُ عَنْ يَمِينِهِ, [as though] meaning *I sat passing away from the place of his right side, in sitting, to another place [adjacent thereto: but see another explanation near the end of the paragraph]*. (Msb.) And تَنَحَّ عَنِّي and انْصَرَفْ عَنِّي [*Turn thou, or go thou, away, or aside, from me*]. (TA.) And أَحَدْتُ الْعِلْمَ عَنْهُ *I understood, or became acquainted with, [or acquired,] knowledge, or science, from him*; as though the understanding passed from him. (Msb.) [And similar to this is the phrase رَوَى عَنْ فَلَانٍ, for which عَنْ فَلَانٍ alone (the verb being understood) is often used, *He related a tradition or traditions &c as learned, or heard, or received, from such a one, or on the authority of such a one*. In many other phrases also, some of which will be mentioned in treating of عَنْ as syn. with مِنْ, the former of these two prepositions is to be, or may be, expl. as denoting transition. For ex., one says, دَفَعَ عَنْهُ and دَافَعَ *He repelled from him*, and hence, *he defended him*. (see art. دَفَعَ) and رَمَى عَنْهُمْ *He shot in defence of them*. (see an ex. in a verse cited voce مَغْبُولٌ) and عَنْهُ is sometimes used for دَفَعَ عَنْهُ; as in the phrase قَاتَلْتُ عَنْهُ *I fought in defence of him*; i. e., *repelling from him*. But the instances of this and other usages of عَنْ, exclusive of those mentioned in this paragraph, depending upon verbs or part. ns. expressed or obviously understood, are far too numerous to be here collected. many of these will be found among the explanations of words with which they occur.] — (2) It denotes a compensation, or something given, or received, or put, or done, instead, or in lieu, of another thing. (Mughnee, K.) Thus in the saying [in the Kur ii. 45], وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا [*And fear*

ye a day wherein a soul shall not give anything as a satisfaction for a soul, i. e. for another soul or shall not make satisfaction for a soul at all, accord. to the latter rendering, شَيْءٌ being put in the accus. case after the manner of an inf. n.]. (Mughnee, K.) And in the saying in a trad., **فَصَلِّ عَنْ أُمِّكَ** [Fast thou for, or in lieu of, thy mother] (Mughnee) — (3) It denotes superiority (الإسْعْلَاءُ [as used tropically]), (Mughnee, K.) i. e. as syn. with **عَلَى** (Mughnee) Thus in the saying of Dhu-l-Iṣṣā' El-Adwānee,

لَا إِلَهَ إِلَّا اللَّهُ لَا أَفْضَلُ فِي حَسْبِ
عَبِي وَلَا أَنْتَ دِيَانِي فَسَحَرَوْنِي

(S, Mughnee,) i. e. To God be attributed the excellence of the son of thy paternal uncle (the meaning being **لِلَّهِ دَرَأِي عَمَّكَ**), thou hast not become possessed of superiority, in grounds of pre- tension to respect or honour, above me, or over me, (**عَلَى**), nor art thou my governor that thou shouldst rule me, for the well-known mode is to say **أَفْضَلْتُ عَنْهُ**. (Mughnee.) [Thus too in the phrases **تَعَاظَمَ عَنْهُ** and **تَعَطَّرَ عَنْهُ** (expl. in art. عظم), and in the phrase **تَحَالَ عَنْهُ** (expl. in art. جل), and the like] And thus it has been said to be used in the phrase [in the Kur xxxviii. 31], **إِنِّي أَحْبَبْتُ حَتَّى أَلْحَزْتُ عَنْ ذِكْرِ رَبِّي**, meaning [i. e. *Verily I have preferred the love of good things above, or to, the remembrance, or praise, of my Lord*] but it is also said that it is here used in its proper manner, as dependent upon a denotative of state suppressed, the meaning being, **مُضْطَرِّفًا عَنْ ذِكْرِ رَبِّي** [i. e. *turning away from the remembrance, &c.*] and AO is related to have said that **أَحْبَبْتُ** is from **أَحَبَّ**, the **بَعِيرُ**, signifying “the camel lay down and did not become roused,” and that the meaning is, *I have become withheld by the love of good things from the remembrance, &c.* (Mughnee.) And it is [said to be] used as denoting superiority or the like in the saying [in the Kur xlvii. last verse], **فَاتَّبَعْنَا بِخُلُوعٍ عَنْ نَفْسِهِ** [as though the meaning were *He is niggardly only to himself* (**عَلَى نَفْسِهِ**) for **عَلَى** is considered in this case as importing an ideal superiority]; but the phrase may be better rendered, agreeably with the proper, or primary, signification of **عَنْ**, *he withholds, with niggardliness, only from himself*; as is indicated by Bq̄ (Mughnee, K.) — (4) It denotes a cause. (Mughnee, K.) Thus in the saying [in the Kur ix. 115], **وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ** [And Abraham's begging forgiveness for his father was not otherwise than because of a promise]. (Mughnee, K.) And thus in the saying [in the Kur xi. 56], **وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ** [And we are not, or will not be, relinquishers of our gods because of thy saying]. or the meaning may be, *we do not, or will not, relinquish our gods, turning away* (**صَادِرِينَ**, as a denotative of state relating to the pronoun [implied] in **تَارِكِي**), *from thy saying*; and thus is the opinion of Z. (Mughnee.) [See also an ex. voce **دَنَنْ**, last sentence.] —

(5) It is syn. with **بَعْدَ**. (S, Mughnee, K.) Thus in the saying [in the Kur xxiii. 42], **عَمَّا قَلِيلٍ نَعْتَدُ نَبْضِصًا نَادِمِينَ**, (Mughnee, K.) meaning **نَعْدُ قَلِيلًا** [i. e. *After a little while, they will assuredly become repentant*]. (T.A.) And in the phrase [in the Kur lxxxiv. 19], **تَرَكْنَسْ طَقًّا عَنْ طَقِّي**, [expl. in art. طق], meaning **حَالَةً بَعْدَ حَالَةٍ**. (Mughnee.) And in the saying,

وَمَهْلٍ وَرَدَّتْهُ عَنْ مَهْلٍ

[And to many a watering-place have I come after a watering-place] (Mughnee) And in the saying of El-Hāṣith Ibn-'Obād,

قَرَبْنَا مَرَّتَ السَّعَامَةِ مَيْسِي
لَقَحَتْ حَرًّا وَائِلٍ عَنْ حِيَالِ

(S, TA,) meaning **نَعْدُ حِيَالًا** [i. e. *Make ye two to be near to me the place of the tying of En-Na'ameh (the name of a horse of the poet) the war of Wā'il has become pregnant after failing to be pregnant during a year, or years*]. (T.A.) And in the saying of Et-Tuimmālī,

سَيَعْلَمُ كُتْلُهُمْ أَيْسِي مُسِي
إِذَا دَفَعُوا عَنَّا عَنْ عَنَانِ

i. e. [All of them shall know that I am of full age, when they press forward] heat after heat. (T.A.) — (6) It denotes the meaning of the preposition **فِي**. (Mughnee, K.) Thus in the saying,

وَلَا تَكْ عَنْ حَمَلِ الرِّبَاةِ وَأَنِيَا

[And be not thou remiss in bearing the responsibility of the obligation that thou takest upon thyself], as is shown by the phrase, [in the Kur xx. 44], **وَلَا تَبِئَا فِي ذِكْرِي** (Mughnee, K.) so it is said; but it seems that the meaning of **وَتَى** is, “he passed from such a thing, not entering upon it,” and **وَتَى فِيهِ**, “he entered upon it but was remiss, or languid” by **الرِّبَاةِ** is meant the payment of a bloodwit or the like. (Mughnee.) — (7) It is syn. with **مِنْ**. (Mughnee, K.) Thus in the saying [in the Kur xlii. 24], **وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ** [And He is he who accepts repentance from his servants] (AO, Mughnee, K.) Az mentions among the cases in which there is a difference between **مِنْ** and **عَنْ**, that the former has adjoined to it a noun signifying what is near, and the latter, [one signifying] what is remote, as in one's saying **سَمِعْتُ مِنْ فُلَانٍ حَدِيثًا** [I heard from such a one a narrative], and **حَدَّثَنِي عَنْ فُلَانٍ حَدِيثًا** [He related to me a narrative from such a one, a phrase similar to **رَوَى عَنْ فُلَانٍ**, mentioned among exs. of the first meaning of **عَنْ**] accord. to As, one says, **حَدَّثَنِي فُلَانٌ مِنْ فُلَانٍ**, meaning **عَنْهُ** [i. e. *Such a one related to me from such a one*]; and **لَبِثْتُ مِنْ فُلَانٍ** and **عَنْهُ** [I became diverted from such a one so as to forget him]: accord. to Ks, one says **مِنْكَ** only and **هَذَا** as meaning **عَنْكَ** [i. e. *From thee came this*]. (T.A.) — (8) It is

syn. with **بِ**. (Mughnee, K.) Thus [it is said to be used] in the phrase [in the Kur lvi. 3], **وَمَا يَنْطَلِقُ عَنِ الْهَوَى** [Nor does he speak with the desire of self-gratification] (Mughnee, K.) but it seems that it is here used in its proper [or primary] sense, and that the meaning is, **وَمَا يَنْصَدِرُ** [nor does his speech proceed from desire of self-gratification, so the phrase may be well rendered, *nor does he speak from the desire &c.*]. (Mughnee.) One says also, **وَأَجَابُوا عَنْ بَوَائٍ وَاحِدٍ**, meaning **بِحَوَابٍ وَاحِدٍ** [i. e. *They replied with one reply*]. (T, S, O, K, all in art. **بَوَاءٌ**.) And **وَأَوَّوْا** [They came with the last of them, **عَنْ** being here syn. with **بِ**; meaning *they came all, without exception*]. (A in art. **أَحَرٌ**.) [And in like manner, **قَتَلُوهُمْ عَنْ آخِرِهِمْ** *They slew them with the last of them, meaning they slew them all, without exception*] — (9) It denotes the using a thing as an aid or instrument. (Mughnee, K.) Thus in the saying, **رَمَيْتُ عَنِ الْقَوْسِ** [I shot with, or by means of, the bow], accord. to Ibn-Mālik; (Mughnee, K.) because one says also, **رَمَيْتُ بِالْقَوْسِ**; both mentioned by Fr. (Mughnee.) [Another explanation of this phrase has been mentioned before] — (10) It is redundant, to compensate for another [عن] suppressed (Mughnee, K.) Thus in the saying,

أَتَحْزَعُ إِنْ نَفْسُ أَتَاهَا حِمَامَهَا
فَهَلَّا أَلْتَبِي عَنْ بَيْنِ جَبِينِكَ تَدْفَعُ

[Art thou impatient if the decreed event of death befall a soul? but why wilt not thou repel from, i. e. defend, that which is between thy two sides?]; (Mughnee, K.) the meaning being, **تَدْفَعُ عَنْ**; (IJ, Mughnee;) and being suppressed before the conjunct noun [التبى], and added after it. (Mughnee, K.) And sometimes it is redundant without compensation, when conjoined with a pronoun AZ says that the Arabs make **عَنْكَ** redundant in the phrase **حَدِّ دَا عَنْكَ** [meaning *Take thou, or receive thou, this*] (T.A.) [but **حَدِّ عَنْكَ** is expl. in the S and L, in art. **أَخَذَ**, as meaning *خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشَّكَّ وَالْمِرَاءَ*; see 1 in art. **أَخَذَ**.] and **أَنْعَدُ عَنْكَ**, occurring in a trad., is expl. as meaning **دَعَا** [i. e. *Leave thou it*]. (T.A.) or this means *go thou from thy place; pass thou from it*. (L in art. **بَعْدَ**.) [See also the last ex. in this paragraph.] — The second manner of using it is, as a particle of the kind called **مَصْدَرِي**, [combining with an aor. following it to form an equivalent to an inf. n.], as is done by the tribe of Temeem, (Mughnee, K.,+) in what is termed their **عَنْعَنَة**: (K [see R. Q. 1.] they use it in the place of **أَنْ**; (S, Mughnee;) saying, **أَنْ تَفْعَلَ**, **أَعْجَبَنِي عَنْ تَفْعَلَ**, (Mughnee, K.) for **أَنْ تَفْعَلَ** [meaning *Thy doing such a thing pleased me*]. (Mughnee.) Dhu-Rummeh says,

أَعَنْ تَرَسَّمَتْ مِنْ خَرَقَاءَ مَرَّةً
مَاءَ الصَّبَابَةِ مِنْ عَيْنَيْكَ مَسْجُورٌ

[Is thy having looked upon the traces of a place of

abiding of thy beloved *Kharikà* the cause that the water of excessive love is shed from thine eyes?'] (S, Mughnee) And thus they do in the case of *أَشْهَدُ عَنْ مُحَمَّدًا رَسُولَ اللَّهِ*, saying, *[I acknowledge, or declare, or testify, that Mohamammad is the apostle of God]* (Mughnee.) = The third manner of using it is, as a noun, in the sense of *حَانِب*, (Mughnee, K,*) or *نَاحِيَة* (S) and this is said to be in three cases (Mughnee) — (1) It is when *مِنْ* is prefixed to it; and this is of frequent occurrence (Mughnee) as in the saying,

وَلَقَدْ أَرَأَيْتُ لِلرِّمَاحِ دَرِيئَهُ

مِنْ عَنْ يَمِينِي مَرَّةً وَأَمَامِي

[And verily I see me to be like a ring for the spears to be aimed at, from the side of my right hand at one time, and from before me at another time] (Mughnee, K,*) and in the saying, *حَنْبُ مَنْ عَنْ يَمِينِهِ* I came from the side of his right hand. (S) In the opinion of Ibn-Mālik, *مِنْ* prefixed to *عَنْ* is redundant; but accord. to others, it is used [as expl. above,] to denote the beginning of a space between two limits these say that *فِي حَافِئِ يَمِينِهِ عَنْ يَمِينِهِ* means *فِي حَافِئِ يَمِينِهِ* [i. e. I sat in the side of his right hand], either closely or otherwise; but if you say *مِنْ* [before *عَنْ*], the sitting is particularized as being close to the first part of the lateral space. (Mughnee.) — (2) It is also when *عَلَى* is prefixed to it (Mughnee) thus in the saying,

عَلَى عَنْ يَمِينِي مَرَّتِ الطَّيْرُ سَحَا

[On, or over, the side of my right hand, the birds passed along turning the right side towards me, or turning the left side towards me, the last word being a pl., accord. to analogy, of *سَاحٍ*, which is used in two opposite senses]. (Mughnee, K,*) but this usage is extraordinary; no other instance of it than that here cited having been preserved (Mughnee.) — (3) It is also when what is governed by it in the gen. case and the agent of the verb in connection with it are two pronouns having one application: so says Akh: as in the saying of Imra-el-Kays,

دَعَّ عَنْكَ نَهْبًا صَحَّ فِي حَجَرَاتِهِ

[or *فَدَعَّ عَنْكَ*: see the entire verse cited and expl. in art. *حَجَر*]: but it is shown to be not a noun in such a case by this, that *جَانِب* may not take its place [unless used in a tropical sense]. (Mughnee. [See what has been said above, that *عَنْكَ* in a phrase of this kind is held to be redundant])

عَنْ for *أَنْ*: see the next preceding paragraph, last quarter.

عَنْهُ *يَأْخُذُ فِي كُلِّ عَيْنٍ* — *أَعْنَانُ*: *عَنْ* means the same as *فِي كُلِّ قَبْ* [i. e. *Verily he enters upon every mode, or manner, of speech or the like*]; and so *كُلِّ سَبِّ*. (TA.)

عَنْهُ: see what next follows.

عَنْهُ The presenting, or opposing, oneself, with

meddling, or impertinent, speech; with speech respecting that which does not concern him, (Msb, TA,) as also *عَنْهُ*, with fet-h, (Msb,) or *عَنْهُ*, with kesr. (TA) — *أَعْطَيْتُهُ عَيْنَ عَيْنٍ*, (S,) or *عَيْنَ عَيْنٍ*, imperfectly decl., and sometimes *عَيْنَ عَيْنٍ*, (K,) means *I gave to him distinguishing him particularly from among his companions* (S, K) from *الْعَيْنُ* signifying “the presenting, or opposing, oneself.” (TA) And one says, *رَأَيْتُهُ عَيْنَ عَيْنٍ*, (S) or *عَيْنَ عَيْنٍ* (K) *I saw him just now*, (S, K, TA,) presenting, or opposing, himself, (TA,) without my seeking him (S, TA) And *أَعْنَتُ بَعْنَةً مَا* *أَدْرَى مَا هِيَ* see 4. (S, K) = It is also the subst. from *عَيْنَ عَيْنٍ* [i. e. a subst. signifying The state of being pronounced by the judge to be incapacitated from going in to his wife, or to have no desire for his wife or of being withheld from her by enchantment, or fascination] (S, Msb, K,*) or incapacity to go in to women (Mgh, Msb) or undesirousness of women (Msb) a word used in this sense by the lawyers, (Mgh, Msb,) who say, *بِهِ عَيْنٌ* (Msb) but it is declared to be a low word, not allowable, (Mgh, Msb,) instead of which one should say *بَعْنٌ*, (Mgh,) or, accord. to Th and others, *عَيْنٌ*, and *عَيْنَةٌ*, and accord. to the Bāri, *عَيْنَةٌ* (Msb) [i. e.] *عَيْنَةٌ* signifies *undesirousness of women*. (S) or, as also *عَيْنَةٌ*, and *عَيْنَةٌ*, and *بَعْنٌ*, and *بَعْنَةٌ*, (K,) and *عَيْنَةٌ*, (TA,) it signifies thus, or non-performance of the act of going in to women, by reason of impotence. (K, TA) = Also *An enclosure* (S, Mgh, Msb, K) made of wood, (S, Msb, K, TA,) or of trees, (TA,) for camels, (S, Mgh, K,*) or for camels and horses, (Msb,) or for camels and sheep or goats, to be confined therein (TA) or an enclosure at the door of a man, in which are his camels and his sheep or goats. (Th, TA) pl. *عَيْنٌ* (S, K) and *عَيْنَانُ*. (K.) *لَا يَجْمَعُ اثْنَانِ فِي عَيْنَةٍ* (K.) [Two (app. meaning stallion-camels) will not be together in an enclosure for camels] is one of their sayings. (TA.) And one says, *كَالْمُهَدَّرِ فِي الْعَيْنَةِ* Like the brayer (meaning the braying stallion-camel) in the enclosure of trees, in which the stallion-camel is sometimes confined to prevent him from covering, such a stallion being hence termed *مُعْنَى*, originally *مُعْنَى*. (Meyd.) it is a prov., applied to a man (Meyd, TA, and S and A and K in art. *هَدَرَ*) raising a cry and clamour, (S, K,) or threatening, (TA,) who does not make his saying, or action, to have effect, (S, Meyd, K,) like the camel that is so confined, prevented from covering, and brays. (S, K) — It is also said, by El-Bushtee and in the K, to signify *A rope*, and in a verse of El-Aashā, in which he mentions flesh-meat as put upon the *عَيْنُ*, this last word has been expl. as meaning ropes which are stretched, and upon which is thrown the flesh-meat that is cut into strips, or oblong pieces, and dried in the sun. but Az says that the right meaning is, the enclosures for camels; that he

had seen such enclosures in the desert, thus called because facing the direction whence blows the north wind, to protect the camels from the cold of that wind, and that he had seen the people spread the flesh-meat cut into strips, or oblong pieces, and dried in the sun, upon them he thinks that the word was expl. as meaning ropes by one who had seen the poor of the sacred territory extending ropes in Minā, and putting upon them the flesh of the victims of sacrifice that had been given to them. (TA) — Also *A booth by means of which one shades himself, made of panic grass* (تَمَام) or [probably a mistake for and] branches of trees (IB, TA) — And *Reeds, or plants or herbage, which a man collects, to give, as fodder, to his sheep or goats* one says, *حَاءَ بَعْنَةٍ* [He came with, or brought, a great collection of reeds, &c]. (TA) And one says, *كُنَّا فِي عَيْنَةٍ مِنَ الْكَلَاءِ*, and *عَيْنَةٍ*, and *تَبَةٍ*, i. e. *We were in abundant herbage*. (TA.) = Also *The دَقْدَانُ* (thus [correctly, as will be shown by an explanation in what follows, confirmed by an ex. from a poet,] in more than one of the copies of the K, in the CK *دَقْدَانُ*, in the copy of the K followed in the TA *دَقْدَانُ*, and in the L *دَقْدَانُ*.) of the cooking-pot (K, TA) MF read *دَقْدَانُ*, and conjecturally, and from analogy, supposed it [to be *دَقْدَانُ* and] to mean *عَلَّانُ*, but the word is arabicized from the Pers. *ديگدان*, [correctly *ديگدان*, pronounced *degdān*,] a name for the thing upon which the cooking-pot is set up; and thus it [i. e. *عَيْنَةٍ*] is expl. in the M and other lexicons [among which may be mentioned the L] hence the saying of a poet,

عَقَّتْ عَبْرَ أَنَاءٍ وَمَنْصَبِ عَيْنَةٍ

وَأَوْرَقَ مِنْ تَحْتِ الْحَصَاةِ هَامِدٍ

[It (the دار, or place of abode,) was effaced, save trenches dug around the tents to keep off the torrent, and the place of the setting-up of the support of the cooking-pot, and ashes beneath the space between the three stones that formed that support, in a state of extinction]. (TA.)

عَيْنَةٍ: see the next preceding paragraph, first sentence

عَنْ is a subst. [as well as an inf. n.] of *عَنْ*, (Msb, K, TA,) [as such,] i. q. *اِعْتِرَاضٌ* [used as a simple subst., meaning *Opposition*]; (K, TA;) as also *عَيْنَانُ*: (K, TA;) or *opposition of oneself to another, from either side of him, with an abominable, or evil, action*. (Msb.) El-Hārith Ibn-Hillzēh says,

عَسَا بِاطِلًا وَطَلْمًا كَمَا يُعْ

تَرَعُنْ حُجْرَةَ الرَّبِيعِ الظُّبَاءِ

(TA,) meaning *In wrong opposition*, (*اِعْتِرَاضًا*), [and injurious conduct], like as when gazelles are sacrificed [in fulfilment of a vow] for what is due on the part of the flock of sheep, or herd of goats. (EM p. 281.) And it is said in a trad., *بَرِّئْنَا إِلَيْكَ مِنَ الْوَتْبِ وَالْعَنْبِ*, i. e. [We are clear, to thee,] of the idol (الصَّنَمِ) and opposition

(الإعتراض), as though saying, of associating another with God and of wrongdoing or, as some say, the meaning [of the last word] in this case is *disagreement, or opposition, or contravention, (الحلاف)*, and that which is wrong (الناطل) (TA.) And in another trad, دَهْمَتُهُ الْمَيَّةُ فِي عَيْنٍ [Death came upon him suddenly in the opposition of his heedless, or inconsiderate, course] (TA.) [There expl. only by the words هُوَ مَا لَيْسَ بِقَصْدٍ.] And one says, هُوَ لَكَ تَبَنٍ الْأَوْبِ وَالْعَيْنِ, meaning [He is to thee in a state] between obedience and disobedience. (TA.) وَرَهَاءُ الْعَيْنِ, a phrase used by a poet, means [A woman foolish in] opposing herself, or intervening, in every discourse (TA.) And عَيْنُ signifies also [particularly] Death's opposing itself, and preceding (TA, JM) occurring in a trad. of Satech [the Divine]. (TA.) — See also عَيْنٌ, near the middle of the paragraph. — Also The place in which a person, or thing, presents, or opposes, himself, or itself. (TA.) — See also أَعْيُنٌ. — And see عَمَّةٌ, former half.

عَنَا Clouds. (S, Msb, K) or, accord. to some, clouds appearing, or presenting themselves, or extending sideways, in the horizon, as also سَكَاتٌ عَانٌ (TA) such as retain the water. (K) one whereof is termed عَانَةٌ (S, Msb, K,) and عَانَةٌ (S.) — And عَانُ السَّمَاءِ (Mgh, MF, TA,) in the K said to be عَانٌ, with kesī, but the former is the right, (MF, TA,) The lofty region of the sky (Mgh) or what appears, of the sky, to one looking at it. (K) [See also أَعْيُنٌ.] — And عَانُ الدَّارِ, likewise with fet-h, accord. to the K عَانٌ, with kesr, which is wrong, (TA,) The side of the house, (K, TA,) that appears to one. (TA.)

عَانٌ: see عَنَنْ, in two places. — Also an inf n. of 3 [q. v.]. (TA.) — And A certain appertenance of a horse or the like, (S, Msb,) [i. e. the rein,] the strap of the bridle, by means of which the horse, or similar beast, is withheld (K) [said to be] so called because it lies over against the mouth, not entering into it, (Msb,) or because its two straps lie over against the two sides of the neck of the beast, on the right and left. (TA.) pl. أَعَانَةٌ (S, Msb, K) and عَنَنْ (K,) or, accord. to Sb, the former only. (TA.) [Sometimes it may be rendered The bridle, as in the first of the following phrases.] تَبَيْتُ عَلَى الْغَرَسِ عَانَهُ I put upon the horse his bridle. (TA.) قَصِيرُ الْعَيْنِ [A horse short in the rein] implies discommendation, as denoting shortness of the neck. [but] هُوَ قَصِيرُ الْعَيْنِ [said of a man] means قَلِيلُ الْحَيْرِ [i. e. + He is one possessing little, or no, good; or few, or no, good things; or little, or no, goodness]: and لَطْوِيلُ الْعَيْنِ [lit. Verily he is one whose rein is long] means, + an exalted person; of great chieftdom, or eminence. (TA.) رَجُلٌ طَرَفُ الْعَيْنِ (S, K, TA, TK,

in one of my copies of the S طَرَفُ, and in the other طَرَفُ, and in copies of the K طَرَفُ, [but correctly طَرَفُ, q v, like كَتِفُ, as is said in the TK,]) means + A man light, or active (S, K, TA) فَلَانٌ + Such a one is one who refuses the rein (TA.) دَلَّ عَيْنَ applied to the horse means + The tractable, or submissive. (TA.) And دَلَّ عَيْنَ + Such a one became submissive. (TA.) اَنْعَ مِنْ عَيْنِهِ [in which the first word is written in my original thus, but it has been altered by the copyist, and I doubt not that it is correctly اَنْعَ, the phrase, reading thus, being well known, i. e. Slacken thou his rein,] means + ease thou him, or relieve him (TA) اِثْنِ عَلَى عَيْنِهِ means Turn thou back [or bend thou] towards me his rein (TA) جَاءَ تَابِيًا فِي عَيْنِهِ [thus in my original, but correctly مِنْ عَيْنِهِ, as in the S in art. نَسَى, i. c. He came bending a part of his rein, turning from his course,] means + he [came having] accomplished the object of his want (TA) مَلَأَ عَيْنَ + He made, or urged, his beast to run vehemently. (TA) And [hence, app.] اِمْتَلَأَ عَيْنَهُ + The utmost of his power, or ability, was accomplished (TA) هُمَا تَحْرَبَانِ فِي عَيْنٍ + They two are equal in excellence or otherwise. (TA) — Also + A heat, or single run to a goal, or limit one says, حَرَى الْغَرَسِ عَيْنًا + The horse ran a heat. and كَبَا فِي عَيْنِهِ + He stumbled in his heat. (TA.) See also an ex., in a verse of Et-Thumamah, voce عَيْنٌ, in the middle of the paragraph. And عَيْنٌ signifies the same, i. e. A heat of a beast: and also the beginning of speech whence the prov.,

مُعْتَرِضٌ لِعَيْنٍ لَمْ يَعْجِهْ

meaning + Addressing himself to that which is not of his business (مَا لَيْسَ مِنْ شَأْنِهِ). (Meyd.) — And A long rope or cord (TA.) — And الْعَيْنُ signifies حَبْلُ الْمَتْنِ [The cord of the portion of the back along which extends the spine; app. meaning the spinal cord, also called medulla spinalis, considered as a single cord]. (K:) [but this consists of two lateral cords, connected together. and therefore, app. it is said that] عَيْنَا signifying حَبْلَاهُ [the two cords of the متن] signifying شُرَكَةُ الْعَيْنِ is The copartnership of two persons in one particular thing, (S, Mgh, Msb, K,) exclusive of the rest of the articles of property of either. (S, Msb, K) as though a thing presented itself to them (عَنْ لَهْمَا, S, Mgh, Msb) and they bought it (S) and they then became copartners in it: (S, Mgh, Msb) so says ISk (Mgh) or it is from the عَيْنِ of the horse, because each assigns to his companion the عَيْنِ of the free management of part of the property: (Mgh, Msb:) or because it is allowable for them to differ, like as does the عَيْنِ in the hand of the rider when pulled and when slackened. (Mgh:) or, accord. to Az, it is the case in which each of the

two copartners produces deenāns or dirhems, which they mix together, and each gives permission to the other to traffic therewith and the lawyers differ not in respect of its being lawful, if they gain upon the two sums, the gain being between them, and if they lose, the loss being on the head of each of them [equally] the partnership of two persons in everything that is in their possession is called شُرَكَةُ الْمُعَاوَضَةِ [q v] (TA.) or it is the case of one's competing with a man in the making of a purchase, and saying to him, "Make me to be a partner with thee," this being before he [the purchaser] becomes entitled to العَلَقِ, or العَلَى, or العَلَى, or العَلَقِ (K) [the last word in this explanation, thus written in four different ways in different copies of the K, following the words قُلْ أُنْ يَسْتَوْجِبُ, I think to be most probably العَلَقِ, and to mean irredeemability by the seller, from العَلَقِ] or it is the case of two persons' being equal in partnership, (Z, Msb, K, TA,) in respect of what they contribute of gold or silver; and is from the عَيْنِ of the beast, (TA,) because the عَيْنِ of the beast consists of two equal single pieces. (Z, Msb, K, TA) or it is from الْعَيْنِ as syn. with الْمُعَاوَضَةِ, meaning the مُعَاوَضَةِ, (Msb, TA,) because each of them does like as does the other in respect of his property [that he supplies] and in selling and buying. (TA.) See an ex. in a verse cited in art. شَرَكٌ, conj. 3. — See also عَانٌ, in two places.

عَانٌ and عَانٌ One who presents, or opposes, himself, with meddling, or impertinent, speech; with speech respecting that which does not concern him pl. [of the former agreeably with analogy] عَانٌ. (TA.) — And the former, A beast (دَانَةٌ) that precedes in journeying, or progress; (S, K, TA;) that vies with the [other] beasts in journeying, or progress, and precedes them; and applied to a wild ass in this sense. (TA.)

عَيْنٌ One unable to retain the wind of his belly. (K.) — See also عَيْنٌ.

عَانَةٌ: see عَانٌ: — and see also عَمَّةٌ, former half, in two places.

عَيْمَةٌ: see عَمَّةٌ, former half.

عَانَا means The utmost of thy power, or ability, or of thy case: (S, K.) so in the saying, عَانَاكَ أَنْ تَفْعَلَ كَذَا [The utmost of thy power, &c, is, or will be, thy doing such a thing]. (S.) as though from الْمُعَانَةِ; (S, TA,) the case being that thou desirest to do a thing, and an obstacle intervenes in the way to it, preventing thee and withholding thee from it: (TA) but it is disputed whether it be correctly thus, or عَانَاكَ. (IB, TA.)

هُوَ عَانٌ عَلَى الْقَوْمِ He is wont to precede, or outstrip, the people, or party. (TA.) — And هُوَ عَانٌ عَنِ الْخَيْرِ He is [one who holds back from doing good, or] slow, or tardy, to do good. (K.)

الْعَوْنُ, of the measure فَعُولٌ, is an intensive

epithet applied to the present world (الدُّنْيَا) [as meaning *The offerer of much opposition*], because it opposes itself to mankind. (TA)

عَبَّ (S, Mgh, Msh, * K, TA,) of the measure مَعْبُول (S,) and فَعِيل in the sense of the measure مَعْبُول (S,) and عَبَّ (thus written in two places in the TA, and written without teshdeed in my copy of the Msh, but in the latter case app. from carelessness of the copyist, for otherwise the well-known form عَبَّ is not there mentioned,) of which (i. e. of عَبَّ) عَبَّ is pl, [which seems to show that عَبَّ is not a mistranscription for عَبَّ, for فَعْل is a measure of a pl of many epithets of the measure فَعِيل, as حَدِيدٌ and نَدِيرٌ &c, but not, to my knowledge, of any word of the measure فَعِيل.] (TA.) A man incapable of going in to women, (Mgh, Msh,) one who does not go in to women by reason of impotence (K) or, as some say, one who has connection with her who is not a virgin, but not with the virgin (TA) or a man who is not desirous of women (S, K) and عَبَّ (Msh, TA) and عَبَّ (TA) signify the same. (Msh, TA) And عَبَّةٌ signifies A woman not desirous of men. (S, Msh, TA) but there is disagreement in respect of the application of the epithet to a woman (TA)

عَبَّةٌ, as a subst see عَبَّة, former half, in two places.

عَبَّ and عَبَّ (S, Msh, K) and عَبَّ (S, K,) the first of which is the most chaste, (S,) originally عَبَّ (K,) of a book, or writing, (S, Msh,) The superscription, or title, thereof (TK) what these words denote is thus called because it occurs (نَعْيٌ, K, TA, i. e. يَغْرِضُ, TA) in a hording part thereof (K, TA) and they also signify [sometimes, as indicating the nature of the contents,] the preface of a book, or writing. (TK.) And Anything that serves as an indication of another thing is called its عَبَّ. (Msh, K) One says, الظَّاهِرُ عَبَّ النَّاطِلِ, meaning *The outward state of the man is the indication of the inward state.* (TK.) And one says of a man who speaks obliquely, not plainly, جَعَلَ كَذَا عَبَّاً He made such a thing to be an indication of his want. (TA.) [See also art. عَو.]

عَبَّ and عَبَّ: see the next preceding paragraph

عَبَّةٌ see عَبَّة, former half.

عَبَّ and عَبَّة: see عَبَّ. — And for the former, see also عَبَّ. — Also, the former, A long mountain (حَبْل), (K, TA, in some copies of the K حَبْل [i. e. rope],) that presents itself in the direction in which one is going, and interrupts his way. (TA.)

أَعْبَانُ The sides, quarters, tracts, or regions, of anything. (Yoo, TA:) this is the proper signification: (TA:) [hence,] أَعْبَانُ السَّمَاءِ [in one of my copies of the سَحَابٍ, but altered from السَّمَاءِ]

Bk. I.

means *The sides, quarters, tracts, or regions, of the sky* (K) or *the surfaces thereof, and what present themselves to view of the sides, quarters, tracts, or regions, thereof, as though pl of عَبَّ*, (S, TA,) or of عَبَّ (TA) the vulgar say عَبَّ السَّمَاءِ. (S, TA) — And [it is said that] عَبَّ السَّمَاءِ means *The natural dispositions of the devil* (K) It is said of camels, in a trad, حُلِقَتْ مِنْ أَعْبَانِ الشَّيَاطِينِ [as though meaning *They are created of the natural dispositions of the devil*] and in another trad, أَعْبَانُ الشَّيَاطِينِ occurs as said [app. by Mohammad] in answer to a question respecting camels. [but] accord. to Lath, the meaning seems to be, that, by reason of their many evil affections, they are as though they were from the tracts of the devil in respect of their natural dispositions (TA)

عَبَّةٌ see عَبَّة, former half.

عَبَّ see عَبَّ.

عَبَّ One who enters into that which does not concern him, and interferes in everything, (K,) عَرِيضٌ مِسْحٌ (S,) or عَرِيضٌ (TA) [see these two words] fem with ة (S, K) — And An orator, or a preacher, syn حَظْبٌ (S, K) or an eloquent خطيب. (TA) — See also the next paragraph.

عَبَّ see عَبَّ — and see also عَبَّ, in art. عَو. — عَبَّةٌ الحَلِيّ A girl, or young woman, compact in make, (K, TA,) [as though] compactly twisted like the عَبَّ [or reem] (A, TA) and عَبَّةٌ + a woman compact in make, not flabby in the belly (TA) — See also عَبَّة, near the middle.

عَبَّةٌ see عَبَّة, near the middle.

عَبَّ [pass. part. n. of 1, q. v. = And] عَبَّ, q. v. (Msh, TA) — And Possessed, or mad, or insane. (K, TA.)

عَب

2. عَبَّ (O, K,) inf. n. تَعَبَّبَ (K,) said of a grape-vine, [meaning *It produced grapes*,] (O, K,) is from الْعَبَّ (O.)

عَبَّ and عَبَّة both signify the same, (S, O, K,) the latter said by Kr to be the only word of its measure except سِيرَاءٌ, but Kh mentions also حَوْلَاءٌ, and Ibn-Kuteybeh adds to these خَيْلَاءٌ, (TA,) [whence it seems to be, accord. to analogy, عَبَّة, imperfectly decl., with the fem. ة, but in a verse cited by F, and quoted in the O and TA, it is treated as masc., and in the TA it is treated as masc. in prose, and if so it is عَبَّة, though it may be thus only by poetic license, and improperly in prose,] Grapes, the fruit of the كَرْمٍ; (TA;) thus called only while fresh, when dry, called رَيْبٌ: (Msh.) عَبَّةٌ signifies a single berry thereof [i. e. a grape]; (S, O, Msh, K;*) and is of a form

generally belonging to a pl, rarely to a sing (S, O) the pl is أَعْبَاتٌ (S, O, Msh,) used in speaking of many; and the pl. of pauc. [i. e. pl of عَبَّة] is عَبَاتٌ (S, O) — عَبَّ also signifies + The grape-vine. (MF [as from the K, in which I do not find it but it is used in this sense in the Kun-án, pl. أَعْبَاتٌ, expl. as meaning كَرْمٌ in xviii. 31 by Bd].) — And + Wine (K) so says AHn, asserting it to be of the dial of El-Yemen like as حَمْرٌ signifies “grapes” in certain of the dials. [of El-Yemen: see حَمْرٌ] (TA.) — عَبَّ النَّعْلِ, and عَبَّ الدَّرَبِ: see نَعْلٌ, and see also عَبَّ]

عَبَّة n. un. of عَبَّ [q. v.]. — Also A small pustule that breaks forth in a human being, (S, O, K, TA,) emitting blood, accord. to Az, it swells, and fills [with blood or humour], and gives pain; and it attacks a human being in the eye and in the fauces (TA)

عَبَّ see عَبَّ.

عَبَّ Of, or relating to, grapes]

عَبَّ, applied to a gazelle, (K,) to a male gazelle, (S, O,) Bish, lively, or sprightly (S, O, K) having no corresponding verb (S) and, (K,) as some say, (TA,) so applied, heavy, or sluggish thus having two contr. meanings or one advanced in age (K) or, as some say, a male gazelle. pl. عَبَّ. (TA.) And A mountain-goat long in the horn [in this sense also] having no corresponding verb. (O) It is an epithet of a measure regularly belonging to m. ns (MF)

عَبَّ (O, and so accord. to copies of the K,) or عَبَّ, (accord. to some copies of the K,) The foremost portion of a torrent, (O, K,) and of a company of men. (O.) — And Abundance of water. (TA.) — [And accord. to Freytag, A certain plant]

عَبَّ Large in the nose; (S, O, K;) applied to a man; (TA,) as also عَبَّ (K,) or عَبَّ (O) and it [app. عَبَّ] is also expl. as meaning a big, ugly nose. (TA.) — And عَبَّ (S, O, K) or عَبَّ (K.) [see these two words] or the portion that is cut off of the نَظَر. (TA.) — And A small, black mountain. (Lth, O, K.) or a mountain small in circumference, black, and erect: (TA:) and a high, round mountain (K.) or a high, isolated, sharp-headed hill, red, and black, and of any colour, but generally of a dusky yellowish hue, giving growth to nothing, and round. (Sh, O.) pl. عَبَّ. (TA.)

عَبَّ A vender of عَبَّ [or grapes] (O, K.)

عَبَّ A certain fruit [and tree], (K,) well known; (S, O, K,) [the jujube fruit and tree, rhamnus zizyphus of Linn.;] called in Pers. سِدِّد, or سِنْدِيدِ جِيلَانِي (MA,) or سِدِّدِ حِيلَانِ (PS.) n. un with ة. (S, O.) And, (K,) sometimes, (TA,) accord. to IDrd, (O,) The fruit of the أَرَاك [q. v.]. (O, K.) And The

[fruit, or tree, called] عَمْرَاءَ [q. v.]. (TA.) Also, [as being likened to jujubes, because dyed red,] † The fingers, or ends of the fingers, of a woman (A, voce نُقَاحٌ, q. v.)

عَمَّابِي [Of the colour of the عَمَّاب, or jujube] (TA, voce سَحْتِيَانٌ, q. v.) صَبَغَ الْكَيْسَ عَمَّابِي [lit. He dyed the purse jujube-colour] means he became bankrupt but this, as Esh-Shiháb says, is a phrase of the Muwalleds [or rather of the vulgar, unless ending a verse, in which case it is allowable to say عَمَّابِي for عَمَّاب], as in a verse cited in the TA. (MF, TA.)

عَانِبٌ A man possessing عَنَب [or grapes]: like لَاسٌ and تَامَرٌ (O, TA,) which mean “possessing milk” and “possessing dates” (TA.)

عَانَبٌ see عَنَابٌ.

مُعْتَبٌ Tall; (O, K,) an epithet applied to a man. (O.) — And Thick; an epithet applied to tar. (O.)

عبر

عَبْرٌ [Ambergris;] a certain odoriferous substance, (S, O, Msh, K,) well known, (O, Msh,) an excrement found in the belly of a certain great fish, [the spermaceti-whale,] which is called by the same name; (Towsheeh, TA,) or an excrement of a certain marine beast, (K,) or, accord. to Ks, a vegetable [substance found] in the bottom of the sea and driven by the waves to the shores thereof, whence it is taken, (O,) or, (O, K,) as the physicians say, (O,) it issues from a source in the sea, (O, K;) [and there are other opinions respecting its origin, mentioned in the TA; but these I do not add, as it is well known to be an excrement of the spermaceti-whale;] the best kind is the white, and the whitish; next, the blue [or gray]; and the worst, the black (TA:) the word is masc. and fem., (AA, IAm, O, Msh,) like مِسْكٌ: (IAm, TA voce ذَكِيٌّ) MF says that most hold the ن to be augmentative, the measure being مَعْلٌ, as it is said to be in the Msh. (TA.) — [As mentioned above, it signifies also The spermaceti-whale;] a certain great fish; (Msh in art. عِبْرٌ;) a certain marine fish, (Az, O, K,) the length of which reaches to fifty cubits, called in Pers. پاله [app. a mistranscription for وَال. see نَالٌ]. (Az, TA:) shields are made of its skin; (Mgh, O, TA;) and the people of Juddeh have sandals, or shoes, made thereof. (O, TA.) — And hence, (O,) A shield (S, O, K) made of the skin of the fish above-mentioned: (O, K.) and some say, coats of defence (دُرُوع). (O.) — Also Saffron. (K.) — And (as some say, TA) [The plant called] وَرْسٌ. (K.) — [Accord. to Foiskál (Flora Aegypt. Arab. p. lxiv.) now applied to Gomphrena globosa.] — See also the next paragraph, in two places.

عَبْرَةُ قَوْمٍ The purity of the pedigrees of a people (Ibn-Abbád, O, K.) Hence the vulgar say of a thing that is pure, هَذَا عَبْرٌ. (TA.) — عَبْرَةٌ The onion. (K:) because it makes [the contents of] the قَدْر to become savoury. (TA.)

عَبْرَةُ السَّيِّئِ — عَبْرَةُ السَّيِّئِ, (Ks, O, K, TA,) or, accord. to Kr, it is عَبْرَةُ السَّيِّئِ, (TA,) The vehemence, or rigour, of winter. (Ks, Kr, O, K.)

عَبْرِيٌّ Of, or belonging to, بَنُو الْعَبْرِ, (O, K,) or بَلْعَبَرِ, (O,) a tribe of تَيْمَرِ, (O,) who were the most skilful people as guides. (O, K.) hence the proverbial saying, أَنْتَ عَبْرِيٌّ بِهَذَا الْبَلَدِ [Thou art an Amberee in this country, or district]. (O, K.)

عنيس

عُنَيْسٌ The lion; (O, K;) as also عُنَيْسٌ (K: but in the O it is said, when you designate the lion, you say عُنَيْسٌ and عُنَيْسٌ [as though, by the latter, the pl. were meant: but it is probably a mistranscription for عُنَيْسٌ]) or the lion from whom other lions flee (TA in art. عَيْس) when you particularize him by a [proper] name, you say عُنَيْسَةٌ, [i. e. The lion,] making it imperfectly decl.; like as you say أَسَامَةٌ. (O, K.) It is mentioned by Lth and Az among quadrilateral-radical words. Hishám says, I know not whether it be a subst. or an epithet: and A'Obeid says, it is from الْعُنُوسُ; and if so, it is of the measure مَعْلٌ. (O) but 'Ikimeh is related to have said that the lion is called عُنَيْسَةٌ in the Abyssinian language. (TA voce قَسُورَةٌ.)

عُنَيْسَةٌ: } see above; the former in two places
عُنَيْسٌ: }

عنث

1. عَنَثَ, [aor. ٤.] inf. n. عَنَثٌ, He fell into a difficult, hard, or distressing, case. (S, A, O, TA.) or عَنَثَ signifies the meeting with difficulty, hardship, or distress. (K.) [This is held by some to be the primary signification: see عَنَثٌ below; by the explanations of which it seems to be indicated that the verb has several significations that are not expressly assigned to it in the lexicons.] عَزِيزٌ عَلَيْهِ مَا عَنِتُّرَ, in the Kur [ix last verse but one], means, accord. to Az [and most of the expositors], Grievous unto him is your experiencing difficulty, or hardship, or distress. or, as some say, the meaning is مَا أَعَنِتُّرَ, i. e., what hath brought you into difficulty, or hardship, or distress. (TA. [In the S and O, it seems to be indicated by the context that عَنِتُّرَ means your having sinned.]) — عَنِتَّتِ الدَّابَّةُ The beast limped, or halted, in consequence of hard, or rough, treatment, such as it could not bear. (TA.) It is said in a trad., أَنْعَلَ دَابَّتَهُ فَعَنِتَّتْ He shod his beast and it became lame. thus as some relate it; as others relate it, فَعَنِتَّتْ; but the former relation is preferred by Kt. (TA.) — عَنِتَّ said of a bone, (Az, A, K, TA,) and عَنِتَّتْ said of an arm or a leg, (Az, TA,) [aor. ٤.] inf. n. عَنِتَّ, (TA,) It broke (Az, A, K, TA) after its having been set and united: (A, K:) [this is said in the Ksh and by Bd, in iv. 30, to

be the primary signification.] and the former, said of a bone, it became weak, and broke. (K, TA) — عَنِتَّ, (S, O, Msh, TA,) aor. ٤, (Msh,) inf. n. عَنِتَّ, (S, O, Msh, K, TA,) He committed a sin, a crime, or an act of disobedience deserving punishment (S, O, K, TA) or he committed sins, crimes, or acts of disobedience deserving punishment (K, TA:) or he did wrong, [intentionally or unintentionally] (Msh.) [And particularly He committed fornication, or adultery. see عَنِتَّ below.]

2. عَنِتَّهُ, inf. n. نَعَيْتَ, He treated him with hardness, severity, or rigour, and constrained him to do that which was difficult to him to perform; (IAm, O, K, TA,) as also نَعَيْتَهُ and afterwards it became applied to signify he destroyed him; or caused him to perish (IAm, TA) [and نَعَيْتَهُ has both of these significations. for it is said that] لَوْ شَاءَ اللَّهُ لَأَعَنِتُّكَ, in the Kur [ii. 219], means If God had willed, He would assuredly have treated you with hardness, &c., and constrained you to do that which would be difficult to you to perform. or it may mean, would have destroyed you. or, accord. to IAm, نَعَيْتَ signifies the requiring to do that which is not in one's power. (TA.) — See also 5.

4. اِعْنَتَهُ, (inf. n. اِعْنَاتٌ, Mgh,) He caused him to fall into difficulty, hardship, or distress, (S, Mgh, O, Msh, K, TA,) into that which was difficult, hard, or distressing, to him to bear (Mgh, Msh.) See also 1, and 2. — He (the rider) treated him (i. e. a beast) with hardness, or roughness, such as the latter could not bear, and so caused him to limp, or halt. (TA.) — He (a physician) treated him (i. e. a sick man) roughly, or without gentleness, and so harmed, or injured, him. (A, O) — He, or it, broke it (i. e. a bone) after it had been set and united: (Az, S, A, O, K, TA) or he (a bone-setter) treated it (i. e. a broken bone) roughly, or ungently, so that the fracture became worse. (TA.)

5. نَعَيْتَهُ: see 2. Accord. to AHeyth, (TA,) He brought upon him annoyance, molestation, harm, or hurt. (Msh, TA) or he sought to occasion him difficulty, hardship, or distress. (Mgh.) And hence, (Mgh,) He asked him respecting a thing, desiring by doing so to involve him in confusion, or doubt; (A, Mgh, TA,) as when one says to a witness, “Where was this, and when was it, and what garment was upon him when thou tookest upon thyself to bear witness?” and يَنْعَتُ عَلَى الشُّبُودِ and يُعَبِّتُ الشُّبُودَ are also mentioned; but these require consideration. (Mgh.)

R. Q. 1. عَنَّتَتْ, said of the horn of the عَنُود [or goat a year old], It rose, or rose high. (O, K.) — عَنَّتَتْ عَنْهُ He turned away from, avoided, or shunned, him, or it. (O, K.)

عَنِتَّ [inf. n. of 1, q. v.: and also expl. as having the following meanings:] Difficulty, hardship, or distress: (A, IAm, Mgh, Msh, TA:) this is [said to be] the primary signification: (Jel in iv. 30.) or severe difficulty, or hardship, or distress: (Zj,

TA) or the coming of difficulty or hardship or distress upon a man (K.) — A state of perdition or destruction (A, IATH, K, TA.) — A bad, an evil, or a corrupt, state or bud, evil, or corrupt, conduct or doing syn **فَسَادٌ** [which has both of these meanings; and may here have the former meaning as nearly agreeing with what precedes it, or the latter meaning as nearly agreeing with what follows it] (A, IATH, K, TA.) — A sin, a crime, or an act of disobedience deserving punishment, (AHeyth, S, A, IATH, O, K, TA.) and so **مَعْنَةٌ**. (A) — A wrong action [intentional or unintentional]; an error; a mistake. (IATH, Msh, TA.) — Fornication, or adultery (S, IATH, Mgh, O, Msh, K, TA) but this is a conventional explanation of the lectures of the colleges. (Mgh) So in the Ku [iv 30], where it is said, **ذَلِكَ لِمَنْ حَتَّى أَلْعَنَتْ مِنْكُمْ** [That is for him, among you, who fears the commission of fornication] (S, O, Msh, TA. [and the like is said in the Mgh]) this, says Az, was revealed in relation to him who might not have the means of taking to wife a free woman, therefore it was allowed to him to take to wife a slave (Msh, TA) or the meaning of **الْعَنَت** here is perdition or perdition in [or by means of] fornication (TA.) — Also Wrongful, unjust, injurious, or tyrannical, conduct and annoyance, molestation, harm, or hurt. (AHeyth, TA) And Distressing, grievous, or afflicting, harm, injury, hurt, or mischief. (TA) — And accord. to the 'Ináyah, Contention, or contention for superiority in greatness, and persistence in opposition, or in vain contention. (TA)

عَت A bone broken after its having been set and united; as also **مَعْت**. (S, O, K)

عَوْتُ A hill (**أَكْمَةٌ**) difficult of ascent; (O, Msh, K;) as also **عَنْتَوْتُ**. (O, K.) or high, and difficult of ascent. (A.)

عَنْتَوْتُ: see what next precedes. — With the article **ال**, A mountain, (O,) or tapering mountain, (K,) in the **صَحْرَاءَ** [or desert] (O, K:) or, accord. to the L, a small mountain tapering into [or towards] the sky (**حَيْلٌ مُسْتَدِقٌ فِي السَّمَاءِ**) and it is said to be **دُونِ الْحَرَّةِ** [app. **دُونِ الْحَرَّةِ**], but there seems to be here an omission or a mis-transcription; for of the various meanings that may be assigned to this phrase, none seems to be apposite: I incline to think that **العَنْتَوْتُ** thus expl. is the proper name of a particular mountain. (TA) — **عَنْتَوْتُ** signifies also The notch in a bow accord. to Az, (TA,) the **عَنْتَوْتُ** of the bow is the notch into which enters the **عَانة**, i. e. the ring at the head of the string. (O, TA.) — And The first, or beginning, or commencement, of anything (O, K.) — And **حَلَى**, (O, and so in the CK, [in my MS. copy of the K **حَلَى**, and thus accord. to the TA, but this is evidently a mistake,]) which is a certain plant. (TA.)

عَانَسُ an epithet applied to a woman, i. q. **عَانَسُ** [q. v.] (O, K:) said to be formed [from the latter] by substitution, or a dial. var., or a word mispronounced. (MF, TA.)

عَت see **مَعْت**.

مَعْنَةٌ. see **عَت**. [Its primary signification seems to be A cause of difficulty, hardship, or distress, &c]

حَاءِي فَلَانٌ مُنَعِنًا Such a one came to me seeking [to cause] my fall into a wrong action, or an error. (S, O, K.)

عج

1. **عَجَجَ**, aor **عَجَجَ**, inf n. **عَجَجَ**, He drew, or pulled, anything, drew it, or pulled it, to him, or towards him. (L) — **عَجَجَ رَأْسَ الْبَعِيرِ**, aor **عَجَجَ** and **عَجَجَ**, inf n. as above, He (the rider) pulled up, or drew up, the camel's head by means of the [halter, or cord, called] **حِطَام**. (TA) And **عَجَجَ الْبَعِيرَ**, aor **عَجَجَ**, (S, O,) inf n. **عَجَجَ** as above; (S, O, K,) and **عَجَجَ**, (O,) inf n. **عَجَجَ**; (K;) He trained, or broke, the camel in a certain manner, (S, O,) i. e. he (the rider) pulled, or drew, the camel's **حِطَام** (S, O, K, TA) towards his head, (TA,) and forced him back upon his hind legs, (S, O, K, TA,) so that, sometimes, the prominent part behind his ears came to the upright piece of wood that rises from the fore part of the saddle. (TA) and **عَجَجَ الْحَمَلَ** He pulled the nose-rem of the camel to make him stop: and **عَجَجَ الشَّافَةَ** He reined up the she-camel on an occasion of her stumbling. (TA, from trads.) — **عَجَجَ الدَّلْوُ**, (IAar, S, O, L,) aor **عَجَجَ**, (L,) inf n. as above; (S, O;) and **عَجَجَ**; (IAar, O,) He put, or attached, to the leathern bucket, an appendence called **عِجَاج** [q. v.] (IAar, S, O, L.) — And hence, **عَجَجْتُ الْكَفْرَ**, aor **عَجَجْتُ**, inf n. as above, I tied the young camel's [halter, or cord, called] **حِطَام** to his arm, and made it short. thus one does to a young camel only when he is trained, or broken. (TA) — **عَجَجَهُ** also signifies, He bent it, or inclined it, and occurs in this sense in a trad. of 'Alee, in which the pronoun relates to a sail. (TA) And one says, **عَجَجَ نَعْلَهُ** He bent [app. upwards] the head [or fore part] of his sandal. (Ibn-'Abbád, O.)

4. see 1, in two places. — [Hence,] **عَجَجَ** signifies also **أَسْتَوْقَى مِنْ أُمُورِهِ** [i. e. + He secured himself against damage from his affairs; virtually meaning he ordered, or disposed, his affairs in a firm, solid, sound, or good, manner, agreeably with an explanation in the TK as syn. with **أَحْكَمَهَا**]: (O, K, TA.) and it alludes to the fulfilment of covenants. (TA.) — And **عَجَجْتُ**, said of a she-camel, means She withheld herself or refrained [from going on]. (TA.) — Also He had a complaint (K, TA) of his **عِجَاج**, i. e., (TA,) of his **صُلْب** [meaning back-bone, or loins,] (K, TA) and his joints. (TA.)

عَجَجَ a subst. from **عَجَجَ الْبَعِيرَ**; (S, O, K,*) [A certain mode of training, or breaking, a camel;

(see the verb,)] whence the prov., **عَوْدٌ يَعْلَمُ الْعَجَجَ**, (S, O, TA) An old camel that is trained, or broken, and forced back upon his hind legs. (TA) [or that is taught the mode of training termed **عَجَجَ**] applied to him who takes to learning a thing after he has become old (O, TA) — Also An old man; a dial. var of **عَجَجَ**. (K) or a man in the dial of Hudheyl, (O, TA, [in the former **عَجَجَ**, app. a mistranscription;]) so says Ibn-'Abbád; but correctly **عَجَجَ** (O) Az says, I have not heard it with **ع** from any one to whose knowledge reference is made, and I know not what is the truth thereof. (TA) — Also A company of men. (TA)

عَجَجَةُ الْهُودَجِ The **عِصَادَةُ** [or post, perhaps meaning each of two side-posts,] at the door of the [women's camel-vehicle called] **هُودَج**, (O, K, TA,) by means of which the door is strengthened (**يُسَدُّ بِهَا الْبَابُ**). (TA [In the O, **تَسَدُّ الْبَابُ**, app. a mistranscription for **تَسَدُّ الْبَابُ**].)

عِجَاجٌ A rope, or cord, (S, A, O, K,) or girth, (S, O,) or strap, (TA,) that is tied to the lower part of the large [leathern bucket called] **دَلْو**, (S, O, K,) or that is put beneath the **دَلْو**, (A,) and then tied to the cross-pieces of wood (**الْعَرَافِي**), (S, A, O, K,) or to the loops, (TA,) so that it serves as an aid to the cross-pieces of wood and to the [things called] **وَدَمَر** [which bind those cross-pieces to the loops of the bucket]; for when these [things] break, it holds fast the **دَلْو**: (S, O) and when the **دَلْو** is light, (S, O, K,) it is a string, (S, O,) or a light string, (K,) that is tied from one of the loops to one of the cross-pieces of wood (**الْعَرَافِي**) (S, O, K) or, as some say, a loop in the lower part of the bucket, inside it, which is tied by a cord or the like to the upper part of the [rope called] **قَرَب** [q. v.], so that if the rope [meaning the **قَرَب**, not the main rope,] break, it keeps the bucket from falling in the well this is when the bucket is light. pl [of pauc.] **أَعِجَاجَةٌ** and [of mult.] **عِجَاجٌ**.

(TA.) One says, **لَا بُدَّ لِلدَّاءِ مِنْ عِلَاجٍ وَلِلدَّلَاءِ مِنْ** **عِجَاجٍ** [It is absolutely necessary for the disease to have medical treatment, and for the buckets to have an **عِجَاج**]. (A, TA.) — [Hence,] El-Hotei-ah says, (S, O, TA,) praising a people, or party, who concluded a covenant with their neighbour and faithfully kept it, (TA.)

* **قَوْمٌ إِذَا عَقَدُوا عَقْدًا لِحَارِهِمْ**
* **شَدُّوا الْعِجَاجَ وَتَشَدُّوا قُوَّةَ الْكَرْبَا**

† [A people who, when they conclude a covenant with their neighbour, (lit tie a knot to their neighbour,) tie the **عِجَاجَ**, and tie above it the **كَرْب**. i. e., make it doubly sure]. (S, O, TA.) — [Hence also,] **قَوْلٌ لَا عِجَاجَ لَهُ** † A saying that is uttered without consideration of its result. (S, O, K.) — And **عِجَاجُ الْأَمْرِ** † The support, or foundation, of the affair; that upon which the affair rests, or whereby it subsists. (A, O, L, TA. [In the K,

وَمِنَ الْأَمْرِ وَالْأَمْرِ وَمِلَاكُهُ is erroneously put for الْأَمْرِ وَمِلَاكُهُ, as is said in the TA.] Thus in the saying, لَا أَذْرِي لِأَمْرِكَ عَاجًا, [I know not any foundation to thine affair] (O) And عَاجٌ عَاجٌ occurring in a trad., means † The management of the affair pertained to Abou-Sufyán, he being to his companions like the camel that bears the weight of the bucket. (TA) — عَاجٌ signifies also A thing with which one draws, or pulls (TA) — And The nose-vein (رَمَام) of a she-camel, because she is drawn, or pulled, by means of it. (A, TA) — See also 4 — Also *Pain of the ضَبْ* [meaning back-bone, or loins,] (O, K) and of the joints (O.)

عَاجِي and عَاجِي. see عَجَوَجٌ.

عَاجِي occurs in a trad. as a saying of Abou-Jahl to Ibn-Mes'ood, when the latter put his foot upon the back of the former's neck, meaning أَعْلِي [Rise thou from me], the ي being changed into ح. (TA. [See art. عَجَجَ])

عَجَجَ (O, K,) or, accord. to AHn, عَجَجَ, (O,) The صَيِّمَرَان [q v.], (O, K,) a species of sweet-smelling plants; (O, TA,) said to be the سَاهِ سَعْرَم [or سَاهِ سَعْرَم] not heard by As on any other authority than that of Lth. (TA.)

عَجَوَجٌ sing. of عَجَاجِي (A'Obeyd, S, O,) which signifies Fleet, or swift, and excellent, horses (A'Obeyd, S, O, K) and camels, (K,) sometimes applied to the latter. (Lth, TA.) or horses that excite the admiration and approval of the beholder and عَجَاجِي occurs in a verse cited by IAa, as some relate it, and عَجَاجِي as others relate it, the former for عَجَاجِي, and the latter for عَجَاجِي (TA) or long-necked horses (O, TA) and camels (TA) or tall, or long, horses. (Ham p 445.) [See an ex. in a verse cited voce رَبَّ] — عَجَاجِي الْقَوْمِ means The way or course (سَبِيل) [of the people, or party, was, or became, direct, or undeviating]. (O) — And عَجَاجِي السَّابِ signifies The first part of youth (O, K.)

عَجَجَ (in the K erroneously written عَجَجَ, TA) Great, or large. (S, O, L, TA.)

عَجَجَ A man (O) who addresses, applies, or directs, himself, or his regard, or attention, or mind, to affairs. (O, TA)

عَجَفَ

عَجَفَ, or عَجَفَ, and عَجَفَ: see art. عَجَفَ.

عَدَ

1. عَدَّ, aor. 2 (S, O, L, Msh, K) and 2, (Fr, O, L,) inf. n. عُدَّ; (S, O, L, Msh, K;) and عَدَّ, aor. 2, (L, K,) inf. n. عُدَّ; (L, TA;) and عَدَّ, aor. 2; (K,) He declined, or deviated, from

it, (S, O, L, Msh, K,) namely, the road, (S, O, L, K,) or the right course, (Msh,) and what was right or just or due, and from a thing, (L,) he went aside from it (TA) and he went, or retired, to a distance, or far away, from it. (L) And عَدَّ عَنْ أَصْحَابِهِ, aor. 2, inf. n. عُدَّ, He left, or quitted, his companions, and passed beyond them and he left, or quitted, his companions in a journey, and took a road different from that which they followed, or remained, or fell, behind them. (ISH, L) and he removed to a distance from his companions, as when a man leaves his people in El-Hijáz and goes to El-Basrah. (L) — عَدَّتْ and عَدَّتْ and عَدَّتْ She (a camel) pastured alone, (K, TA,) disdaining to pasture with the other camels, and sought the best of the herbage. (TA) — عَدَّ, (S, A, O, K,) aor. 2, (S, A, O,) or 2, (K,) inf. n. عُدَّ (S, O, L) and عُدَّ, (L;) and عَدَّ, aor. 2; and عَدَّ, aor. 2; (K,) and عَدَّ, inf. n. مُعَادَّةٌ and عَادَ, (L;) He opposed and rejected what was true, or just, knowing it to be so, (S, A, O, L, K,) he acted obstinately, knowing a thing and rejecting it, or declining from it, as did Abou-Táhib, who knew and acknowledged the truth, but scorned to have it said of him that he followed the son of his brother (L) — And عَدَّ, aor. 2, inf. n. عُدَّ and عَدَّ, He (a man) overstepped, or transgressed, the proper bound, or limit; acted exorbitantly, or immoderately; and especially in disobedience, or rebellion. (L) — And [hence (see عَادَ)] عَدَّ الْعَرَبُ, (S, O, L, Msh, K,) [in the CK, erroneously, الْعَرَبُ,] aor. 2, (K,) or 2, (Msh,) or both, the latter mentioned by Fr, (O,) inf. n. عُدَّ, (Msh,) and عَدَّ, aor. 2; and عَدَّ, aor. 2, (K,) as also عَادَ, (O, K,) † The vein flowed with blood, and did not cease to flow (S, O, L, K, TA) or flowed, and hardly ceased: (L) or flowed copiously. (Msh.) And عَدَّتْ الطَّعْنَةُ, aor. 2 and 2, † The spear-throw, or stab, poured forth blood to a distance. (L) And عَادَ أَنْفَهُ † His nose bled copiously. (L) And عَدَّ الدَّمُ † The blood flowed on one side (L) See also 10.

3. عَادَ, inf. n. عَادَ [and مُعَادَّةٌ], He acted with opposition, disobedience, or rebellion. (Msh.) — See also 1. — عَادَهُ, (L,) inf. n. مُعَادَّةٌ (K,) He separated himself from him; (L, K;) he went, or retired, to a distance, or to a place apart, from him. (L, K.) [See also 1, first and second sentences.] — And عَادَهُ, (T, S, O, L, Msh,) inf. n. مُعَادَّةٌ (T, S, L, Msh, K) and عَادَ, (T, S, L, K,) He opposed him, disagreeing with him, or doing the contrary of what he (the other) did; (T, S, O, L, Msh, K;) as also عَادَهُ; (O, L, K,) syn. عَارَضَهُ; (S, O, Msh, all in explanation of the former; [but it should be observed that عَارَضَ bears the signification expressed above and also that given in the sentence next following;]) or عَارَضَهُ بِالْخِلَافِ, (O in explanation of the latter, and Msh in explanation of the former, as on the authority of Az [in the T], and K in explanation of both,) or خَالَفَهُ: (MA in explanation of the former:) [this is the sense in which the former is

most commonly known or as meaning he contended with him in an altercation, or did so vehemently, or obstinately (see 6)] the author of the T, however, says, the common people expl. يُعَادُهُ as meaning he does the contrary of what he [another] does; but this I know not [as occurring in the genuine language of the Arabs], nor do I admit it as of established authority (TA) — And, sometimes, He imitated him, doing the like of what he (the other) did, (T, L, Msh,) [and] so عَادَهُ, (O, L, K,) thus having two contr. significations, (K,) syn. عَارَضَهُ [respecting which see the sentence next preceding], (S, O, Msh, all in explanation of the former,) or عَارَضَهُ بِالْوَقَايِ, (O and K in explanation of the latter;) and نَارَاهُ, (T and TA in explanation of the former,) عَادَ sometimes signifying يُعَادِي جَلَابِي, as is said by As, who derives it from عَدَّ الْحَارِي, making عَدَّ in this phrase a subst. from عَادَ الْحَارِي فَرَحَهُ The bustard imitated the actions of his young one in flying, on the first occasion of its rising, as though he would teach it to fly and عَادَ النِّعِيرُ حَطَامَةً means The camel conformed to [and perhaps it may also mean resisted] the motion of his halter. (L) — عَادَهُ, (O,) inf. n. مُعَادَّةٌ (K,) also signifies He kept, or clave, to him, or it (O, K) the contr. of the first signification assigned to it above (TA.) — And مُعَادَّةٌ means also The disputing with another without knowledge of the truth or falsity of what he himself says and also of what his opponent says. (Kull p. 342.)

4. عَادَ, as intrans. see 1, last quarter, in two places — [Hence,] عَادَ فِي قَيْئِهِ † He vomited with successive discharges, (S, O, L, K, TA,) and copiously; (TA,) and عَادَ الْقَيْءُ signifies the same. (L, TA.) — [عَادَ is also said by Freytag, as on the authority of the Deewán of the Hudhalees, to signify He, and it, (namely, a man, and blood,) went away] = عَادَهُ. see 3, in two places.

6. عَادَا They two [opposed each other. (see 3) or] contended in an altercation, or did so vehemently, or obstinately. (L)

10. اسْتَعَادَ رَأْيَهُ He was, or became, alone in his opinion, having none to share it with him. (O.) — اسْتَعَادَنِي مِنَ الْقَوْمِ He directed his course towards me, or sought me, [singling me out] from among the people, or party. (O, K.) — اسْتَعَادَ said of a camel, and of a horse, He gained the mastery over the nose-rein, and over the halter, or leading-rope, (K, TA,) and resisted being led. (TA.) or اسْتَعَادَ الْبَعِيرُ الصَّبِيَّ the camel overcame the boy by gaining the mastery over the nose-rein, and dragged it, or him, along. and in like manner, اسْتَعَادَ الْفَرَسُ الرَّسْنَ [the horse gained the mastery over the halter, or leading-rope]. (O) — اسْتَعَادَهُ said of vomit, (A, O, K,) and of blood, (A,) It overcame him. (O, K) or came forth from him copiously (A) and عَادَهُ signifies the same. (TA.) — اسْتَعَادَ عَصَاهُ He struck, or smote, with his staff among the people.

(O, K) And [in like manner] اسْتَعْدَدَ ذَكَرَهُ (O, K) i. e. رَتَى بِهِ النَّاسَ (O) or رَتَى بِهِ مِيرَهُ (K)

— And اسْتَعْدَدَ السَّقَاءَ He doubled the mouth of the water-skin, or milk-skin, outwards, or inside-out, (O, K,) or he inclined the water-skin, or milk-skin, (TA,) and drank from its mouth. (O, K, TA.)

عَدَّ and عَدَّدَ } see the next paragraph
عَدَّ and عَدَّدَ }

عَدَّ and عَدَّدَ (O, K,) accord to Ibn-'Abbād, (O,) i. q. نَاحِيَةٌ [app. as meaning The vicinage, or the quarter, tract, region, or place, of a person or thing] (O, K) whence the saying, هُوَ عِنْدَ فُلَانٍ الْآنَ [He is in the vicinage, or the quarter, &c., of such a one, now] (O) [See also عِنْدٌ, which has a similar meaning] = عِنْدٌ and عِنْدٌ and عِنْدٌ signify the same, (S, O, Msh, Mughnee, K,) being dial. vars., (S, O, Msh,) the first of which is the most common, (Mughnee,) and the most elaste (Msh) each is an adv. n. of place, and also of time, (S, O, Msh, Mughnee, K,) [used in the manner of a prep., though properly a prefixed noun,] of place when prefixed to a noun signifying a place [or anything local], (TA,) of time when prefixed to a noun signifying a time (Msh, TA) denoting presence, (S, O,) i. e. perceptible presence, and also ideal presence, or rather the place of presence, (Mughnee;) and nearness, (S, O, Mughnee,) or the place of nearness, (Mughnee,) or the utmost nearness, and therefore it has no dim.; (T, TA,) [i. e.] it is primarily used in relation to that which is present with a person [or thing], in any adjacent part or quarter with respect to that person [or thing]; or in relation to that which is near to a person [or thing] (Msh) [thus it signifies At, near, nigh, by, near by, or close by, a place, or thing; with, present with, or in the presence of, a person or persons, or a thing or things, at the abode of a person; at the place of, or in the region of, a thing; or among, or amongst, persons or things and at, near, nigh, or about, a time; and at, or on, or upon, denoting the occasion of an event or an action] — using it as an adv. n. of place, you say عِنْدَ الْبَيْتِ [At, near, nigh, by, near by, or close by, the house or tent], (TA,) and عِنْدَ الْحَائِطِ [At, near, nigh, &c., the wall], (S, O,) [and عِنْدِي رَيْدٌ With me, present with me, in my presence, or at my abode, is Zeyd, and كُنْتُ عِنْدَ الْقَوْمِ I was with, or among, the people, or party; and] رَأَى فَلَمَّا رَأَى مُسْتَقِرًّا عِنْدَهُ [And when he saw it standing in his presence (in the Kur xxvii 40)] is an ex. of its use as denoting presence perceptible by sense and it is used as denoting nearness in the phrase عِنْدَ سِدْرَةِ الْاَيْتِهَبِ [Nigh to the lote-tree of the ultimate point of access (in the Kur lvi. 14)] (Mughnee:) you say also, عِنْدِي مَالٌ, meaning With me, or by me, i. e. present with me, is property; and meaning also in my possession, and in my power and at my disposal, is property, though absent from me; I have, or possess, property; (Msh, Mughnee,) and لِي عِنْدَهُ مَالٌ [I have

property in his hands, or possession; or there is property due to me in his hands, or possession, meaning, owed to me by him], as also فَيْكُهُ (TA in art. فَيْل) hence it is used in relation to attributes, so that one says, عِنْدَهُ حَيْرٌ وَقَصْلٌ [He has, or possesses, goodness and excellence], and مَا عِنْدَهُ سُرٌّ [He has not evil] and hence the saying in the Kur [xxviii 27], فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ i. e. [And if thou complete ten years, it will be] of thy redundant bounty, (Msh,) [or of thine own freewill; as is implied in the explanation by Bd, and agreeably with common usage] and it is used as denoting ideal presence in the phrase قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ [He with whom was, i. e. who possessed, knowledge the of Scripture said (in the Kur xxvii. 40)] (Mughnee) [hence also] one says, لِي عِنْدَ فُلَانٍ حَاجَةٌ [I have an object of want to be sought, or required, at the hand of such a one, or a want to be supplied on the part of such a one, meaning I want a thing of such a one, as also فَيْكُهُ فُلَانٍ] (TA in art. حَوْج) [and in like manner one says of a right or due (حَقٌّ) and طَلَبْتُ حَاجَةً عِنْدَ فُلَانٍ He sought an object of want at the hand of such a one (see an ex. in art. علو, conj. 3)] — using it as an adv. n. of time, you say عِنْدَ الصُّبْحِ [At, near, nigh, or about, daybreak]; (Msh, TA,) and عِنْدَ اللَّيْلِ [At, near, nigh, or about, night], (S, O,) and جِئْتُكَ عِنْدَ طُلُوعِ الشَّمْسِ [I came to thee at, near, &c., the rising of the sun], (Mughnee,) [and عِنْدَ ذَلِكَ At, on, upon, or on the occasion of, that event, thereupon, and عِنْدَمَا فَعَلَ كَذَا At, on, upon, or on the occasion of, his doing such a thing] — It admits before it the prep. مِنْ, (S, O, Msh, Mughnee, K,) but no other prep., (S, O, Msh,) like as does لَدُنْ. (S, O) as in the saying, جِئْتُ مِنْ عِنْدِهِ [I came from his presence, or his vicinage, or I came from him; for in this case it may be considered as redundant] (Msh) and in the saying آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَيْنَاهُ [Upon whom we had bestowed mercy from us, and whom we had taught, from us, knowledge (in the Kur xviii. 64)]. (Mughnee) [and in an ex. above, from the Kur xxviii. 27: and one says of a gift, هَذَا مِنْ عِنْدِي, meaning This is from, or of, my property; or from me, or, by way of emphasis, from myself:] one should not say [as the vulgar do], مَصِيئَتِي إِلَى عِنْدِكَ; nor لَدُنْكَ. (S, O, K.) — Being a vague adv. n., (T, TA,) it may not be used otherwise than as an adv. n., (T, S, O, K, TA,) except in the following case. (T, O, TA:) one says of a thing without knowing it, هَذَا عِنْدِي كَذَا [Thus is in my judgment, or opinion, thus], and thereupon another says, أَوَلَيْكَ عِنْدٌ [And hast thou a judgment, or an opinion?] (T, A, O, K, TA:) and in like manner one says,

وَمَنْ أَتَمَرَّ حَتَّى يَكُونَ لَكُمْ عِنْدٌ

[And who are ye, that ye should have a judgment, or an opinion?]: (TA:) and thus in the say-

ing, (Mughnee, TA,) of one of the Muwallids. (Mughnee,)

كُلُّ عِنْدٍ لَكَ عِنْدِي لَا سَاوِي بَصَفَ عِنْدٍ [Every judgment, or opinion, of thine, in my judgment, or opinion, will not equal the half of a judgment, or an opinion] (Mughnee, TA) they assert that عِنْدٌ in this case means the mind, (T, O, K, TA,) i. e. الْعَلْبُ, and الْمَعْقُولُ, (O, K,) or مَا فِيهِ مَعْقُولُ اللَّيْلِ and الْقَلْبُ, (T, TA,) [as in the phrase مَا عِنْدَ فُلَانٍ, expl. in the S, in art. نور, as meaning Thy thou, or examine, and learn, for me, what is in the mind (نَفْسُ) of such a one, and in many other instances] but this assertion is not valid (T, TA) [in a case of this kind] it means judgment [or opinion] thus one says, هَذَا عِنْدِي أَفْضَلُ مِنْ هَذَا i. e. [This is] in my judgment [more excellent than this] (Msh) and أَنْتَ عِنْدِي ذَاهِبٌ i. e. [Thou art] in my opinion [going away] (F, Th, TA) and هَذَا هَذَا الْقَوْلُ عِنْدِي صَوَابٌ [This saying is in my judgment, or opinion, right, or correct] (Mughnee) [and in like manner, عِنْدَ اللَّهِ is generally best rendered In the estimation, or sight, of God] — [Sometimes it denotes comparison see an ex. voce نَعَاظِمَ.] — It is also sometimes used to denote incitement, (S, O, K,) being in this case prefixed [to كُ or the like], not alone (MF) you say, عِنْدَكَ رَيْدًا, meaning Take thou Zeyl (S, O, K.) — And in cautioning a person respecting a thing before him, one says, عِنْدَكَ, [meaning Keep thou where thou art; and it is still used in this sense,] in which case it is an intrans. verbal noun. (Sb, L, TA.)

عِنْدُ The side [of a thing]; syn. حَانِبٌ. (S, A, O, L, K.) [See also عِنْدٌ, first sentence] One says, يَمْشِي وَسَطًا لَا عِنْدًا [He walks in the middle, not on, or at, one side]. (S, O) And عِنْدَهُ, [for عِنْدَهُ] occurring at the end of a verse [of which I find several different readings, and which I have cited accord. to one of those readings voce حَنَارِي], means by its side: (O, L) but Th says, in explaining that verse, as describing the عِنْدُ signifying teaching its young one to fly, that الْعِنْدُ signifies الإِعْتِرَاضُ [so that عِنْدَهُ there, accord. to him, app. means إِعْتِرَاضًا لَهُ, which may be rendered presenting itself before it] or, accord. to As, عِنْدَهُ there means imitating its actions in flying; for he says that عِنْدٌ is a subst. from الْحَنَارِي عَانِدٌ بِالْحَنَارِي [expl. above see 3]. (L)

طَعَنَ عِنْدٌ A thrusting [with a spear or the like] to the right and left. (S, O.) [See also عَابَدٌ.]

عِنْدٌ or عِنْدٌ (accord. to different copies of the S,) or both, (O, L, K,) in which the radical letters are said to be عِد because of the duplication of the د, and because ن when it occupies the second place in a word is not considered augmentative unless proved to be so, (L,) An avoiding, or escaping: (S, O, L, K:) and the former,

artifice. (AZ, O, K) One says, مَا لِي عَنْهُ عُدُّدٌ and عُدُّدٌ (Lh, L, K, and written, as on the authority of AZ, in both these ways in the O and in different copies of the S, but with مِنْهُ in the place of عَنْهُ) and مُعْتَدِدٌ (S, O, L, K) and مُعْتَدِدٌ (K,) meaning *I have no way of avoiding it, or escaping it* (AZ, Lh, S, O, L, K.) And عُدُّدًا and مَا وَحَدَّتْ إِلَى ذَلِكَ عُدُّدًا (Lh, L) and مُعْتَدِدًا (Lh, S, O) and مُعْتَدِدًا (Lh, O) *I found no way of attaining to that* (Lh, S, O, L) and مَا لِي إِلَيْهِ مُعْتَدِدٌ (Lh, L in art. *عَد*, and K) and مُعْتَدِدٌ (Lh, L) *I have no way of attaining to it* (Lh, L, K) [See also art. *عَد*.] = عُدُّدٌ also signifies *Old, or ancient.* (AA, O, K)

عِدَّةٌ *A saying عِدِّي, meaning In my opinion, an assertion of mere opinion of one's own.* Hence the phrase, هَذَا مِنْ عِدِّيَاتِهِ (occurring in the TA in art. *جرب*) *This is one of his assertions of mere opinion*

عُدَاوَةٌ and عِدَاوَةٌ see art. *عَدَا*.

عَوْدٌ One who declines, or deviates, from the right way, or course, (S, O, L,) as also عَيْدٌ (L.) See also عَانِدٌ as applied to a camel — A she-camel that deviates from the road by reason of her sprightliness and strength. pl. عَوْدٌ and عَيْدٌ, or, as ISd thinks, this latter is pl. of عَانِدٌ, not of عَوْدٌ. (L.) — A she-camel that pastures aside; (S, O,) that does not mix with the other camels, but removes to a distance from them, and always pastures aside, as also عَانِدٌ and عَانِدَةٌ (L;) that does not mix with the other camels, but is always apart from them; (IAth;) that is on one side of the other camels. (IAar and Aboo-Nasr.) pl. of the first عَوْدٌ; (S, O, L;) and of the second and third, عَوْدٌ and عَوَانِدٌ. (L.) — A she-camel that continues to be opposite to the other camels, [or by their side,] keeping pace with them one that precedes them, or leads them, is termed سَلَوَقٌ so says El-Keysee: but accord. to ISd, عَوْدٌ is applied to a beast (دَانَةٌ), and to a wild ass, that precedes others in her pace. (L.) — A man who alights in a place by himself, and mixes not with other persons. (A.) — See also عَيْدٌ. قَدْحٌ عَوْدٌ [An arrow of those used in the game called المَيْسَر] that comes forth [from the رَابِئَةٌ] successful, in a direction, or manner, different from that of the other arrows. (O, L, K.) — عَوْدُ الْيَرْقِي [A beast] having the elbow far from the زَوْر [or breast] (S, O, L.) — عَقَّةٌ عَوْدٌ [A mountain road] difficult of ascent. (L.) — سَحَابَةٌ عَوْدٌ † A cloud abounding with rain: (O, L, K;) or that hardly removes from its place. (A.) pl. عَوْدٌ. (O, L.)

عَيْنِدٌ see عَوْدٌ, first sentence. — A man who deviates, or declines, from obedience to God. (L.) One who opposes and rejects what is true, or just, knowing it to be so; [who acts obstinately, knowing a thing and rejecting it, or declining from it; (see 1;)] as also عَانِدٌ (S, Mgh, * O, L, K,) and

عَوْدٌ (O, L, TA,) and مُعَانِدٌ. (A.) One who oversteps, or transgresses, the proper bound, or limit, who acts exorbitantly, or immoderately, and especially in disobedience, or rebellion, as also عَانِدٌ. (L.) The pl. of عَيْنِدٌ is عَوْدٌ. (O)

عَانِدٌ A camel that deviates from the road, (S, O, L, K,) and from the right course, (S, O, L,) as also عَوْدٌ. (O) pl. of the former عَوْدٌ. (S, O, K.) — See also عَوْدٌ, in two places. — And see عَيْنِدٌ, likewise in two places. — Also † Blood flowing on one side. (L) — And † A vein flowing with blood, and not ceasing to flow. (S, Mgh, O, L.) or flowing, and hardly ceasing (L) or flowing copiously (Msb) likened to a man who exceeds the proper bound or limit, or acts exorbitantly; (A'Obeid, L,) or to one who disallows, or rejects, what is true, or just, knowing it to be so. (Mgh) — And طَعْنَةٌ عَانِدَةٌ † A spear-wound, or stab, pouring forth blood to a distance. (L) [or طَعْنٌ عَانِدٌ signifies the lightest, or slightest, piercing or thrusting; for] AA says that the lightest, or slightest, piercing or thrusting (أَخَفُ الطَّعْنِ) is termed الْوَتْنُ, and الْعَانِدُ signifies the like thereof. (S, O)

عَانِدَةُ الطَّرِيقِ The course that deviates from the [right] road. (L)

مُعَانِدٌ see عَيْنِدٌ. [And see also its verb]

مُعْتَدِدٌ and مُعْتَدِدٌ see عَوْدٌ, in six places — The latter also signifies A country, (Ibn-'Abbād, O,) or land, (K,) containing neither water nor pasture. (Ibn-'Abbād, O, K.) It is mentioned in different places by the lexicographers; in arts. *عَد* and *عَلِد* and in the present art.

عَدَا

عَدَاؤٌ Bold, or daring, (IDrd, O, K,) to attempt, or undertake, things, applied to a man, (IDrd, O;) as also عَدَاوَةٌ (K) which latter is [also] applied to a she-camel, as meaning bold, or fearless. (IAar, Sh.)

عَدَاوَةٌ Difficulty, and perverseness, (Z, K, TA,) in a man. (Z, TA) and roughness, or hardness, of behaviour: (K) and opposition, and wrongdoing: (L, TA;) and deceit, or guile: (K, TA.) and pronounced by some without ء. (TA.) One says, تَحْتَ طَرِيقَتِكَ لِعَدَاوَةٍ Beneath thy silence is deceit, or guile: (K) or difficulty, and perverseness: (Z, TA;) or opposition, and wrongdoing. (L, TA.) [See also طَرِيقَةٌ.] — And (accord. to Lh, TA) أَدْهَى الدَّوَاهِي الْعَدَاوَةُ [app. meaning The greatest of calamities]. (K, TA.) — See also the former paragraph.

[Accord. to some, the radical letters of عَدَاوَةٌ and عَدَاوَةٌ are عَدَا: accord. to some, عَدُو: and accord. to some, عَدَا.]

عَدَلِب

عَدَلِبٌ, of the measure مُعَلِّلٌ, as AHai says,

the ن being radical, though some say that it is of the measure مُعَلِّلٌ, making the ن augmentative; (MF, TA;) A certain bird, called هَرَار [q v]; (S, O, Msh, K,) or هَزَار دَسْتَان; (O,) or, as in the "Sifi es-Sa'adeh," a small passerine bird, called هَزَار دَسْتَان; (TA;) which is Pers., (O, TA,) meaning "a thousand notes" or "voices," (O,) or "a thousand tales," (TA;) confirming a saying of Lih, accord. to whom, (O,) it is a bird that utters various notes, (O, Msh, K,) of the passerine kind, said by some to be the بُتْلِيل [i. e. the nightingale, or a certain melodious bird resembling the nightingale] (Msh) said by Az to be originally عَدَلِبٌ: (O) pl. عَدَالِبٌ, (S, O, Msh, K,) because you reduce it to a quadrilateral, and then form from it the pl. and the dim. [which latter is عَيْدِلٌ] (S, O)

عَدَم

عَدَمٌ Brazil-wood; syn. بَقَرٌ or [the red, resinous, unsynsated juice called] دَمُ الْأَخْوَيْنِ (S, K, the former in art. *عَدَم*) mentioned in a verse cited voce أَعْرَجٌ: (S, TA) and said to be ١. q. أُيْدَعٌ [to which are assigned both of the meanings mentioned above, and others also] or دَمُ الْعَرَالِ [said to be the same as دَمُ الْأَخْوَيْنِ, and said to be a plant resembling the tarragon,] with bark of the [tree called] أَرْطَى, cooked together until the whole becomes thick, and then the girls, or young women, dye their hands with it: As says that it is a certain dye, with which, accord. to the assertion of the people of El-Bahreyn, their girls, or young women, tinge their hands. AA says that it is a species of red trees. (TA.)

عَنَز

عَنْزٌ (O, K,) inf. n. عَنَزَ (O,) or عَنَزَ, (TA,) He turned away, (O, K, TA,) and declined, (TA,) عَنْهُ [from him, or it]: (K, TA.) or he removed, went away or aside, or retired to a distance; (IKtt, TA;) and thus عَنَزَ signifies; (S, O, K;) as also استعنز; (O, K,) or these two verbs, and تعنز, signify he removed, went away or aside, or retired to a distance, from the people, or from men; (TA,) and اعتنز signifies also he alighted in a place aside or apart [from others]. (S. [See also مُعْتَنَزٌ.]) عَنَزَهُ, (IKtt, K,) or عَنَزُوهُ (A,) inf. n. عَنَزَ, (TA,) He pierced him, or thrust him, with the عَنَزَة (IKtt, K,) or they pierced him, or thrust him; from the word عَنَزَةٌ [q. v.]. (A.)

2. تَعَبِيرٌ is [the inf. n. of عَبَّرَ, and signifies The having little flesh in the face; being] from the phrase مُعَبَّرُ الْوَجْهِ. (O.)

4. اعنزه (K, TA,) or اعنزه (thus accord. to the O, [but the former is app. the right,]) He, or it, made him to decline, (O, K, TA,) and to remove, go away or aside, or retire to a distance. (TA.)

5: see 1.

8: see 1, in two places. — and see also 4.

10. see 1.

عَزْر *A she-goat; the female of the common goat* (S, O, K) or *a she-goat a year old*, (Msb,) [and so **عَزْرَةٌ** (Freytag, from the Kitáb el-Addád)] and *the female of the mountain-goat; and of the gazelle* (S, O) pl. [of pauc.] **عَزَرٌ** and [of mult.] **عُزُرٌ** and **عَزَارٌ**, or, accord. to some, the last of these is pl. of **عَزْرٌ** in the last of the senses expl. above (TA.) **هَمَّا كَرْكَبَتِي الْعَزْرُ** [They two are like the two knees of the she-goat] is a prov. applied to two men vying with each other, (O, K,) or equalling each other, (TA,) because her two knees, when she desues to lie down, fall together. (O, K.) [See Freytag's Arab Prov. n. 861 where, instead of **العز**, we find **البعير**; and thus I find in a MS. copy of the Proverbs of Meyd.] And it is said in another prov., to him who commits a crime that occasions his destruction, **لَا تَكُ كَالْعَزْرِ تَحْتَ عَيْنِ الْمَدْيَةِ** [Be not thou like the she-goat that scrapes up the dust, or earth, from over the butcher's knife] (TA.) [See also **نَاحَتْ**] Hence the saying, **يَوْمَ كَيَوْمِ الْعَزْرِ** [A day like the day of the she-goat], mentioned by Th., alluding to its bringing death (TA.) And **لَقِيَ يَوْمَ الْعَزْرِ** [He met with the day of the she-goat] is also a prov., (O, TA,) applied to him who meets with that which destroys him, (O, K,) or to him who labours for his own destruction. (A.) — **العَزْرُ** is a name of **النجمة** [the star] on the left [or (as some figure the constellation) the right] elbow of *Auriga*. and **العَزَارُ** is a name of **النجمتين** [the two stars] on the left [or the right] wrist together with **العيوق** [which is *Capella*]. (Kzw in his description of *Auriga*) — Also *The female eagle*. (S, O, K) [see also **عَسْرٌ**] pl. **عُزُرٌ**. (TA.) And *The female vulture*: (IDrd, O, K) pl. **عُزُرٌ**. (IDrd, O.) And *The female of the [species of bustard called] حَبَارَى* (IDrd, O, K) is sometimes thus termed: (O) and it is said to be also called **عَزْرَةٌ**. (TA.) And *The female of the hawk*. (TA.) — Also *A species of aquatic bird*; (O, K,*) [by some, in the present day, applied to a gray heron,] also called **عَزْرُ الْمَاءِ**. (O) — And *A species of fish, also called عَزْرُ الْمَاءِ*: (Az, O) accord. to Ibn-Abbád, (O,) a certain great fish, which a mule can hardly, or in no wise, carry. (O, K.) and the pl., he says, is **أَعَزْرَةٌ**. (O.) — **عَزْرٌ** also signifies *An [eminence, or a hill, such as is termed] أَكْمَةٌ: (S;) or *a black أَكْمَةٌ*. (O, K.) — And *A rock in the water*: pl. **عُزُرٌ**. (TA.) — And *Land having in it ruggedness and sand and stones and [the species of tamarisk called] أَتْل*. (TA.) — And *I. q. بِأَطْلٍ* [q. v.]. (TA.)*

عَزْرٌ: see its n. un. **عَزْرَةٌ**.

عَزْرَةٌ: see **عَزْرٌ**, in two places.

عَزْرَةٌ *A short spear; (A;) a small spear, between a staff and a spear, (O, K,) longer than a staff and shorter than a spear, (S,) said to be of*

*the measure of half a spear, or somewhat more, having a head like that of the spear; (TA;) or a staff shorter than a spear, (Msb,) and, as some say, (TA,) having a رُج [i. e. a pointed iron foot at the lower extremity], (S, O, Msb, K, TA,) like that of the spear (S, O, TA) the old man leans, or stays himself, upon it, and it is nearly like the عَكَّارَةُ [q. v.] (TA) or it is like the عَكَّارَةُ, which is a staff having a رُج. (Mgh) pl. **عَزَرٌ**, [or rather this is a coll. gen. n., of which **عَزْرَةٌ** is the n. un.,] and **عَزَرَاتٌ**. (Msb) The Prophet is related to have prayed towards an **عَزْرَةٌ**. (Mgh. [See **سُرَّةٌ**]) — Also *The حَدّ [by which may be meant either the edge or point] of a فُؤَس [which means a hoe and an adz and an axe, and also a pickaxe] (O, K) or the long حَدّ [or iron point] of the مِطَاس, which is a long double-headed pickaxe. (Ish, TA in art. لَطَس) = Also A certain beast, (O, K,) found in the desert, slender in the muzzle, smaller than the dog, of the beasts of prey, (O,) that seizes the camel in his rump, (O, K,) and is seldom seen, asserted by the Arabs to be a devil (O) or, (K,) accord. to Abou-Leyleh, (O,) it is like the weasel (O, K) in size (O) it approaches the she-camel when she is lying down, (O, K,) then springs, (O,) and enters into her vulva, and conceals itself therein, (O, K,) until it reaches the womb, (O,) whereupon the she-camel (O, K) dies on the spot (K) or aborts and dies on the spot. (O.)**

عَزِيرٌ *Afflicted by a calamity; as also مَعُوزٌ; (Ibn-Abbád, O, K;) both applied to a man. (Ibn-Abbád, O)*

عَزْرٌ *Small in the head (Ibn-Abbád, O, K) and ear. (Ibn-Abbád, O) — A man (A, O) having little flesh in his face. (A, O, K) — مَعُوزُ اللَّحْيَةِ Whose beard is like [that of] the goat (K) applied to a man as though his beard were like the beard of the goat (O) meaning, as expl. by Abou-Dáwood, بُزْرٌ رَيْسٌ in Peis. meaning the "goat" [and رَيْسٌ the "beard"] (TA.)*

عَزِيرٌ. see **عَزِيرٌ**.

عَزِيرٌ is said to mean *One who does not dwell in the neighbourhood of [other] men lest something should be gotten from him. and one says, نَزَلَ عَزِيرًا meaning He alighted and abode aside, or apart, from men. (TA. [See its verb.]*

عَسْ

1. **عَسَّتْ**, (S, A, Mgh, O, Msb, K,) aor. **عَسَّ** (S, A, O, Msb, K) and **عَسَّ**; (A, O, Msb, K;) and **عَسَّتْ**, aor. **عَسَّ**; (A, O, K;) inf. n. **عُسُوسٌ** (S, A, Mgh, O, Msb, K) and **عَسَّاسٌ** (S, A, O, K,) or the latter is a simple subst.; (Msb;) and **عَسَّتْ**; (O, K;) and **عَسَّتْ**, (AZ, S, A, Mgh, O, K,) or this last has an intensive signification, (Msb,) inf. n. **تَعَسَّيْسٌ**; (AZ, S, Mgh, O;) and **عَسَّتْ**; (K;) or, accord. to As, (S, Mgh, O, Msb, TA,) you do not say **عَسَّتْ** (Msb,) or you do not say

عَسَّتْ, (S, O,) or you do not say either of these two, (Mgh, TA,) but you say **عَسَّتْ**; (S, Mgh, O, TA,) or, accord. to some, you say **عَسَّتْ** and **عَسَّتْ**, but not **عَسَّتْ**; (TA;) or what As says is, that you say **عَسَّتْ**, with fet-h and teshdeed, and **عَسَّتْ**, without teshdeed, contr. to what J says; (IB, TA;) *She (a girl, S, A, Mgh, O, K, or woman, A, Msb) became of middle age, remaining a virgin, (A, Mgh,) not having married; (Mgh,) she stayed long in the abode of her family after she had attained to puberty, until she ceased to be reckoned among virgins, and did not marry (S, A, O, Msb, K) of one who has once married, you say not thus. (S, O, Msb) Also عَسَّ He (a man) became advanced in age without having married. (O, Msb)*

2. **عَسَّتْ** and **عَسَّتْ**, inf. n. **تَعَسَّيْسٌ** see 1, in seven places. — **عَسَّهَا أَهْلُهَا**, (inf. n. as above, K,) *Her family restrained her (namely a girl or woman) from marriage (Lth, A, Mgh, Msb) until she was of middle age; (A, Mgh,) or until she had passed the period of youthfulness but had not yet become aged; (TA,) or long after she had attained to puberty, until she had ceased to be reckoned among virgins. (S, O, Msb, K.)*

4 **عَسَّتْ** see 1. — **عَسَّ** *He nourished, or brought up, a girl who became of middle age remaining a virgin, not marrying; expl. by رَبَّى عَابِسًا. (TA.) = عَسَّ* *He, or it, altered him, or it. (K) You say فَلَانَ لَمْ يَعْصِ السَّيِّئَ وَحَبَهُ* Such a one, age did not alter his face. (S, O.) And **عَسَّ** *رَأْسَهُ*, (T, TA,) or **عَسَّ** *رَأْسَهُ*, (O, K,) or **عَسَّ** *رَأْسَهُ*, (O, K,) or his head. (TA.)

12 **عَسَّ**, (S,) inf. n. **عَسَّاسٌ**, (O, K,) *It (the tail of a she-camel) was, or became, full, or ample, (S, O, K,) and long, in its hair. (O, K)*

عَسَّ *A rock. (TA.) — And hence, as being likened thereto, (TA,) + A she-camel that is hard, or firm, (IAar, S, O, K, TA,) or strong, (TA,) such as is termed نَابِلٌ, when she is of full age, and has become very strong, and full in her bones and her limbs; not applied to any other [beast] (IAar, TA) or whose tail has become full, or ample. (S) pl. **عُسُوسٌ** and **عَسَّاسٌ** (IAar, ISd, TA.) — And *An eagle*. (O, K,) because of its hardness. (TA) and so **عَزْرٌ**; (O;) or this signifies "a female eagle." (S, O, K, in art. عَزْر.)*

عَسَّ *A woman who has become of middle age remaining a virgin, (Lth, A, Mgh,) not having married; (Lth, Mgh;) or a woman who has not married, but waits, or expects, to be married; (Fr, TA;) or who has stayed long in the abode of her family after having attained to puberty, until she has ceased to be reckoned among virgins, and has not married; (S, O, Msb, K,) beyond the age of her who is termed مَعُوزٌ; (Ks, S, O,) and مَعُوزَةٌ signifies the same: (Fr, Mgh, TA.) pl. **عُسُوسٌ** and **عَسَّاسٌ** (S, O, K) and **عُسُوسٌ** (O, K) and the pl. of مَعُوزَةٌ is مَعَايِسٌ and مَعَسَاتٌ. (TA.) And عَسَّاسٌ is applied in like*

manner to a man, (S, O, K,) signifying One who is far advanced in age and has not married. (Msb, TA) and its pl is عَاسُونَ. (S, O, TA) — Also † A camel fat, and complete, or perfect, in make fem. with ة (O, K, TA) or [the pl] عَاسٌ applied to camels means such as are above the بَكَارَةُ [pl of تَكَوَّرَ], i. e. the young in a muddling degree. (TA.)

عَاسٌ: see عَاسٌ, in two places.

Quasi عصر

عَصْرٌ and عَصْرٌ see art. عصر.

Quasi عصل

عَصْلٌ and عَصْلَةٌ see art. عصل.

عَفَى

1. عَفَى بِهِ (S, MA, Mgh, O, Msb, K) and عَلَيْهِ (S, Mgh, O, Msb, K,) with damm, (S, O,) like قَرَبَ (Mgh, Msb,) or like كَرَمَ (K,) aor. ٤, (MA, TA,) inf. n. عَفَى (S, MA, Mgh, O, Msb, TA) and عَافَى (MA, Mgh, TA,) and عَفَى بِهِ (MA,) [and عَفَى, inf. n. عَفَى, is mentioned as syn. with عَفَى by Golius and Freytag, by the latter as on the authority of the S and K, in neither of which do I find it;] *He was ungentle, rough, harsh, rigorous, severe, violent, or vehement, with him, or to him* (S, MA, Mgh, O, Msb, K, TA) hence the phrase عَفَى عَلَيْهِمُ فِي السُّوقِ [He was ungentle, rough, &c., to them in driving] (Mgh) and عَفَى and عَلَيْهِ signify the same as عَفَى بِهِ (MA) you say عَفَى, inf. n. عَفَى; and عَفَى; (Lth, O, K,) both meaning عَفَى عَلَيْهِ (TK, [and the same is implied in the K,]) both from العَفَى. (Lth, O.) or عَفَى signifies the upbraiding, or reproaching, and blaming, reproving, or censuring (S, O) you say عَفَى, inf. n. عَفَى, (Msb, K, TA,) meaning he blamed, reproved, or censured, him; (Msb;) or did so with roughness or harshness, and vehemence, (K, TA,) omitted in some of the copies of the K, (TA,) or did so in anger or displeasure, (Msb,) upbraided, or reproached, him; blamed, reproved, or censured, him with reproach. (TA.)

2. see the preceding paragraph, in two places.

4 see 1. — اعف الشيء *He took the thing* (أَحَدَهُ) [or this may mean he took to it, or set about it,] with violence, or vehemence. (TA) [See also 8, in two places. — In Har p. 386, اعف الشيء is expl. as meaning ابتغته اذا استقبلته but in the lexicons I find only اعفته in this sense.]

[5. عَفَى is expl. by Golius as signifying *Incommodè et imperitè aggressus fuit rem, et incepit*; on the authority of the S but it is اعف that has this, or a similar, meaning.]

8. اعففت الأمر *I took to, or set about, the*

affair (أَحَدَهُ) [for أَحَدْتُ بِهِ or أَحَدْتُ لَهُ] with ungentleness, roughness, violence, or vehemence. (S, O, Msb, K, TA. [See also 4]) *I entered into, engaged in, did, or performed, the affair, (أَتَيْتُهُ,) not having knowledge in it* (O, K, TA) or (K) *I was ignorant of the affair, (O, K, TA,) and found it troublesome, or difficult, and hard, to do, (TA,) whence the saying* (O, TA) of Ru-beh, (TA.)

* بَارِعٌ لَا يَعْرِفُ الْعَمَلَا

[With four legs not ignorant of the pace termed عَفَى] (O, TA) and [simply] *I had no knowledge in the affair* (O) and اعففت الشيء *I took to, or set about, the thing, (أَحَدْتُهُ) [as above], or I entered into, engaged in, did, or performed, the thing, (أَتَيْتُهُ,) not being skilled, nor having knowledge, in it* (TA. (See, again, 4)) — Also [simply] *I began, or commenced, the affair* (O, K) some of the Benoo-Temeem use the phrase [thus] in the sense of اِتَّبَعْتُهُ (Lth, O, TA) an instance of العَفَى (TA) See also عَفَى. — And اعففت الرأعي *We pastured [our cattle] upon the herbage that had not been pastured upon before, of the pasturages.* (O, K) but the latter has اعف in the place of اعففا an instance of the عَفَى of Temeem. (O) — And اعففت المجلس *He removed from the sitting-place, (K, TA,) like اِتَّبَعْتُهُ (TA) Esh-Sháfí'ce, after recommending that a man when he is drowsy in the sitting-place [in the mosque] on Friday, and finds another sitting-place without his treading therein upon any one, should remove from it, says, وَأَعْفِافُ الْمَجْلِسِ مَا يَذْعُرُ عَنْهُ النَّوْمُ, [i. e. And the removing from the sitting-place is a cause of scaring from him sleep] making the الإِعْفَافَ to be the putting himself in motion, and removing from place to place; which is like الإِتْبَافَ [or the beginning, or commencing, anew]. (Az, O.) — اعففت الطعام *I disapproved, or disliked, the food that I had eaten, (El-Báhi'ce, O, K, TA,) it disagreeing with me. (Az, TA) And اعففت الأرض *I disliked the land, (S, O, K, TA,) and deemed it insalubrious* (TA.) And اعففتني البلاد (O,) or الأرض (K,) *The country, or the land, disagreed with me, or was unsuitable to me* (O, K.) — اعففت الطريق [perhaps اعففت (see the part n.)] *The road swerved from the right course* (TA)**

عَفَى see the next paragraph. — هُمْ يَخْرُحُونَ عَفَاً means [They go forth one after another, or] first and then first; as also عَفَوَانًا. (O, K.)

عَفَى (S, Mgh, O, K, &c) and عَفَى and عَفَى [the first of which is an inf. n.] *Ungentleness, roughness, harshness, rigorousness, severity, violence, or vehemence; (TA;) contr. of رَفَقَ* (S, Mgh, O, K, TA.) It is said of God, in a trad., يُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعَفَى [He gives on account of gentleness in the petitioner, what He will not give on account of ungentleness]. (O)

عَفَى see the next preceding paragraph.

عَفَى see عَفَى.

عَفَى, with two dammehs, *Roughness, and hardness* so expl. by Lh as used in the saying,

فَعَدَتْ بَيْضَةً فِيهَا عَفَى

[And she cast forth an egg in which were roughness and hardness] (TA)

إِعْفَافًا, i. q. عَفَى, and كَانَ ذَلِكَ مِمَّا عَفَى, meaning اِتِّسَافًا [i. e. That was, on our part, a beginning, or commencing]. (Ks, O, K.)

عَفَى *A thing [app. a wheel] which, being smitten [or put in motion] by water, turns a mill* (AA, O, K) — And The space between two lines of corn, or seed-produce. (AA, O, K)

عَفَى see عَفَى.

عَفَى *Ungentle, [rough, harsh, rigorous, severe, violent, or vehement,] (S, Mgh, O, Msb, K, TA,) in his affair, as also عَفَى and عَفَى and عَفَى; (TA;) [thus] as applied to a driver; (Mgh,) [and particularly] in the riding of horses; (S, O, K,) or who does not ride well, or who is not acquainted with the riding of horses (TA) pl عَفَى. (S, O) And Hard, severe, violent, or vehement, applied to a saying, (O, K,) and to journeying, or a pace. (K.)*

عَفَوَانٌ see عَفَوَانٌ.

عَفَوَةٌ *Such as is dried up of the [plant called] بَصَى, (TA in this art,) or of the حَلَى, when it has become black, and old and withered, or wasted. (TA in art. عَفَى)*

عَفَوَانٌ (S, O, Msb, K,) of the measure عَفَوَانٌ from العَفَى, or it may be originally اِعْفَوَانٌ, having the ا then changed into ع, (TA,) or it is from اِعْفَفْتُ meaning “I began, or commenced, the thing,” (Ham p. 269,) and عَفَوٌ also, (Ibn-'Abbád, TA.) The first of a thing (S, O, Msb, K) or the first of the beauty and brightness thereof (Lth, O, K) and (S, O, TA) predominantly (TA) of youth, or youthfulness, and of plants, or herbage. (S, O, TA.) You say, هُوَ فِي عَفَوَانٍ *He is in the prime, spring, or bloom, of his youth* (S, O, Msb) — See also عَفَى. — عَفَوَانٌ also signifies The juice that flows from grapes without their being pressed. (TA.) — And The force, or strength, of wine. (TA.)

عَفَى: see عَفَى.

عَفَى see the next paragraph.

عَفَى: see عَفَى. — اِبِلٌ مُعْتَفَى *Camels in a district, or country, that disagrees with them, or is unsuitable to them. (S, O, K.)* — And طَرَبٌ مُعْتَفَى (K,) or مُعْتَفَى, (so in the O,) *A road swerving from the right course. (O, K.)*

عَفَى

عَفَى *Lightness, (IDrd, O, K,) and paucity,*

(IDid, O,) of a thing. (IDid, K, TA [In the O, المشى is erroneously put for السىء]) Hence is derived the word here following (O, K)

عَفَقَةٌ *A few hairs between the lower lip and the chin* (Lth, O, K) or the hairs of the fore part of the lower lip, (T, TA,) the [tuft of] hair of the lower lip, (Mgh,) or the hair that grows upon [or beneath] the lower lip or the part between the lower lip and the chin, because of the lightness of its hair or the part between the chin and the edge of the lower lip, whether there be on it hair or not pl **عَفَاقُ**. (TA) **نَادَى الْعَفَقَةَ** means *A man bare of hair* (Mgh, O, TA) in the place, (Mgh, TA,) or in the two sides, (O,) of the **عَفَقَة**. (Mgh, O, TA)

عنى

1. **عَنَى**, aor. ى, inf n **عَنَى**, *He (a man, TK) was, or became, long in the neck.* (TA, TK [The verb in this sense is said in the TA to be like **فَرَحَ** but in two instances in the same it is written **عَنَى**, with the same inf n, and expl. as meaning *He was, or became, long and thick in the neck*]) — [Golius has assigned to **عَنَى** (an unknown verb) two significations belonging to **تَعَنَى**.]

2. **عَنَى عَلَيْهِ**, inf n **نَعْنَعُ**, *He went along and looked down upon it or came in sight of it; expl. by مَسَى وَأَسْرَفَ* (O, K.) — **عَنَتِ السَّحَابَةُ** *The cloud emerged from the main aggregate of the clouds, and was seen white by reason of the sun's shining upon it* (TA.) — **عَنَتِ أَسْتُهُ** *His posterior, or his anus, protruded, syn حَرَجَتْ* (O, K.) — **عَنَتِ كَوَائِرُ السَّحْلِ** *The spathes of the palm-trees became long*, (O, K,) but had not split open. (O) — **عَنَتِ النُّسْرَةُ** *The date that had begun to colour ripened nearly as far as the قِمَع [or base] thereof*, (K, TA,) so that there remained of it around that part what was like the finger-ring. (TA.) = **عَنَقَهُ** *He took him by his neck, and squeezed his throat, or fauces.* (O, L, K.) It is related in a trad., that the Prophet said to Umm-Selemeh, when a sheep, or goat, of a neighbour of her's had come in and taken a cake of bread from beneath a jar belonging to her, and she had taken it from between its jaws, **لَعَنَيْهَا** 1. e. [It did not behoove thee] that thou shouldst take hold of its neck and squeeze it. or the meaning is, that thou shouldst disappoint it, (O, K;) from **عَنَقَهُ** signifying *he disappointed him*; (K;) which is from **الْعَنَاقُ** (O) or, as some relate it, he said **انْثَعَبِيهَا** (O, K,) 1. e., that thou shouldst distress it, and treat it roughly. (O.) and **نَعْنَعِيهَا**, with ف, would be approvable if agreeing with a relation. (O, K.) And it is also related in a trad., that he said to the women of 'Othmán Ibn-Madh'oon, when he died, **وَأَيُّكُمْ وَتَعَنَى** *Weep ye, but beware ye of the Devil's seizing by the neck, and squeezing the throat*, from **عَنَقَهُ** as first expl. above. but it is by some related otherwise, 1. e. **وَنَعْنَى الشَّيْطَانُ**. (L.)

Bk. I.

3. **عَابَعَهُ**, (S, TA,) and **عَابَعْتُ الْبُرَّةَ**, (Msb,) inf n **عَبَا** (S, Msb, TA) and **مُعَابَعَةٌ**, *He embraced him, putting his arms upon his neck, and drawing, or pressing, him to himself*, (S, TA,) and *He so embraced the woman, as also* **أَعْبَعَهَا**, (Msb,) [and **تَعَابَعَهُ**, and **تَعَبَّعَهُ** see the last of the verses cited voce **نَبَّيْنُ**, and the remarks thereon. but see also what here follows] and **بَعَابَعَا** *He so embraced each other or one another* (Msb) and **بَعَابَعَا**, and **أَعْبَعَا**, [They so embraced each other,] both signifying the same; (S, O,) but (O) **عَابَعَا** and **تَعَابَعَا** are said in a case of love, or affection, and **أَعْبَعَا** is said in a case of war and the like; (O, K,) or, accord. to Az, **الْبَعَا** and **الْإِعْتَبَا** are both allowable in all cases and [it is said that] when the act is predicated of one exclusively of the other, one says only **عَابَعَهُ**, in both the cases above mentioned. (TA.) = See also the next paragraph

4. **اعْنَى الْكَلْبَ** *He put the collar upon the neck of the dog* (S, O, K) = **اعْنَى**, (S, Msb,) inf n **اعْنَى**, (Msb,) said of a horse [and the like], (S,) *He went the pace termed عَنَى*, (S, Msb,) 1. e. a stretching pace, or a hastening and stretching pace, (S,) or a quick pace with wide steps (Msb.) And *He hastened*, as also **عَانَى** (TA.) **اعْنَوْا إِلَيْهِ**, meaning *They hastened to him, or it, is from العَنَى* signifying the pace thus termed. (Mgh.) In the phrase **أَعْنَى لِيَمُوتَ**, (Mgh,) occurring in a trad., (O,) the ل is used causatively [1. e. the phrase signifies *He hastened that he might die*.] (Mgh) [or] the meaning is, that the decree of death made him to hasten, and drove him on, to his place of slaughter (O) — **اعْنَتِ الْبِلَادُ** *The countries were, or became, distant, or remote, and so* **اعْلَقَتْ**. (TA, from the Nawádir el-Anráb.) — **اعْنَتِ الثَّرَيَّا** *The ثَرَيَّا [or Pleiades] set.* (O, K, TA) And **اعْنَتِ الشُّجُومُ** *The stars advanced to the place of setting.* (O) — **اعْنَى الزَّرْعُ** *The corn became tall, and put forth its ears* (O, K, TA) as though it became such as had a neck. (TA.) — **اعْنَتِ الرِّيحُ** *The wind raised the dust, or carried it away, and dispersed it.* (O, K, TA. [See also 8.])

5: see 2, last sentence. — and see also 3. — **تَعَنَى** said of the jerboa, *It entered its hole called the عَانَقَاءُ*; (O, K,) or so **تَعَنَى الْعَانَقَاءُ**, and **تَعَنَى** **بِهَا**: (TA:) and, said of the hare, *it hid, or inserted, its head and its neck in its burrow* [app. meaning in the burrow of a jerboa but see **عَانَقَاءُ**]. (O, K.)

6. see 3, in five places.

8. see 3, in four places. — [Hence, **اعْتَبَأْتُ السَّلَاسِلَ**, a phrase well known as meaning *The putting of chains upon one's (own) neck*; occurring in the K voce **رَهْبَانِيَّة**. — And **اعْتَبَتِ الْأُمُورُ** *I took to the affair with earnestness.* (Msb.) — **اعْتَبَتِ الدَّابَّةُ** *The beast fell in the mire, and put forth its neck.* (TA.) = **اعْتَبَتِ الرِّيحُ بِالْثَرَابِ** [app. meaning, like **اعْنَتِ**, (see 4, last signifi-

tion,)] *The wind raised the dust, or carried it away, and dispersed it*, is from **الْعَنَى**, 1. e. "the pace with wide steps" thus termed. (TA)

عَنَى: see **عَنَى**, first sentence, in two places.

عَنَى *Length of the neck.* (S, O, K. [See also 1]) — Also *A stretching pace, or a hastening and stretching pace, of the horse or the like, and of camels* (S, O, K, TA:) or *a pace with wide steps* (Mgh) or *a certain quick pace, with wide steps* a subst. from **أَعْنَى** (Msb) and **عَنَى** signifies the same. (O, TA.) [See also **وَسَّحَ**, and **نَصَّبَ السَّيْرَ**.] A ríjiz (Abu-n-Nejm, TA) says,

يَا نَاقَ سِرَى عَنَقًا فَيَسِيحَا

إِلَى سُلَيْمَانَ فَتَسْتَرِيحَا

[O she-camel (يَا نَاقَةَ) being for نَاقَةً] *go a stretching-pace, &c., with wide steps, to Suleyman, that thou mayest find rest*. (S, O)

عَنَى. see what next follows.

عَنَى and **عَنَى**, (S, O, Msb, K, &c.) the former of the dial. of El-Hijáz, and the latter of the dial. of Temecm, (Msb,) the latter said by Sb to be a contraction of the former, (TA,) [which is the more common,] and **عَنَى** and **عَنَى**, (K,) [in which it is implied that these two have all the significations assigned by its author to **عَنَى** and **عَنَى**,] but [SM says] none of the leading lexicologists has mentioned these two, in what I have seen, (TA,) [adding that he had found in the (O) **العَنَى** as meaning **العَنَى**, which he supposes the author of the K to have thought to be **العَنَى**,] *The neck*; 1. e. the part that forms a connection between the head and the body; (TA,) 1. q. **رَقَّة**, (Msb;) or 2. q. **جِدَّة**: (K:) [but see these two words] masc. and fem, (S, O, K,) generally masc., (IB, Msb, TA,) but in the dial. of El-Hijáz fem.; (Msb;) or, as some say, **عَنَى** is masc., and **عَنَى** is fem. (TA) the pl (1. e. of the first and second, TA) is **أَعْنَاقُ**, (Sb, S, O, Msb, K,) the only pl form. (Sb, TA.) — [Hence,] **عَنَى الْحَبَّةُ** *A star [α] in the neck of the constellation Serpens.* (Kzw.) [And **عَنَى الشَّحَاعُ** *The star α in the under part of the neck of the constellation Hydra*: also called **الْفَرْدُ**] — **عَنَى الرَّجِيمِ** [The neck of the womb:] the slender part of the **عَنَى الْكَرْبِ**, towards the **فَرْج**. (TA.) — **عَنَى الْكَرْبِ** *The lowest portion of the stomach of a ruminant; (AHát, O, K;) also called الْقَنَةُ [q. v.]. (AHát, O.)* — **أَعْنَاقُ السَّحْلِ** [The trunks of palm-trees] (S in art. **قَصْر**). — **مَدَّ لِحَابَ أَعْنَاقِهِ**, said of seed-produce [or corn], means *The internodal portions of its culms appeared.* (TA voce **أَحْنَقُ**, q. v.) — **أَعْنَاقُ الرِّيحِ** *What have risen of the dust that is raised by the wind.* (O, K, TA.) [The phrase as from the K, is a strange mistake.] — **يُحَرِّجُ عَنَى** *occurs in a trad., means A portion*

will issue from the fire [of Hell]. (TA.) — And **عَنْقٌ** **حَرَجٌ مِنَ النَّهْرِ** **عَنْقٌ** + A current of water issued from the river, or rivulet. (Ish, TA.) — **عَنْقٌ** **الصَّيْفِ** and **عَنْقٌ** **السَّيِّ** The first part [of summer and of winter] and in like manner **عَنْقٌ** **السَّيِّ** [The first part of the age of a man as counted by years] IAar says, I said to an Arab of the desert, **كَمْ أَتَى عَلَيْكَ** [How many years have passed over thee?] and he answered, **أَحَدْتُ بَعْتِي** 1. e. [I have entered upon] the first part of the **سِتِينَ** [or sixtieth year] and the pl is **أَعْنَانٌ**. (L, TA.) And **كَانَ ذَلِكَ عَلَى عَنَقِي الدَّهْرِ** (O, K, TA) and **الإِسْلَامِ** (TA) means That was in the old [or early] period [of time] (O, K, TA) [and of El-Islām]. (TA.) — [And **عَنْقٌ** app. signifies + The upper portion of an elevated and elongated tract of sand, or the like see the pl. **أَعْنَانٌ** in the last sentence of this art.] — **النَّكَلَامُ يَأْخُذُ بَعْضُهُ** and **بِأَعْنَانِي بَعْضُ** are tropical phrases [app. meaning + The speech, or language, is coherent, or compact]. (TA.) — **هُمُوعُنِي إِلَيْكَ** means + They are inclining to thee; and expecting thee (S, O, K.) or, accord. to Az, they have advanced towards thee with their company [agreeably with what next follows]. (TA.) — **عَنْقٌ** signifies also + A company of men (O, K, TA.) or a numerous company of men or a preceding company of men. and is masc. (TA.) and the heads, or chiefs, (O, K, TA.) of men; (O, TA.) and the great ones, and nobles. (TA.) **فَطَلَّتْ أَعْنَافُهُمْ لَهَا** **حَاصِعِينَ** in the Kur [xxvi. 3], is expl. as meaning + And their great ones and their chiefs [shall continue submissive to it] or their companies: the pret. is here used in the sense of the future (O, TA.) or, as some say, the meaning is, their necks. (TA.) [See also art. **خَصَع**.] One says also, **جَاءَ** + He came in a company of men. (O.) And **جَاءَ الْقَوْمُ عَنَقًا عَنَقًا** + The people came in [successive] parties, as Az says, each, or every, company of them being termed **عَنْقٌ** or, as some say, gradually, party by party. (TA.) And **هُمُوعُنِي عَلَيْهِ** + They are a company, or party, combined against him. (TA.) And it is said in a trad., **لَا يَزَالُ النَّاسُ مُخْتَلِفَةً أَعْنَافُهُمْ فِي** 1. e. + [Mankind will not cease to have] their companies [or parties diverse in the seeking of worldly good]: or, as some say, their heads, or chiefs, and great ones. (TA.) — Also + A portion of good; (IAar, O, TA.) **من الخير** in the K being a mistake for **من الخير** (TA.) and of property: and of work, whether good or evil. (O.) One says, **عَنْقٌ مِنَ الْخَيْرِ** + To such a one pertains a portion of good. (IAar, O, TA.) And it is said in a trad., **الْمُؤَدِّنُونَ أَطْوَلُ**, **النَّاسِ أَعْنَاقًا** **يَوْمَ الْقِيَامَةِ** (IAar, O, K, TA.) meaning + [The proclaimers of the times of prayer will be] the most abundant of men in [good] works [on the day of resurrection]: (IAar, O, K, TA.) or the meaning is, chiefs; because the Arabs describe such as being long-necked. but it is also

related otherwise, 1. e., **إِعْنَاقًا**, with **kesr** to the hemzeh, meaning, [the most] hasting [of men] to Paradise (O, K, TA.) and there are other explanations (K, TA.) one is, that they shall be preceders to Paradise, from the saying **لَهُ عُنُقٌ فِي الْخَيْرِ** he has precedence in that which is good so says Th. another, that they shall be forgiven to the extent of the prolonging of their voice another, that they shall be given an addition above other men another, that they shall be in a state of happiness and sprightliness, raising the eyes and looking in expectation; for permission will have been given to them to enter Paradise and other explanations may be found in the Fāik and the Nh and the Expositions of Bkh (TA.) — **عَنْقٌ** is also a pl of the next word (TA.)

عَنْقٌ A she-kid, (T, S, Mgh, O, Msh, K,) when a year old, (T, TA,) or not yet a year old (IAth, Msh, TA.) and a lamb or kid, or such as is just born; syn **سَحْلَةٌ** (TA [see **مَعْنَانٌ**, last sentence]) pl. (of pauc., TA) **أَعْنَقٌ** and (of mult., TA) **عُنُقٌ** (S, O, Msh, K, TA) and also **عَنْقٌ**, with two dammehs. (TA.) **الْعُنُقُ نَعْدُ الشُّوقِ** [The she-kids after the she-camels], (T, O, K, &c.) meaning he has become a pastor of she-kids after having been a pastor of she-camels, (T,) is a prov., (T, O, K, &c.,) applied to him who has become lowered from a high station, (T,) or to a case of staintness after ampleness (O, K.) — And **الْعَنْاقُ**, (S,) or **عَنْاقُ الْأَرْضِ**, (T, Mgh, O, Msh, K, TA, &c.,) [which latter is now applied to The badger; *ursus meles*; if correctly, app because it burrows in the earth; but this application does not well agree with the following descriptions;] a certain beast, (O, Msh, K, TA,) of the beasts of the earth, like the **فَهْدٌ** [or lynx], (S,) about the size of the dog, an animal of prey, (Msh,) that hunts, (O, Msh, TA,) smaller than the **فَهْدٌ**, long in the back, (TA,) also called **النَّعَّةُ**, (Msh, TA,) or, by some, **النَّعَّةُ**, (O,* Msh,) with teshdeed to the **ف** and with the fem **ة**, (Msh,) and **النَّعْجَلُ**, (O, TA,) in Pers. **سِيَاهُ كُوتِ** [or سیاه کُوت, 1. e. "black ear," if meaning the badger, app. because of the black mark on each ear], (Mgh, O, K, TA,) said by IAmb to be a foul beast, that is not eaten, and that does not eat anything but flesh; (Msh,) Az says, it is above the size of the Chinese dog, hunts like as does the **فَهْدٌ**, eats flesh, and is of the beasts of prey, and is said to be the only beast that conceals its footmarks when it runs, except the hare, and he says also, "I have seen it in the desert (البادية), and it was black in the head, the rest of it being white" the pl. is **عُنُقٌ**. (TA.) — **الْعَنْاقُ** is also the name of + The middle star [ξ] of [the three stars called] **نَكَاتُ نَعَشِ الْكَبَرَى** [in the tail of Ursa Major] (O,* K,* TA:) by it is a small star called **الشَّهْبَا**, by looking at which persons try their powers of sight. (Kzw. [See also **الْقَائِدُ**, in art. **قَوَد**].) — [And the same, or **عَنْاقُ الْأَرْضِ**, is the name of + The star γ in what is figured by some as the right, and by others as the left, leg, or foot, of Andromeda.] — And **عَنْاقٌ** signifies also

A calamity, or misfortune (S, O, K [see also **الْعَنْقَاءُ**, voce **أَعْنَقٌ**]) and a hard affair or event or case (K) and one says, **لَقِيَ مِنْهُ أَدْنَى عَنَاقِي**, (S, O, TA,') and **عَنْاقُ الْأَرْضِ**, (TA,) He experienced, from him, or it, calamity, or misfortune, and a hard affair &c. (S, O, TA,') And **حَاءَ عَنَاقِي** means He uttered an exorbitant lie. (TA.) — Also Disappointment, (IAar, S, O, K,) and so **عَنْاقَةٌ**. (O, K.) Such is the meaning in the saying of a poet, **أَتُنْمِرُ بِالْعَنَاقِ** [Ye returned with disappointment] (S, O, TA.) or the meaning is **بِالْمُنْكَرِ** [with that which was disapproved, or abominable, &c.], agreeably with an explanation of **الْعَنْاقُ** by Alea Ibn-Hamzeh. (TA.) — And A stony tract such as is termed **حَرَّةٌ**. (TA.) — And The poor-rate of two years so in the saying of Aboo-Bekr (K, TA) to 'Omar, when he contended in war with the apostates, (TA,) **لَوْ مَعْنَوِي عَنَاقًا** [If they refused me a poor-rate of two years] but it is also otherwise related, 1. e. **عَقْلًا**, meaning a poor-rate of a year. (K, TA.)

مَعَانِي 1. q. **عَبِيٌّ** [Embracing by putting the arms around the neck of another]. (S,* O, K.) A poet says,

وَنَاتَ حَيَالُ طَيْعِكَ لِي عَيْقًا

إِلَى أَنْ حَبَعَلَ الدَّاعِي الْعَلَاخَا

[And the fancied image of thy form coming in sleep passed the night embracing my neck until the caller to the prayer of daybreak cried, Come to security (حَيَّ عَلَى الْعَلَاخ)]. (S, O.) — See also **مَعْنَانٌ** — and see **عَنْقٌ**: — and **عَنْقٌ**, first sentence.

ذَوَاتُ الْعَبَقِ [app. **ذَوَاتُ الْعَبَقِ**] A sort [app. a bad sort] of dates. (TA voce **حَبِيبٌ**.)

عَنْاقَةٌ see **عَنْاقٌ**, last quarter.

يَوْمُ عَنَاقِي One of the days [or conflicts] of the Arabs, (O, TA,) well known. (K, TA.)

عَنْاقَاءُ One of the holes of the jerboa, (IAar, O, K,) which it fills with earth or dust, and in which, when it fears, it conceals itself to its neck (IAar, O) and likewise, of the hare [?]. (TA. [See 5]) The holes of the jerboa are thus and the **نَاعَقَاءُ** and the **قَاصَعَاءُ** and the **رَاهِطَاءُ** and the **دَامَاءُ**. (El-Mufaddal, L.)

أَعْنَقٌ Long-necked; (S, O, K,) as also **مُعْنَقٌ** applied to a man, and **مُعْنَقَةٌ** applied to a woman. (TA.) or **أَعْنَقٌ** signifies long and thick in the neck (TA.) fem. **عَنْقَاءُ**. (S.) — Applied to a dog, Having a whiteness in his neck. (O, K.) — Also A certain stallion, of the horses of the Arabs, (O, K,) well known: (O) whence **بَنَاتُ أَعْنَقٍ** [The progeny of Aanak], (O, K,) certain fleet, or excellent, horses, (TA in art. **بَيْ**.) so called in relation to that stallion (O, K.) And also said to be the name of A certain wealthy **رَهْقَانٌ** [or headman, or chief, of a village or town; or proprietor thereof, in Khurāsān and El-'Irāk; &c.]: (O, K,') whence **بَنَاتُ أَعْنَقٍ**

meaning *The daughters of this Amak* and it is said to have this or the former meaning in a verse of Ibn-Almai (O, K) accord to As, *certain women that were in the first age, described as being beautiful* accord to Abu-l-Abbās, *certain women that were in El-Ahnáz*; and mentioned by Jereer in satirizing El-Farezdak (O) — الْعَنْقَاءُ signifies also *Calamity*, or *misfortune* (S, O, K) [like الْعَبَائِي] one says, حَلَّقَتْ بِهِ عَنْقَاءَ مُعَرِّبٍ [for مُعَرِّبُهُ, meaning *a calamity carried him off or away, lit, sowed with him*], and [in like manner] طَارَتْ بِهِ الْعَنْقَاءُ (S, O) [see also art. عرب] and (K) originally, (S,) الْعَنْقَاءُ signifies *a certain bird, of which the name is known, but the body is unknown* (S, O, K) [or it is a *fabulous bird*] AHāt says, in the Book of Birds, الْعَنْقَاءُ الْمُعَرِّبَةُ means *calamity*, and not any of the birds that we know IDid says, عَنْقَاءُ مُعَرِّبٍ is a phrase for which there is no foundation it is said to mean *a great bird that is not seen save [once] in ages*; and by frequency of usage it became a name for *calamity* (O) it is also said to be called عَنْقَاءُ because it has in its neck a whiteness like the neck-ring Kī says that they assert it to be *a bird that is found at the place of the setting of the sun* Zj, that it is *a bird that no one has seen* some say that it is meant in the Kur cv 3 and some, that it is *the eagle* (TA) it is called in Pers. سيمرغ (MA) and it is mentioned also in art. عرب [q v]. (K) [See also my translation of the Thousand and One Nights, chap. xx. note 22] — Also, الْعَنْقَاءُ (K,) or عَنْقَاءُ (O,) *An [emanence of the kind called] أَكْمَةُ, above an overlooking mountain* (O, K) or الْعَنْقَاءُ الْمُعَرِّبُ signifies *the summit of an أَكْمَةُ on the highest part of a tall, or long, mountain* so says Abou-Mālik, who denies that it means a bird. (TA in art. عرب) And عَنْقَاءُ applied to a [hill, or mountain, such as is termed] هَضْبَةٌ signifies *High and long*. (TA. [And a meaning similar to this seems to be indicated in the S and O. See, again, art. غرب.])

تَعْنُوقٌ, with damm, (K,) or تَعْنُوقٌ, (so in the O,) *A plain, or soft, tract of land*. pl. تَعَانِيقٌ (O, K.)

مُعْنَى; and its fem., with ة see أَعْنَى, first sentence. — Also, the former, *Hard and elevated land or ground, having around it such as is plain, or soft*, (O, K, TA,) *extending about a mile, and less* pl. مَعَانِيقٌ: and they have imagined it to be termed مَعْنَانِي, [partly on account of this pl, and partly] because of the many instances like مُنْشَرٌّ and مُتَمَرٌّ, and مُذَكَّرٌ. (TA.) — And مَرْنَاةٌ مُعْنَقَةٌ *A lofty place of observation* (O, K.) — See also مَعْنَانِي, in three places. — مَعْنَى also occurs in a triad, applied as an epithet to a believer, meaning *One who hastens in his obedience, and takes a wide range in his work*. (TA.) — And مَعْنَانِي, as applied by Dhu-r-Rummeh to [portions of sand such as are termed] أَدْعَاصُ [pl. of دَعَصٌ] means *Lyng in advance of others*. (TA.) — See also the next paragraph.

مُعْنَقَةٌ *A curved piece of rock*. (O, K) — And تَلَدٌ مُعْنَقَةٌ *A country in which there is no abiding, by reason of the dryness and barrenness of the ground thereof* (O, K) thus says Sgh but in the Nawādir el-Arab it is said that بِلَادٌ مُعْنَقَةٌ means *countries that are distant, or remote*. (TA. [See also 4])

مُعْنَقَةٌ *قَلَادَةٌ* [meaning *collar*], (T, S, O, K, TA,) accord to ISd, *that is put upon the neck of a dog* (TA) — Also *A small [elongated and elevated tract such as is termed] حَنْلٌ* (ISh, O, K, TA, [الحَنْلُ in the CK being a mistake for الحَنْلُ]) of sand, (ISh, O,) *in front of, or before, the [main portion of] sands* by rule it should be مَعَانِيقُ الرَّمَالِ, because they said in the pl. مَعَانِيقُ الرَّمَالِ (ISh, O, K.) or one should say مَعَانِيقُ الرَّمَالِ. (ISh, O) — See also الْمُعْنَقَةُ.

مُعْنَقِي, with kesr to the م, [app. مُعْنَقِي] sing. of مَعَانِيقُ applied to *Certain horses (حَيُولُ) of the Arabs* (TA)

الْمُعْنَقَةُ, (thus in the O,) or الْمُعْنَقَةُ, like مُحَدِّثُهُ, thus in the copies of the K, but correctly with kesr to the م, [app. الْمُعْنَقَةُ] pl. مَعَانِيقُ, (TA,) *A certain small creeping thing*, (O, K, TA,) AHāt says that الْمَعَانِيقُ signifies [the small creeping things called] مَقْرَصَاتُ الْأَسَاقِي [that gnaw holes in the skins used for water or milk], having neck-rings (أَطْوَاقُ), [app. white marks round the neck, for it is added,] with a whiteness in their necks (TA.)

مُعْنَقَاتُ, applied to mountains (جِبَالُ) accord to the copies of the K, [and thus in the O,] but correctly جِبَالُ, with the unpounded ح, (TA,) [i. e. elongated and elevated tracts of sand,] signifies *Long* (O, K, TA) — See also الْمُعْنَقَةُ. — الْمُعْنَقَةُ as signifying *Hectic fever (حُمَّى الدَّقِ)* is post-classical (TA.)

جَيْدُ الْعَنْقِ, applied to a horse, signifies *جَيْدُ الْعَنْقِ* [i. e. *Excellent, or good, in the pace called عَنَقٌ*]; (S, O, K, TA; [in the CK, erroneously, الْعَنْقِ];) as also مُعْنَقِي (TA) and عَنِيقٌ. (O, TA) and the first is also applied to a she-camel, as meaning *that goes the pace called عَنَقٌ*: (IB, TA) the pl. is مَعَانِيقُ. (K.) And one says also رَجُلٌ مُعْنَقِي [and مَعْنَانِي, meaning *A man hastening*]: and مُعْنَقِي and قَوْمٌ مُعْنَقُونَ (TA.) قَانَطَلَقْنَا مَعَانِيقًا occurs in a trad., meaning [And we went away] *hastening [to the people]*. (Sh, TA) and in another, accord. to different relaters, قَانَطَلَقُوا مَعَانِيقِينَ or مَعَانِيقٌ i. e. [And they went away] *hastening*. (TA.) And مَعْنَانِي الْوَسِيقَةِ occurs in a verse of Abu-l-Muthellem El-Hudhalee, as some relate it, meaning *Hastening after, or near after, his طَرِيدَةٌ* [app. as signifying the camels driven away by him] but as others relate it, it is مَعْنَانِي, with ت, meaning as expl in art. عَنَق. (O. [The former is said in the S, in art. عَنَق,

to be not allowable.]) — It is also applied to a ewe or goat (سَاءَةٌ مِنْ عَنَبٍ) as meaning *That brings forth* [app., accord. to analogy, *that brings forth often*] عُنُقُ [meaning *lambs or kids, pl. of عَنَاقُ*]. (TA) — See also مُعْنَقِي

مُعْنَانِي see عَنِيقٌ — and see also مَعْنَانِي.

مُعْتَنَقٌ *A place where the أَعْنَانُ [app meaning upper portions] of the جِبَالُ [or mountains], accord. to the copies of the K, [and thus in the O,] but correctly جِبَالُ, with the unpounded ح, [i. e. elongated and elevated tracts of sand,] emerge from the سَرَابُ [or mirage]. (O, K, TA) used in this sense by Ru-beh. (O, TA.)*

عقد

عُقْدٌ and عُنُقُودٌ see in art. عقد; the ن being held to be augmentative.

عنكب

عَنْكَ see عُنْكُوتٌ, in two places

عَنْكَاءُ and عُنْكَاءُ see the next paragraph.

عُنْكُوتٌ, (S, O, K,) generally fem., (S, O,) but sometimes masc., (O, K,) also, fem., عُنْكَاةُ, (S, O, K,) in the dial. of El-Yemen, with the ن put before the ن, (TA,) and عُنْكَاةٌ and عُنْكُوتٌ (so in the O and TA, but in the CK and a MS copy of the K عُنْكُوتٌ); and عُنْكَاةُ (O, K,) the last mentioned by Sb as shewing the ت in عُنْكُوتٌ to be an augmentative letter, but it is doubtful whether this be a sing., or a quasi-pl. n. (TA) also, masc., عُنْكُ, (IAar, O, K,) fem., عُنْكَبَةٌ: (IAar, K) or the former of these two words is a coll. gen. n. [and the latter, its n. un.] (TA) [The spider;] the thing that weaves; (S, O,) *an insect that weaves a delicate web in the air and upon the upper part of a well* (TA) pl. عُنَاكِبُ (S, O, K) and عُنْكُونَاتُ (K) and عُنَاكِبُ (Lh, TA) and عُنَاكِبِيَّتُ, (As, Ktr, TA,) which last is anomalous, in its having four letters together after its 1. div. عُنْكِبٌ and عُنْكِبٌ and عُنْكِبِيَّتُ; but this last is not approved. (TA) quasi-pl. nouns عُنَاكِبُ and عُنْكِبُ and عُنْكَبُ [in the CK عُنْكَبُ]. (K.) نَيْتُ الْعُنْكُوتِ [The spider's web] is also called عُنْكُنَةٌ. (Fr, TA) — Sū'idh-Ibn-Ju-eiyeh says,

مَفَتٌ نِسَاءً بِأَلْحَجَارِ صَوَالِحًا
وَأَنَا مَقْتَنًا كُلَّ سَوْدَاءَ عُنْكَبٍ

[meaning *I hated virtuous women in El-Hijáz; and verily we hated every black, short woman: for* here عَنْكَ signifies *short*. (Skr, L) or it may be syn. with عُنْكُوتٌ, but be used as an epithet, though a subst., because it implies blackness and shortness. (IJ, L.) — زَهْرُ الْعُنْكُوتِ. — رَيْلَاةٌ. — عُنْكُوتٌ also signifies *A worm, or maggot, that is engendered in the honeycomb, and spoils the honey*. (AHn, L.) — عُنْكُوتٌ is mentioned in this art. agreeably with the rule of Sb;

when ن occupies the second place in a word, it is not to be pronounced augmentative without proof but J and some others consider the ن augmentative, and mention the word in art. **عنكب**. (TA.)

عَنْكَبٌ and **عَنْكَبِيٌّ** and **عَنْكَبِيَّةٌ**. see the next preceding paragraph.

مَعْنَكَبُ الْعَرْنِ A he-goat having a horn curved so as to resemble a ring (Az, TA)

عنبر

4. **اعنبر** He pastured upon, or depastured, the species of tree called **عنبر**. (AA, K, TA.)

عَنْبَرٌ A certain tree of *El-Hijáz*, having a red fruit, to which are likened the dyed fingers or ends of fingers (IAm, K) in the "Nawádu" said to be sappy, or tender, branches, that grow upon the trunks of the [trees called] **عصاه**, not resembling the other branches thereof, red in colour, the upper parts of the blossoms of which divide into four divisions, like a branch of an **أراكسة** [n. un. of **أراك**, q. v.]; coming forth in winter and in summer (IDrd, TA) or a species of trees having tender branches, to which are likened the fingers, or the ends of the fingers, of girls, or young women (S) in the "Book of Plants" [of AHn] said to be a small tree that grows in the midst, or interior part, of the **سمرقة** [or gum-acacia-tree], having a red fruit (TA.) or, accord to AA, the [fruit called] **زُرُور** [q. v.]: (TA, and so in a copy of the S) or, (S, K, TA,) as AO says, (S, TA,) the extremities of the Syrian **حروب** [or locust-tree] (S, K, TA) and he says that a verse of En-Nábigah is recited thus:

بِمَحْصَبِ رَحْصٍ كَانَ بَهَاءَهُ
عَنْبَرٌ عَلَى أَعْصَانِهِ لَمْ يَغْدِرْ

[With a dyed member (**عَنْبَرٌ** being understood, instead of **كَيْفٌ**, because the latter is fem.), soft, or tender, as though its fingers, or its fingers' ends, were anam upon their branches, not yet compactly organized], which shows that it means a plant, not a worm: (S, TA) [for] it is said to signify a species of red worm, found in sand: (Ham p. 288, in which are other explanations, nearly agreeing with some here) or, as some say, the fruit of the **عوسج** [or box-thorn], which is red, and then becomes black when thoroughly ripe; therefore En-Nábigah says **لَمْ يَغْدِرْ**, meaning that had not yet become ripe: (IB, TA; and also inserted in the text of a copy of the S.) and, (K, TA,) as AHn says in one instance, (TA,) threads [or tendrils] by means of which the vine clings to its trellises: (K, TA) and (accord. to Lth, TA) the thorns of the **طلح** [or acacia gummifera], (K, TA,) but this is said by Az to be incorrect. (TA.) [see also a hemistich cited voce **طَرْفٌ**] the n. un. is **عَنْبَرَةٌ**. (K.)

عَنْبَرَةٌ: see what immediately precedes. = Also A species of the [sort of lizard called] **وَزَغٌ**; (K, TA,) accord. to Lth; but this is rejected, as

incorrect, by Az. it is said to be like the **عَنْبَرَةُ**, except that it is more white and more comely. (TA) = Also, (accord. to copies of the K,) or **عَنْبَرَةٌ**, (accord. to the TA,) A fissure in the lip of a human being. (K.)

عَنْبَرِيٌّ A beautiful red face; (K, TA,) tinged over with redness. (TA)

عَنْبَرِيٌّ The male fig. (K.)

بَنَانٌ مُعَمَّرٌ [Fingers, or fingers' ends,] dyed, or tinged [with hinná or the like]. (IJ, S, K)

عنو

1. **عَنَا**, (S, Mgh, Msb,) first pers **عَنْوْتُ**, (K,) aor **يَعْنُو**, (S, Msb,) inf n **عَنْوٌ**, (S, Mgh, Msb, K,) and **عَنْوَةٌ** is the subst. thereof, (Mgh, K, TA,) [and] so is **عَنَا**, (Msb,) or **عَنْوَةٌ** is its inf n., (MA,) [and so, app, is **عَنَا**, in this sense as well as in another sense, accord. to the K,] He was, or became, lowly, humble, or submissive, (S, MA, Mgh, Msb, K,) and obedient, (MA, TA;) to the truth, &c (TA) You say, **عَنَا لَهُ** He was, or became, lowly, humble, or submissive, to him, or obedient to him. (MA) And hence the saying in the Kur [xx. 110], **وَعَنْتِ الْأَوْحُوهُ** (S, TA) And the countenances shall be lowly &c [to the Deathless, or Ever-living, the Self-subsisting by Whom all things subsist or shall be downcast, like the Heb. phrases ending verses 5 and 6 in Gen. iv] or shall be submissive like captives: or the meaning is [shall be depressed by] the depressing of the forehead and the knee [or rather knees] and the hands in the lowering of the head and the prostrating oneself [in prayer] or [عَنْتِ is here from **عَنَى**, belonging to art. **عَنِ**, and **الْوُجُوهُ** is used by a synecdoche for the persons (as being the most noble of all the parts thereof), and the meaning is] shall suffer fatigue, or weariness, and shall toil. (TA) — And **عَنَا**, inf. n. **عَنْوٌ** (M, Msb, K, TA, accord. to some copies of the K [erroneously] **عَنْوٌ**) and **عَنْوِيٌّ** (TA) and **عَنَا**, (K,) and **عَنْوِيٌّ**; (M, K,) He became a captive (K) and the latter verb signifies also he stuck fast in captivity. (K in art. **عَنِ**) or both of these verbs have this latter signification (Msb) [or] you say, **عَنَا فِيهِمْ فَلَانٌ أُسِيرًا** Such a one remained among them a captive; and was in a state of confinement. (S) and **عَنَا** signifies also confinement, or imprisonment, in hardship and humiliation. (TA.) Hence the trad., **وَارِثٌ لَّهُ مِنْ لَأَ وَارِثٌ لَهُ يَعْكُ عَيْنُهُ** [The maternal uncle is the heir of him who has no more nearly-allied heir he shall loose his (the latter's) captivity]: meaning [he shall acquit him of] what is incumbent on him, and clings to him, because of the actions that require punishment or retaliation, the way [or custom] of which is that the **عَائِلَةٌ** [q. v., of whom he is a member,] bear the responsibility for them. (Nh, TA) And **عَنْوَةٌ** is the subst. of the verb in this sense also. (K, TA.) = And **عَنَا**, aor. **يَعْنُو**, inf. n. **عَنْوَةٌ**, He took

a thing by force. — and also he took it peaceably, or by surrender thus having two contr. significations. (Msb.) [But see below, where **عَنْوَةٌ** is expl. as though it were the subst. of the verb in these two senses] = **عَنْوْتُ الشَّيْءَ** I put forth, or produced, the thing and I made the thing apparent, or showed it (S) or it has the latter signification, (K,) as also **عَنْيْتُ الشَّيْءَ** (IKtt, TA in art. **عَنِ**) and **عَنْوْتُ الشَّيْءَ** has the former signification. (K) And **عَنْوَةٌ** is the subst. of the verb thus used, (K, TA,) i. e. in these two senses, as well as in others mentioned above. (TA) And one says, **عَنْتِ الْأَرْضُ بِالنَّاتِ**, (ISk, S, and K in this art and in art. **عَنِ**) aor **تَعْنُو**, inf. n. **عَنْوٌ**, (ISk, S,) and aor. **تَعْنِي**, (Ks, S,) The land made apparent, or showed, [or put forth, or produced,] its plants, or herbage, (S, K,) as also **أَعْنَتْهُ**. (K) And **لَمْ تَعْنِ بِلَادُنَا شَيْئًا** and **لَمْ تَعْنِ** Our country did not give growth to anything. (S) And **مَا أَعْنَتْ الْأَرْضُ شَيْئًا** The land did not give growth, or has not given growth, to anything (S) — And [hence, app,] **سَأَلْتُهُ فَلَمْ يَنْدَ لَمْ يَنْدَ** I asked him, and he did not (to me, or for me, anything. (TA) and **لَمْ يَنْدَ** to me, or for me, anything. (TA) = **عَنْتَ بِهِ أُمُورٌ** Events befell him. (S, K) [See also 1 in art. **عَنِ**] — And **عَنَا الْأَمْرُ عَلَيْهِ** The event, or affair, was difficult, or distressing, to him; distressed, or troubled, him (ISd, K, TA) — **عَنَا الْأَمْرُ**, aor. **يَعْنُو**. see 1 in art. **عَنِ**, first sentence. — And **عَنَا فِيهِ الْأَكْلُ**, aor. **يَعْنُو**, inf. n. **عَنْوٌ**: see 1 in art. **عَنِ**. = **عَنَا الْكَلْبُ الشَّيْءَ**, (CK, [in the TA and in my MS. copy of the K] **لِلشَّيْءِ**, but see what follows,) aor. **يَعْنُو**, inf. n. **عَنْوٌ** [app, supposing the verb to be trans. by itself, **عَنْوٌ**], (TA,) The dog came to the thing and smelt it: (K, TA) and one says, **هَذَا يَعْنُوهُدَا** This comes to this and smells it. (TA.) = **عَنْتِ الْقِرْنَةُ بِمَاءٍ** (TA,) aor **تَعْنُو**, (TA,) The water-skun did not heep, or retain, much water, so that it appeared [oozing from it] (K, TA) or, as some say, **عَنْتِ الْقِرْنَةُ** signifies the water-skun let flow its water. (TA) — And **عَنَا**, inf. n. **عَنْوٌ**, said of blood, It flowed. (IKtt, TA.) = And **عَنَا**, aor. **يَعْنُو**, inf. n. **عَنْوٌ**, signifies also قَامَ [He, or it, stood, &c]. (IKtt, TA.) = See also Q. Q. 1.

2. **عَنَا**, (S, TA,) inf. n. **تَعْنِيَةٌ**, (S, K,) He imprisoned him, or confined him, (S, K, TA,) long, straitening him. (TA.) [See also 4.] — And **تَعْنِيَةٌ** is said to signify Any long confining or restraining. in a trad. of Alee, respecting the day of Siffien, he is related to have said, **اسْتَشْعَرُوا الْحَشِيَّةَ وَعَنُوا بِالْأَصَوَاتِ** i. e. [Make ye fear, or awe, (app. of God,) to be the thing next your hearts,] and restrain, and suppress, the voices; as though he forbade their raising a confused and unintelligible clamour. (TA.) = **عَنْيْتُ الْبَعِيرَ**, (S,) inf. n. as above, (S, K,) I smothered the camel

with عَبِيَّة [q. v.]. (S, K.) [Hence نَعِيَّة as a subst., expl. below.] = See also Q Q. 1.

4. اَعَاهُ He rendered him lowly, humble, or submissive (S, TA) — And (TA) He made him (Msb, K, TA) to stick fast in captivity, (Msb,) or to be, (K,) or to remain, or continue, (TA,) a captive (K, TA) = See also 1, in two places — [Hence,] اَعَى الْوَلَى الْأَرْضَ The rain after the وَسِيءٌ watered the land so that it gave growth to plants, or herbage (S, IKtt, TA) — And اَعَى الرَّحْلُ اَعَى The man found, or lighted on, land that had produced herbage such as is termed عَشْبٌ, [for اَعْتَرَتْ (to which I cannot assign any apposite meaning) in my original, I read اَعْتَشَتْ], and of which the pasturage had become abundant (TA) = See also Q Q. 1.

5. تَعَيَّ He [a camel] was, or became, smeared with عَيَّْة [q. v.] whence the saying of Esli-Shaqbee, لَأَنْ اَتَعَى بِعَيَّْةٍ اَحَبُّ اِلَيَّ مِنْ اَنْ اَقُولَ فِي مَسْأَلَةٍ يَرَأِي عَيَّْةً would be more approvable to me than my saying respecting a question according to my opinion]. (TA.)

Q Q. 1. عَوْنُ الْكِتَابِ (S, K, TA,) inf. n. عَوْنٌ and عَوَانٌ (TA,) i. q. عَوْنُهُ (S,) I put an عَوْنٌ [i. e. a superscription, or title,] to the book, or writing; (K, TA,) syn. وَصْفُهُ (TA) and one says also, عَوْنُ الْكِتَابِ, aor. اَعَوَّنُهُ, meaning عَوْنُهُ (IKtt, TA,) and اَعَاهُ and اَعَاهُ [which is said to be the original of اَعَاهُ], meaning the same, (K and TA in art. اَعَى,) and عَوْنُ الْكِتَابِ, inf. n. عَوْنٌ, likewise signifies I note the عَوْنُ [or عَوْنُ] of the book, or writing (IKtt, TA in art. اَعَى.)

عَا: see the paragraph next following.

عَو sing. of اَعَاءٌ as signifying The sides, regions, quarters, or tracts, (S, K,) of a country, (S,) or of the sky; (K;) like اَحَاءٌ (S in art. اَحَى and اَحَى) or, accord. to IAAr, its sing., in this sense, is اَعَا. (S) and the pl. signifies also the sides of the face. (TA.) — And sing. of اَعَاءٌ as signifying A party of men of sundry, or different, tribes. (S, K.)

عَوَّة Force, or constraint. (Mgh, K, TA) or the taking by force; (Msb, TA;) as inf. n. of اَعَا [q. v.]. (Msb.) One says, فَتَحَتْ مَكَّةَ عَوَّةً Mekkeh was taken forcibly, or by force. (Mgh.) And اَحَذَهُ عَوَّةً He took it by force. (TA.) And فَتَحَتْ هَذِهِ الْبَلَدَ عَوَّةً i. e. [This city was taken] by means of conflict, its occupants having been combated until they had it taken from them by superior power or force, and were powerless to keep it, so they left it without there having occurred between them and the Muslims [or invaders] a treaty of peace. (TA) — Also Love, or affection: (ISd, K, TA.) or submission, and concession: or a consequence of submission and

concession, on the part of him from whom a thing is taken (TA) or the taking peaceably, or by surrender; as inf. n. of اَعَا [q. v.]. (Msb) thus it has two contr. significations (Msb, K, TA) A poet (cited by Fr, TA) says,

فَمَا أَحَذَوْهَا عَوَّةً عَنْ مَوَدَّةٍ
وَلَكِنَّ صَرَبَ الْمَشْرِقِيِّ اسْقَلَهَا

(Msb, TA,) which is said to mean, [And they did not take it, or her, or them,] by concession, and obedience, [arising from love, or affection,] without fighting: [but the smiting of the Meshrafee sword demanded the renouncing thereof] Abd-El-Kādu Ibn-Amr El-Baghdādee asserts the meaning of عَوَّةً to be submission and concession, adducing as evidence thereof this verse, attributing the contr. meaning to the vulgar both, however, are correct, and that first mentioned occurs repeatedly in traditions but the most learned Yākoob El-Romee, in his Mojam, says that the verse above-cited may be rendered as meaning and they did not take it, or her, or them, by superior power attended by [or in consequence of] love, or affection but they did so by fighting and that this may be regarded as indicated by the poet's saying اَحَذَوْهَا, for otherwise he would have said, فَمَا سَلَّمَوْهَا and he says, it is a matter of common consent that عَوَّةً signifies force, and superior power (TA.) — It is also a subst. from اَعَا in the first of senses mentioned in this art. [i. e. it signifies Lowliness, humility, or submissiveness] (Mgh, TA) [and] so is عَا (Msb) see 1, first sentence. — And it is also a subst. from اَعَا as meaning "he became a captive" [i. e. it signifies also A state of captivity] (TA) see, again, 1. — And it is also a subst. from اَعَا in two other senses, as stated above [i. e. it app. signifies also The act of putting forth, or producing, a thing. and of making it apparent, or showing, it] (TA) see, again, 1

عَوْنٌ (S, K, TA) and عَوَانٌ (TA) The سِمَةُ [meaning superscription, or title,] of a book, or writing, (K, TA,) i. q. عَوْنٌ (S;) and عَوْنٌ signifies the same; (K in art. اَعَى,) as also مُعَيٌّ (K, TA: [in the CK, كَمَعْنَاهُ is put for كَمَعْنَاهُ]) the inscription on the back, or outside, of a book, or writing: (Har p. 163, in explanation of عَوْنٌ.) [and the address of a letter. And hence,] Anything that serves as an indication of another thing is called its عَوْنٌ. (Msb and K in art. اَعَى.) One says, فِي جَبْهَتِهِ عَوْنٌ مِنْ كَثْرَةِ السُّجُودِ i. e. [On his forehead is] a mark [from much prostration in prayer]. (TA) [See more in art. اَعَى.]

عَا: see 1, first sentence; and عَوَّةً, near the end: — and see also art. اَعَى.

عَبِيَّة, of the measure فَعِيلَةٌ, The urine of the camel, inspissated in the sun, with which such as is affected with mange, or scab, is smeared; on the authority of AA. (S;) or certain mixtures of urine and dung of camels, with which the camel affected with mange, or scab, is smeared, also

termed تَعِيَّةً (K) or the urine of camels that are caused to void their urine [in my original تُسْتَنُّ is erroneously written for تُسْتَنُّ] in the [season called] رَسْعٌ when they are satisfied with fresh pasture so as to be in no need of water, cooked [app. by boiling] until it becomes thick, when some flowers of some sorts of herbs, and حَبَّ الْمَحْلَبِ [the prunus mahaleb of Linn], are thrown upon it, and it becomes inspissated thereby, then put into small [earthen vessels of the kind called] نَسَائِقُ [pl. of نَسِيقَةٌ] or urine [app. of camels] mixed with certain things, and kept close for some time or any هَاءٌ [generally meaning tar, or a kind thereof, with which camels are smeared, as a remedy for the mange, or scab]. (TA) It is said in a prov., الْعَبِيَّةُ نَسْفِي الْحَرَبَ, (S, TA;) or عَيْتُهُ تَنْفِي الْحَرَبَ [for مِنَ الْحَرَبِ, i. e. His عَيَّْة cures the mange, or scab] applied to the man of good judgment [whose advice is like a remedy]. (TA)

عَانٍ Lowly, humble, or submissive. (Mgh, TA.) — And (Msb, TA) hence, app., (TA,) A captive, (S, Mgh, Msb, K, TA,) fem. عَانِيَةٌ (Mgh, TA) pl. masc. عَوَاءٌ (S, Mgh, Msb, TA,) and pl. fem. عَوَانٍ (S, Mgh, TA.) — And عَوَانٍ signifies + Women; (Msb, K,) sing. عَانِيَةٌ (Msb) because they are confined like captives in the abodes of their husbands; (Msb;) or because they are treated wrongfully and not defended against their wrongers (K) It occurs in a trad. as meaning Females in the condition of captives (Mgh) or women who are captives; or like captives. (IAth, TA) — And it signifies also عَوَامِلُ [which, as pl. of عَامِلَةٌ, is used as meaning Workers, or labourers, and also, as a subst., as meaning the legs of a beast or horse or the like] and it is said to be used by El-Jaadee as an epithet applied to the limbs of camels, or other beasts, used for riding. (TA.) — And hence, perhaps, it is applied to The مَكَاوِنُ [or collectors of the impost termed مَكْسٌ, q. v.]; because they are workers, or labourers, for the oppressors. (TA.) = Also (the sing.) فَوَازِجُ, applied to blood, (S, K, TA,) or to water. (TA.)

مَعْوَى. see art. اَعَى.

تَعَبَةٌ [originally inf. n. of 2, q. v.: used as a subst.,] see عَبِيَّة.

مَعْنَى A stallion [camel] of mean origin, which, when excited by lust, is confined in the [enclosure called] عَنَّةٌ, because his exercise of the faculty of a stallion is avoided but it is said that it is originally مَعْنٌ, from الْعَنَّةُ; one of the سَنَنُ being changed into مَعْنٌ (S, TA) or of mean origin, of which the legs are bound with a rope, when he is excited by lust, for that reason. (TA) — And A camel of which the people of the Time of Ignorance used to displace the سَائِسُ [pl. of سَائِسٌ, q. v.] of one of his vertebrae, and to wound his hump, in order that he might not be ridden, and that no use might be made of his back this was done when his owner possessed a hundred camels,

he being the camel by which they became a hundred and this act was termed **الإِعْلَاقُ** it may be from **عَنَاءٌ** meaning "fatigue," or from the signification of "confinement from freedom of action." (TA.) = See also **عَوَانٌ**.

عنى

عَايَةٌ **نَعْوُهُ** and **يَعْنِيهِ**, aor. **عَنَاهُ** **الْأَمْرُ** 1 and **عَايَةٌ** (K, TA) and **عَنِ** (TA, as from the K, but not in the CK nor in my MS. copy of the K,) *The affair, or event, or case, disquieted him, syn. أَهَمَّهُ* [more fully expl. by what here follows] (K, TA) [**عَنَاهُ** may be generally rendered *it concerned him*; agreeing with this in meaning *it made him uneasy in mind, anxious, or careful*, and in meaning *it affected his interest, or was of importance to him*; like **أَهَمَّهُ**. and also *it concerned him* meaning *it related, or belonged, to him, or was of his business*, as will be shown by what follows and] **عَنَانِي** **كَذَا**, aor. **يَعْنِيَنِي**, means *such a thing occurred, or happened, to me, and occupied me [or my mind]* (Msb) The saying [in the K_{ur} lxxx. 37], **لَنُكَلِّلَنَّكَ** **أَمْرِي** **مِنْهُمْ** **يَوْمَئِذٍ** **شَأْنُ** **يَعْنِيهِ**, thus accord. to one reading, means **يُجَمِّعُهُ** [i. e. *To every man of them shall belong, on that day, a business that will disquiet him, &c.*] (Ksh, Bd,) or *a business in conjunction with which no other will disquiet him* and like this is the other reading, which is with **ع**; (TA,) i. e. **يَعْنِيهِ**, meaning *which will suffice him in respect of his being disquieted thereby*, (Ksh, Bd;) or the meaning of the latter reading is, [a business such that] *he will not be able, in conjunction with his being disquieted thereby, to be disquieted by any other*, (TA,) or *a state that will occupy him so as to divert him from the state of any other*. (Jel.) And it is said in a trad. respecting charming, **بِسْمِ اللَّهِ أَزِيدُكَ مِنْ كُلِّ دَاءٍ**, **يَعْنِيكَ** [i. e. *By the name of God I charm thee from, or against, any disease*] that may disquiet thee, &c., (**يُجَمِّعُكَ**) and occupy thee [or thy mind]. (TA.) And in another trad. it is said, **مِنْ حَسَنٍ**, **مَا لَا يُعْنِيهِ**, meaning **لَا يُهْمُهُ**, [i. e. *A condition of the goodness of the man's submitting himself to the requirements of God is his leaving, or relinquishing, that which does not disquiet him, &c.*]; (S, TA,) the exceptions therefrom being such things as necessary food and clothing. (So in a marginal note in a copy of the Jām' es-Sagheer of Es-Suyootee.) See also the prov.

مُعْرِضٌ لَعَنَ لَمْ يَعْنِهِ

expl. voce **عَنَانٌ**. [It is like the common saying, **يَتَكَلَّمُ فِيمَا لَا يَعْنِيهِ** *He talks of that which does not concern him*; meaning *that which does not relate, or belong, to him*; or *that which is not of his business*.] — **عَنِ** in the phrase **عَنِ بِالْأَمْرِ** is [said to be] one of a class of verbs used in the pass. form though having the sense of the act. form, like **زَهَى**: (S in art. **زَهَى**) [but is expl. as

though pass. of **عَنَاهُ** meaning as above, or quasi-pass.] you say, **عَنِ بِالْأَمْرِ**, with damm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. **عَايَةٌ** (K, TA,) with kes, (TA,) and **عَنِ** **بِهِ**, of the class of **رَضَى** (K, TA,) mentioned by IDist and others of the expositors of the F_g, and by Hr and Mti, (MF, TA,) and by IKtt on the authority of Et-Toosee, (TA,) but this is seldom used, (K, TA,) the former being that which is commonly known, and this alone being mentioned by Th in his F_g, and by J and others, (TA,) i. q. **أَهَمَّهُ بِهِ** [i. e. *He became disquieted by the affair, or case, or rendered uneasy in mind, anxious, or careful, by it, and consequently, he became occupied by it, or with it, or set about it, and managed it*], as also **يَهِي** **أَعْنَيْتُ** (K, TA) or **يَأْمُرُهُ** **أَعْنَيْتُ** means *I became disquieted by his affair, or case, or rendered uneasy in mind, anxious, or careful, by it, (أَهَمَّمْتُ بِهِ) and minded it; or managed it well; (أَحْتَفَلْتُ بِهِ) and عَنِتُّ بِهِ, of the class of **رَمَى**, inf. n. **عَايَةٌ**, signifies the same and **عَايَةٌ** **بِأَمْرِ** **فُلَانٍ**, in the pass. form, inf. n. **عَايَةٌ** and **عَنِ**, signifies *I became occupied [either actually or (as is shown by what follows) in mind] by, or with, the affair, or case, of such a one; and sometimes one said عَنِتُّ بِأَمْرِهِ* [in this sense as well as the similar sense expl. above], using the act. form (Msb) one says [also], **عَنِتُّ بِحَاحِكِ**, with damm to the first letter, [which may be rendered *I became occupied by, or with, thy want*], aor. **أُعْنِي**, inf. n. **عَايَةٌ** (S) and **لَتُعْنِ بِحَاحِي** (S, Msb,) which is the imperative form, (S,) meaning [*Be thou occupied by, or with, my want, or*] *let my want occupy, or busy, thy mind*. (Msb) and in interrogating, you say, **كَيْفَ مَنْ تُعْنِي بِأَمْرِهِ** [*How is he by, or with, whose affair, or case, thou art occupied, or disquieted, &c.*?] you do not say, in this case, **تُعْنِي** [for **تُعْنِي**]. (Az, TA.) — **عَنِ اللَّهِ بِهِ** [inf. n. **عَايَةٌ**, as is implied in the TA,] means *God preserved him*: (Msb, TA) and it is said that it may be from **عَنِ بِحَاحِيهِ** [as syn. with **عَنِ** **بِهِ**]. (TA.) — And **عَنِ** (S, Msb,) thus in the Tahdheeb of IKtt, (TA,) with kes, (S, TA,) of the class of **تَعَبَ** (Msb,) aor. **يَعْنِي** (S, Msb;) or **عَنِ** (K, TA,) with fet-h, thus in the copies of the K, and likewise in the M; (TA;) inf. n. **عَايَةٌ** (S, K, TA,) or this is a simple subst., from **عَنَاءٌ** (Mgh, Msb,) and **عَنِتُّ** is syn. therewith, (ISd, K, TA;) *He suffered difficulty, distress, or trouble*; (S, Msb, K, TA,) or *fatigue, or weariness*. and **تُعْنِي**, also, has the former or the latter meaning. (S, K, TA) You say, **عَنِتُّ فِي** **الْأَمْرِ**, meaning **تُعْنَيْتُ** [i. e. *I suffered difficulty, &c., in the affair, or case*]: mentioned by Az. (TA.) — And **عَنِ** signifies [also] *He stuck fast in captivity*; (K in this art., and Msb in art. **عَو**;) as also **عَنَا**, inf. n. **عَوٌّ**: (Msb in art. **عَو**;) or both signify *he became a captive*. (K in art. **عَو**;) = **عَنِ** [as intrans.] said of an event, (K, TA,) inf. n.*

عَنِ (TA,) *It befell, or betided*, (K, TA,) as also **أَعْتَبِي**. (TA) and *it occurred, or happened* (K) **عَنِ لَهُ الْأَمْرُ** is said to mean *The event occurred, or happened, to him* (TA) = **عَنِ** and **عَنِ** **فِي** **الْأَكْلِ** (K, TA,) inf. n. **عَنِ** and **عَنِ** and **عَنِ** (TA,) signifies *The eating had an agreeable, a wholesome, or a beneficial, effect upon him*, (syn. **يُعْنِي**) and [it is said that] the aor. is **يُعْنِي**, like **نَحَعَ** and **نَرَضَى** (K, TA,) the latter mentioned by ISd, as being anomalous, but MF says that the latter has not been heard unless as having its pret. like **رَضَى**, [i. e. **عَنِ**, of which **عَنِ** is the inf. n. accord to analogy,] and [SM adds that] thus it is accord to IKtt, who mentions the verb as said also, in the same sense, of the drinking of milk, (TA in this art,) and he states that **عَنَا**, aor. **يُعْنُو**, inf. n. **عَوٌّ**, is a dial var. thereof (TA in this art and in art. **عَو**) = **عَنِ بِالْقَوْلِ كَذَا** (S, K, TA,) aor. **يُعْنِي** (TA,) *He meant, or intended, by the saying, such a thing*; syn. **أَرَادَ** (S, K, TA,) and **قَصَدَ**. (TA.) **عَنِتُّ** aor. **أَعْنِيهِ**, inf. n. **عَايَةٌ**, signifies **قَصَدْتُهُ** [as meaning *I intended it* and app. in other senses expl. in art. **قَصَدَ**]. (Msb) And you say, **عَنَانِي أَمْرُكَ**, meaning **قَصَدْنِي** [i. e., app., *Thy command, or thy affair, had me for its object*] (TA.) — **عَنِتُّ الشَّيْءَ**: and **عَنِتُّ** **الْأَرْضَ** **بِالسَّاتِ** see 1 in art. **عَو**. = **عَنِتُّ الْكِتَابَ**: see Q. Q. 1 in art. **عَو**.

2. **عَنَاءٌ** (S, Mgh, Msb, K,) inf. n. **نُعَيْتُهُ** (S, Msb,) *He caused him to suffer difficulty, distress, or trouble*, (S, Mgh, K,) or *fatigue, or weariness*, (S, K,) as also **تَعْنَاهُ** (S,) or as also **أَعْنَاهُ** (K) or *he imposed upon him that which was difficult, distressing, or troublesome, to him* (Msb) or *he annoyed, molested, harmed, or hurt, him, and caused him to grieve or mourn, or to be sorrowful or sad or unhappy*. (Har p. 120.) — [See also 2 in art. **عَو**.] = **عَنِ الْكِتَابِ**, mentioned in the K in this art. see Q. Q. 1 in art. **عَو**.

3. **عَانَاهُ** (S, K,) inf. n. **مُعَانَاةٌ** (S,) *He suffered, or endured, or he struggled or contended with or against, the difficulty or trouble or inconvenience that he experienced from it or him*; syn. **قَاسَاهُ**; as also **تَعْنَاهُ**: (S, K) you say, **هُوَ يُعَانِي كَذَا**, [i. e. **يُقَاسِيهِ**] [*He suffers, &c., the difficulty &c. that he experiences from such a thing*]. (TA.) — And *He contended, disputed, or litigated, with him*, syn. **شَاحَرَهُ**. (K) you say, **لَا تُعَانِ أَصْحَابَكَ** [i. e. **لَا تُشَاحِرُهُمْ**] [*Do not thou contend, &c., with thy companions*]. (TA.) — And **الْمُعَانَاةُ** is also syn. with **الْمُعَالَاةُ** [inf. n. of **عَالَحَ**, q v]. (Har p. 7.) [Hence,] one says, **عَانِي عَمَلِ الْأَقْفَاصِ**, [*He pled the manufacture of cages, or coops*]. (TA in art. **قَفَصَ**.) And **عَوْنِي بِأَدْوِيَةٍ** [referring to hair] *It was treated (دَوِيَ) with remedies, such as oils and the like* (M and TA in art. **دَوَى**.) And **عَانَيْتُ الْمَرِيضَ** *I treated the sick person*; syn. **دَاوَيْتُهُ**. (TA in art. **دَوَى**.) — It is also syn. with **الْمُدَارَاةُ** [*The treating with gentle-*

ness, or blundishment; &c. see 3 in art. **دري**. (TA) — And one says, **هُمْ مَا نَعَانُونَ مَالَهُمْ** They do not tend, or take care of, their cattle, or camels, or [other] property (S, K, TA) nell (TA) — And **الْهُيُومُ نَعَانِي فَلَانًا** Anxieties come to such a one. (TA) — And **حَذْ هَذَا وَمَا عَانَاهُ** [Take thou this and what has become conformable, suitable, agreeable, or similar, to it]. (TA)

4 see 2. [See also 4 in art. **عو**] = **ما اعنى** means **مَا اَعْنَى** [i. e. It did not stand in any stead, or did not avail, or profit, at all] (TA) See also **اَعْنَى**.

5 **تعنى**, as intrans. see 1, latter half, in two places. = **تعناه** see 2 — and see also 3, first sentence. [Hence the prov., **حَبَاتُ فَلَاحٍ نَعْنُ أَنْرًا**, expl. voce **حَبَّ**] One says also, **تَعْنَى الْعَيْبَةُ**, meaning **تَحَسُّمَهَا** [i. e. He imposed upon himself the suffering of difficulty, distress, or trouble, or of fatigue, or weariness]. (K) — **تَعْنَاهُ** as meaning **It returns to him time after time** (**تَعْنَدُ**) is said of fever (**الْحُمَّى**); but not of aught else. (TA) = And **تَعْنَيْتُ** signifies also **قَصَدْتُ** [app. as intrans., meaning **I pursued a right, or direct, course, &c.**] (TA.)

8 see 1, former half, in two places — and also in the last quarter of the paragraph.

عَنِ is the part. n. from **بِالْأَمْرِ** as syn. with **عَنِ** [q. v.] (K, TA) you say, **هُوَ بِالْأَمْرِ عَنِ** (IAar, K, TA) He is disquieted [&c.] by the affair, or case (K, TA:) [and **مَعْنَى** signifies the same, as part. n. of **عَنِ** or **بِهِ** **مَعْنَى** **أَنَا مَعْنَى** **بِهِ** [q. v.], means **I am occupied** [either actually or in mind] by it, or with it; i. e. a thing that has occurred, or happened, to me; and sometimes one says, **أَنَا عَانٍ**, meaning the same, i. e., by the affair, or case, of another, from **عَانَتْ بِأَمْرِهِ** [q. v.]. (Msb) and one says [also], **عَانَتْ بِحَاجَتِكَ** [I am occupied by, or with, thy want], from **عَانَتْ بِحَاجَتِكَ**. (S.) — [And] part. n. from **الْأَمْرِ** [q. v.] you say, **أَنَا عَانٍ** [I am suffering difficulty, distress, or trouble; or fatigue, or weariness, in an affair, or case] mentioned by Az. (TA.)

عَانَهُ: see **عَانَهُ**.

عَانَهُ **عَوَانٌ** [expl. in art. **عو**] (K.)

عَانَهُ Difficulty, distress, or trouble; (Mgh, Msb,+) the subst. from **عَانَهُ**. (Mgh, Msb.) or the suffering of difficulty, distress, or trouble; or of fatigue, or weariness; inf. n. of **عَانِي** [or of **عَانِي**]; and **عَانِي** is syn. therewith. (K.) [See also art. **عو**] = It is also a subst. from **عَانِي** in the phrase **عَانِي بِالْقَوْلِ كَذَا** [as such having the signification of the inf. n. of that verb, or perhaps as syn. with **مَعْنَى**] (TA.)

عَانٍ see **عَانٍ**. [See also art. **عو**] — In the phrase **عَانٍ عَانٍ**, it denotes intensiveness; [the

meaning being *Severe difficulty, &c.*] (K, TA,) like **سَاعِرٌ** and **مَائِتٌ** in the phrases **سَاعِرٌ شَاعِرٌ** and **مَائِتٌ مَائِتٌ** (TA) as also **مَعْنَى** (K, TA;) in the M like **مَكْرَمٌ** [i. e. **مَعْنَى**]. (TA.)

أَكْثَرُ عَانِيَةً هُوَ بِهٍ أَعْنَى [i. e. He is more disquieted, uneasy in mind, anxious, or careful, by reason of it]. (TA.)

مَعْنَى [signifying The meaning, or intended sense, of a word or saying,] is from **عَنِ** **بِالْقَوْلِ** **كَذَا** [q. v.], so says Z. (TA) it is an inf. n. [of this verb] used in the sense of the pass. part. n.; or a contraction of the latter, i. e. of **مَعْنَى**: (Dict. of the Technical Terms used in the Sciences of the Musalmans) or, accord. to El-Rāghib, it signifies the import of a word or an expression, from the phrase **عَنْتِ الْأَرْضُ بِالنَّاتِ** meaning “the land made apparent, or showed, its plants, or herbage” accord. to El-Munāwwee, as he says in the **Towkeef**, [and the like is said in the **KT**,] an idea, i. e. a mental image, considered as having a word, or an expression, applied to denote it, and as being intended by that word or expression. [the idea, or mental image,] considered as accruing, from the word or expression, in the mind, is termed **مَقْبُورٌ**: considered as what is said in reply to **مَا هُوَ** [“What is it?”], it is termed **مَاهِيَةٌ** considered as existing objectively, [as that by which a thing is what it is,] it is termed **حَقِيقَةٌ**. and considered as distinguished from others, it is termed **هُوِيَّةٌ** (TA) signifying [as expl. above, i. e.] the opposite to **لَفْظٌ**, it may be either a substance, or thing that subsists by itself, i. e. **عَيْنٌ**, or an accident, or attribute, i. e. **عَرَضٌ**. but it also signifies the opposite to **عَيْنٌ**, i. e. the opposite to a thing that subsists by itself (Kull p. 238.) [hence **عَانِي** opposed to **عَانِي**; both of which are expl. voce **أَسْمُو**, in art. **سو**.] **مَعْنَى** and **مَعْنَاهُ** (S, K, TA) and **مَعْنَاهُ** (K, TA, [in the CK, erroneously, **مَعْنَاهُ**, without the sign of teshdeed,]) the last mentioned by ISd, (TA,) are one [in signification], (S, K, TA,) as syn. with **فَحَوَاهُ** (TA, and so in some copies of the S,) and **مَقْصَدُهُ** [both of which are generally understood as signifying the meaning, or intended sense, of the saying] (TA:) AHāI says, the vulgar say, **لَأَنِّي مَعْنَى فَعَلْتُ** [For what intent didst thou such a thing?]; but the Arabs know not **المَعْنَى**, and never say it: this is the case: but some of the Arabs say, **مَا هَذَا مَعْنَى** [i. e. What is the meaning, or intent, (lit. the meant or intended object,) of this?], with kesr to the ن and with the ي mushdeddeh: and AZ says, **فِي مَعْنَاهُ سَوَاءٌ هَذَا فِي مَعْنَاهُ ذَاكَ**, i. e. This is [used] in a manner the like of that in respect of indication and import and acceptation. El-Fārābee, also, says, **مَعْنَى الشَّيْءِ** and **مَعْنَاهُ** are one [in signification], and **مَعْنَاهُ** and **فَحَوَاهُ** and **مَقْصَدُهُ** all signify that which the word, or expression, [termed before the thing,]

indicates and it is said in the T, on the authority of Th, that **المَعْنَى** and **التَّأْوِيلُ** and **التَّأْوِيلُ** are one [in signification, as meaning explanation, or interpretation, or the like] and people have used then phrase **هَذَا مَعْنَى كَلَامِهِ**, and the like, meaning **this is the import, and the indication of the meaning, of his saying**, which is agreeable with what is said by AZ and El-Fārābee the grammarians and lexicologists, moreover, have agreed respecting a mode of expression of which they have made frequent use, their saying **هَذَا بِمَعْنَى هَذَا** [this is used with the meaning of this], and **هَذَا وَهَذَا فِي الْمَعْنَى وَاحِدٌ** [this and this are in meaning one] and **فِي الْمَعْنَى سَوَاءٌ** [in meaning alike], and **هَذَا فِي مَعْنَى هَذَا** [this is used in the sense of this] i. e. **this is like this** [in meaning] (Msb, TA) the pl. of **مَعْنَى** is **مَعَانٍ**. (TA.) — **عِلْمُ الْمَعَانِي** is expl. by El-Munāwwee in the “**Towkeef**” as *The science whereby one knows how to express clearly one meaning in various ways.* (TA) [but this definition is applied in the “**Talkhees**” (**Talkhees el-Miftāh**), and Hājee Khaleeteh uses the same words with only one unimportant variation, in explaining **عِلْمُ الْبَيَانِ**; and a similar explanation of the latter is given in the Kull in a marginal note in a copy of the Ksh, cited by De Sacy in his Anthol. Gr. Ar. p. 305, **علم المعاني** is expl. as *the science whereby is known the manner of adapting language to the requirements of the case*; (and it is similarly expl. in the “**Talkhees**” and other works,) and **علم**, as the science that concerns comparisons and tropes and metonymies] — **صُورَةٌ بِلَا مَعْنَى** [means *A form without any intrinsic quality*] — And **المَعَانِي** signifies also *The qualities that are commended, or approved, [the charms, or graces,] such as knowledge, or science, and piety, and generosity, and goodness of make, &c.* (Har p. 644)

عَانٍ see **مَعْنَى**.

مَعْنَاهُ see **مَعْنَى**, in three places.

مَعْنَى see **عَنِ**, in three places. = and see also **مَعْنَى**, in two places

مَعْنَاهُ see **مَعْنَى**, in the former half.

مَعْنَوِيٌّ a rel. n. from **مَعْنَى**; signifying [Of, or relating to, meaning, or intended sense; opposed to **لَفْظِيٌّ**. — and Of, or relating to, idea, mind, or intellect; ideal, mental, or intellectual, opposed to **جَسَدِيٌّ**]; a thing in which [neither] the tongue [nor any of the senses] has a share; being known only by the mind. (TA.)

مَعْنَى, mentioned in the TA in this art.: see art. **عو**.

عَانٍ see **مَعْنَى**.

عه

عَوَهُ see **عَانَهُ**, in art. **عو**.

عهد

عَوْنٌ Long-necked, applied to a gazelle, and to a she-camel, (S, O, K,) and to an ostrich, (O,) or a male ostrich. (S, K) And A young she-camel (O, K) or one perfect in make or only one beautiful in colour, long in the neck, and also applied to a gazelle, or young gazelle, in all these senses and to a woman as meaning perfect in make, and beautiful, or long-necked. (TA) And A long-legged ostrich (O, K) or it app means thus (L) and [simply] an ostrich. (TA.) And A gazelle having two black lines, or stripes, on its flanks (O, L, K) or, accord to As, striped in the neck. (O) And A serpent, (O, K,) like **عَوْنٌ** and **عَمَجٌ** and **عَمَجٌ** (O) it is said to have this meaning by El-Bushtee, but Az says that it is a mistranscription, correctly **عَوْنٌ**, with م (TA) It is also the name of A stallion of the camels, which belonged to [the tribe of] Mahrah, (O, K, TA,) characterized by the beauty of his make. (TA.)

عهد

1 **عَهْدَ إِلَهِ** (S, A, &c.) aor ٤, (Msb,) inf. n. **عَهْدٌ**, (TA,) He enjoined, charged, bade, ordered, or commanded, him; (S, A, Mgh, O, Msb, K, TA,) as also **عَهْدٌ مِنْهُ** (A) One says, **عَهْدْتُ إِلَهِ بِالْأَمْرِ** I enjoined him, or charged him, &c., to do the thing. (Msb) And it is said in the Km [xxxvi 60] **أَلَمْ نَعْهَدْ إِلَيْكُمْ يَا نَبِيَّ أَدَمُ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ** [Did I not enjoin you, or charge you, &c, O sons of Adam, that ye should not serve the Devil? or, saying, Serve not ye the Devil?] (O, Msb.) [And in the same, ii 119, **وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ** And we enjoined, or charged, &c, Abraham and Ishmael, saying, Purify ye my house] And one says also, **عَهْدَ إِلَهِ فِيهِ**, meaning **تَقَدَّرَ** [i. e. He enjoined him, or charged him, &c., respecting it, or to do it]. (TK.) And He obliged him to do it. (L in art. **عَقْدٌ**.) — Also He imposed a condition, or conditions, upon him, (A,) and so **عَهْدٌ مِنْهُ** (A, K) which latter signifies (O, K) also (K) he wrote a statement of a compact, covenant, confederacy, or league, as binding upon him. (O, K) — And He made a compact, contract, covenant, or the like, with him; or a promise to him. (MA.) [See also 3.] — And **عَهْدَ إِلَهِ فُلَانٌ فِي كَذَا** Such a one was, or became, or made himself, responsible, answerable, accountable, amenable, surety, or guarantee, to me, for, or in respect of, such a thing. (TK.) — **عَهْدٌ وَعَدَةٌ**, inf. n. **عَهْدٌ**, He fulfilled his promise. (TK.) — And **عَهْدٌ الْحَرَمَةِ**, inf. n. as above, He was mindful, regardful, or observant, of that which should be sacred, or inviolable; or of that which was entitled to reverence, respect, honour, or defence. (TK.) — **عَهْدٌ**, (S, Mgh, Msb,) inf. n. **عَهْدٌ**, (Msb, K,) He met, or met with, him, or it, (S, Mgh, Msb, K,*) **عَهْدٌ بَيْنَكَ كَذَا** in such a place. (S, Mgh, Msb.) [See also **عَهْدٌ** below.] — And He

knew, or was acquainted with, him, or it, (Msb, K, TA,) **عَهْدٌ عَلَى حَالٍ** in a state, or condition, or in a place. (TA) And **عَهْدٌ** He, or it, was known. (S, O.) One says, **الْأَمْرُ كَمَا عَهْدْتُ** The affair, or case, was as thou knewest. (Msb) And the saying of Umm-Zair, **عَهْدٌ عَمَّا عَهْدَ** (O, TA,) means Nor used he to ask respecting that which he saw, (O,) or that which he knew, (TA,) in the tent, or house, by reason of his liberality. (O, TA.) [See, again, **عَهْدٌ** below.] — **عَهْدْتُ الْأَرْضَ**, (S,) or **الرَّوْضَةَ**, (A,) The land, or the meadow, was rained upon (S, A) by the rain called **عَهْدَةٌ** [or **عَهْدٌ**]: (A) and **عَهْدُ الْمَكَانِ** [in the CK **بِالْمَكَانِ**] the place was rained upon by the rain called **عَهْدٌ**, i. e. the first of the rain called **الْوَسْمِيُّ** (K) or was altogether rained upon (TA.)

3. **مُعَاهَدَةٌ** is between two persons; (O,) signifying The uniting with another in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, (Msb,) **عَلَى كَذَا** [respecting, or to do, such a thing] (MA) You say, **يُعَاهِدُكَ وَتُعَاهِدُهُ** [He makes a compact, &c, with thee, and thou makest a compact, &c., with him]. (S, O.) [See also **عَهْدٌ إِلَيْهِ**.] — And **عَاهَدَهُ** He swore to him. (K in this art, and Mgh in art. **وَتَى**.) — See also 5.

4. **أَعَاهَدُكَ مِنْ إِبَاقِهِ**, (Ish, O, K,) inf. n. **إِعْهَادٌ**, (K,) I hold thee clear of responsibility for his running away (Ish, O, K, TA) said by one who has purchased a slave. (TA.) And in like manner, **أَنَا أَعَاهِدُكَ مِنْ هَذَا الْأَمْرِ** I hold thee, or make thee, secure from this thing. (TA.) Hence the term **عَهْدَةٌ**. (TA.) And the latter phrase signifies [also] I am responsible for thy security from this thing. (Ish, O, K.)

5. **تَعَاهَدَهُ** He renewed his acquaintance with it, or his knowledge of it, (S, O, L, Msb, K;) this is the proper signification; (Msb,) as also **عَاهَدَهُ**; (O, L, K;) and **تَعَاهَدَهُ**; (L, K,) and **عَاهَدَهُ**, inf. n. **مُعَاهَدَةٌ** (L) and he sought it, or sought for it or after it, it being absent from him; syn. **تَعَقَّدَهُ**; as also **تَعَاهَدَهُ**, and **عَاهَدَهُ**: (K) or **تَعَاهَدَهُ** and **تَعَقَّدَهُ** are used, by some, each in the place of the other, but accord. to Er-Rághib and many others, the former signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known of it before; and the latter, he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: (MF in art. **فَقَدَ**.) or **تَعَاهَدَهُ** signifies he renewed his acquaintance with it, or his knowledge of it, and sought, or sought leisurely or repeatedly, to find means of rectifying it, reforming it, or putting it into a good or right or proper state: (IDrst, TA:) or he came to it, and rectified it, reformed it, or put it into a good or right or proper state: (Mgh:) or as first expl. above, and also he returned to it time after time, or went frequently to it, and rectified it, reformed it, or put it into a good or right or proper state: (Msb:) or, sim-

ply, [as also **تَعَاهَدَهُ**,] he returned, or recurred, to it time after time, [see an instance voce **أَحْرَقَ**,] or went frequently to it (Et-Tedmuree, TA) and also [i. e. both signify also he paid repeated, or frequent, attention to it, or he was careful, or mindful, of it, or attentive to it. (S, O, Msb*) One says also, **تَعَاهَدْتُ فُلَانًا** [I renewed my acquaintance with such a one, repaired, or betook myself, to him frequently, paid frequent attention to him, or simply paid attention to him]. (S, O) And **تَعَاهَدْتُ صِغْتِي** (S, O, Mgh,) properly signifying I renewed my acquaintance with, or my knowledge of, my estate, is used as meaning I came to my estate, and put it into a good or right or proper condition (Mgh) [or I paid repeated, or frequent, or much, attention to it, taking good and effectual care of it, I husbanded it well] or, accord. to IDrst, the verb here has the meaning given above on his authority, or, accord. to Et-Tedmuree, the meaning is that given above as his explanation, and is from **عَهْدٌ** as signifying “rain that falls after other rain,” or from the same word as signifying “a place of abode in which one has known a thing.” (TA) and one may say also **تَعَاهَدْتُ**, (Fr, ISk, Mgh,) but **تَعَاهَدْتُ** is more chaste, (El-Farábee, S, O, Msb,) because **تَعَاهَدْتُ** is only between two [or more] (S, O) or **تَعَاهَدْتُ** is not allowable, (AZ, AHát, Th, IF, Msb,) for the reason just mentioned (IF, Msb.) AZ says that six Arabs of the desert, of chaste speech, being asked in the presence of himself and of Yoo, one after another, whether they said **تَعَاهَدْتُ صِغْتِي** or **تَعَاهَدْتُ**, all answered, **تَعَاهَدْتُ**. (AHát, TA) One also says, of a man, **يَتَعَاهَدُهُ صَرْعٌ** [Epilepsy befalls him repeatedly, or time after time]. (S, O.)

6 **تَعَاهَدُوا** They united in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, [**عَلَى كَذَا** respecting, or to do, such a thing,] syn. **تَعَاقدُوا**, (S and K in art **عَمَدٌ**.) and **تَحَالَفُوا** (S and K in art. **حَلَفَ**.) — See also 5, in six places.

8: see 5, near the beginning, in two places.

10 see 1, former half, in two places. — One says also, **اسْتَعَاهَدْتُهُ مِنْ نَفْسِهِ**, meaning I made him responsible for accidents [arising, or that might arise,] from himself (O, K.)*

عَهْدٌ [an inf. n. of 1, q. v.: used as a simple subst.,] An injunction, a charge, a bidding, an order, or a command. (S, A, Mgh, O, Msb, K, TA.) [Pl. in this and other senses **عُهُودٌ**.] **عَهْدِي** [Pl. in this and other senses **عُهُودٌ** شَيْئًا, occurring in a trad., is a phrase tropically abridged, meaning † It is in the injunction, or charge, prescribed as obligatory on me [that I should not take anything from a suchling]. (Mgh.) — A compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, an engagement, a bond, an obligation, or a promise. (S, A, Mgh, O, L, Msb, K, TA.) pl. **عُهُودٌ**: or, accord. to AHeyth, **عُهُودٌ** has this meaning, and **عَهْدٌ** is its pl. [or rather a coll. gen. n.]. (TA.) Hence **وَلِيَّ عَهْدٍ** The su-

cessor by virtue of a covenant of a Khaleefeh [or King]. (TA) [And **وَلَا يَهُ عَهْدُ** The succession by virtue of a covenant] — Protection, or safeguard, a promise, or an assurance, of security or safety, responsibility, or suretyship, syn. **أَمَانٌ**, and **دِمَّةٌ**; (Sh, S, A, O, Msb, K,) and **صِمَانٌ** (O, K,) as also **عَهْدِي** [in the O **عَهْدِي**] and **عَهْدَانِ** [which last is said in the S and O to be syn with **عَهْدٌ**, but in what sense is not there specified]. (K) Hence, **دُو عَهْدٍ**, an appellation given to a Christian, and a Jew, [and a Sabian, who is a subject of a Muslim government,] meaning *One between whom and the Muslims a compact, or covenant, subsists, whereby the latter are responsible for his security [and freedom and toleration] as long as he acts agreeably to the compact [by living peaceably with them and paying a poll-tax]*, (Mgh, ⁺ Msb, ⁺ TA,) [i. e. a free non-Muslim subject of a Muslim government,] as also **مُعَاهَدٌ** and **مُعَاهَدَةٌ**, the act and pass forms being both applied to such a person because the compact is mutual, (Msb,) both syn. with **ذِمِّي**. (S) persons of this description are called collectively **أَهْلُ الْعَهْدِ** (TA) — An oath (S, A, O, K) pl. **عُهُودٌ** or, accord. to AHeyth, **عَهْدَةٌ** signifies an oath whereby one secures himself against him with whom he makes a compact, contract, covenant, or the like, and **عَهْدٌ** is its pl [or rather a coll gen. n] (TA) [But it is generally used as a sing hence,] one says, **عَلَيْ عَهْدِ اللَّهِ لَا فَعَلْتُ كَذَا** [The oath by attestation of God is binding on me that I will assuredly do such a thing] (S, O.) — A writ, or diploma, of appointment to the office of a prefect or governor or the like (S, O, K) pl. **عُهُودٌ** (TA) — Defence of those persons, or things, that should be sacred, or inviolable, or that are entitled to reverence, respect, honour, or defence, (S, A, O, K,) and mindfulness, regard, or observance, (S, K,) of such things, (K,) or of love, or affection, occurring in this sense in a trad., in which it is said that generosity therein is a point of religion. (S) — Fulfilment of a promise or the like. (O, K) So in the Kur vii 100 (O) — The assertion of the unity of God: whence, **إِلَّا** [Except such as hath made a covenant with the Compassionate to assert his unity], (O, K,) in the Kur [xix. 90] (O) and the words of a trad. relating to prayer, **لَا أَصْطَعْتُ عَلَى عَهْدِكَ وَوَعْدِكَ مَا أَسْطَعْتُ** I am persevering in the observance of my covenant and promise to Thee to believe in Thee and to assert thy unity incessantly [as far as I am able]. (TA.) — Also A time; (S, ⁺ A, K;) and so **عَهْدَانِ**. (A, TA.) One says, **كَانَ عَلَى عَهْدِ فَلَانٍ** and **عَهْدِيهِ** It was in the time of such a one. (A.) And **كَانَ عَهْدِي** That was in the time of my youth, or young manhood. (TK.) And **عَلَيْهَا أَتَى عَهْدٌ طَوِيلٌ** [Over which a long time has passed]. (S, in explanation of **قُرْبَةً عَهْدَةً** meaning **قَدِيمَةً**.) — One says also, **عَهْدِي بِهِ قَرِيبٌ** i. e. My meeting [with him, or it, was a short time ago]. (S, ⁺

Msb) And **هُوَ قَرِيبُ الْعَهْدِ بِكَذَا** He knew, or was acquainted with, such a thing, and was in such a state, or condition, recently, or a short time ago. (Msb. [And in like manner one says **حَدِيثُ الْعَهْدِ** and **عَهْدِي**] And **عَهْدِي بِهِ** (TA,) **عَهْدِي حَالِ كَذَا**, (K, TA,) and **عَهْدِي مَوْصِعِ كَذَا** I met, or met with, or I knew, [or I saw,] him, or it, in such a place, (K, TA,) and in such a state, or condition (TA) And **مَا لِي عَهْدِي بِهِ** [I have not any knowledge of, or acquaintance with, him, or it] (A) And **مَتَى عَهْدُكَ بِفُلَانٍ** When didst thou meet, or meet with, such a one? (Mgh.) or see such a one? (TA) And **مَتَى عَهْدُكَ بِالْحَقِّ** When didst thou wear the boots? (Mgh) And **مَتَى عَهْدُكَ بِأَسْفَلِ فِيكَ** [When didst thou see the lower part of thy mouth?] a prov; said in asking a person respecting an old affair of which he has no knowledge (L) The saying of the poet, (Abou-Khniash El-Hudhalee, TA, and so in a copy of the S,)

فَلَيْسَ كَعَهْدِ الدَّارِ يَا أُمَّ مَالِكٍ

وَلَكِنْ أَحَاطَتْ بِالرِّقَابِ السَّلَاسِلِ

[And it is not like the formerly-known state of the abode, O Umm-Mālik, but chains have surrounded the necks,] is expl. as meaning, the case is not as thou knewest it, but El-Islām has come, and has subverted that case. (S, TA) [Hence, **لِعَهْدِي** and **لِلْمُعْهُودِ**, said of the article **أَلْ**, meaning I used to distinguish a noun as known to the hearer, or reader, in a particular sense] — Also A first rain, the rain immediately following which is called **وَلِيُّ** (TA) or the first of the rain called **الْوَسْمِيُّ**, (IAar, M, K,) and so **عَهْدَةٌ** and **عَهْدَةٌ** and **عَهَادَةٌ**, (M, K, TA,) or, as in some copies of the K [and in the CK], **عَهَادٌ**, which is pl of **عَهْدٌ**. (TA.) — And Rain that falls after other rain, (AHn, S, K,) while the moisture of the former yet remains, (AHn, K,) as also **عَهْدَةٌ** and **عَهْدَةٌ**. (TA) pl **عُهُودٌ** and **عُهُودٌ** (S) or **عُهُودٌ**, accord. to some, signifies recent rains; app. from the saying, **عُهُودٌ عَلَى عُهُودٍ** [A continuous and still rain fell upon us after a continuous and still rain following upon after a continuous and still rain following upon after not long anterior]. (AHn, TA.) or **عُهُودٌ** signifies rains of the [season called] **رَبِيعٌ** [here meaning autumn, as is shown voce **نَوَّ**], after the rain called **الْوَسْمِيُّ**: (A.) or weak, fine rain, of that which is called **وَسْمِي**. (IAar, TA) — And **عَامُ الْعُهُودِ** means The year of few rains. (TA) — See also **عَهْدَةٌ**, near the middle, in two places: — and see **مُعْهُدٌ**, in three places.

عَهْدٌ A man who applies himself repeatedly to affairs, and to prefectures or governments or the like, or who applies himself repeatedly thereto, and to the reforming thereof; expl. by the words **يَعَاهِدُ الْأُمُورَ وَالْوِلَايَاتِ** (S, K.) or one who loves prefectures or the like, and writs of appointment thereto; expl. by **لِلْوِلَايَاتِ وَالْعُهُودِ**. (A.)

عَهْدَةٌ see **عَهْدٌ**, former half, in two places: — and again, in the last quarter, in two places. — **عَهْدَةٌ** [thus written, without any syll. sign], in a verse cited by AHeyth, [the measure of which shows it to be **عَهْدَةٌ** or **عَهْدَةٌ** or **عَهْدَةٌ**, and in which it is applied to the depository of a secret,] is expl. as signifying [properly] A place on which the sun does not come. (TA)

عَهْدَةٌ A written statement of a purchase or sale. (S, Msb, K) so called because one recurs to it on an occasion of doubt. (Msb) And A written statement of a confederacy, league, compact, or covenant (K) — Also A return [to claim an indemnification for a fault or the like in a thing purchased]; syn **رَحْعَةٌ** so in the saying, **لَا عَهْدَةَ** [There shall be no return to claim an indemnification] (S, O, K) one says, **لَا عَهْدَةَ أَلْبَيْعِكَ الْمَلْسَى** [I sell to thee on the condition that] thou shalt get thee an ay, and not return to me, (S in this art, and S and Msb and K in art. **مَلْسٌ**.) nor have any claim upon me for indemnification (Msb in art.

عَهْدَةٌ with respect to an article of merchandise being when it is sold in a faulty state or subject to a claim on the part of its owner (TA. [See more voce **مَلْسٌ**]) One says also, **عَلَيْكَ عَهْدِي** Thou art subject to a claim for acting unjustly [in respect of this, from which thou wilt not liberate thyself]. (A, TA) And **عَهْدَةُ الرَّقِيقِ ثَلَاثَةُ أَتَامٍ** The claim for indemnification for a fault in a slave, from the property of the seller, if he have sold him without making it a condition that he is clear of responsibility for any fault, is during three days, and the purchaser may return him without proof, but if he find a fault after three days, he may not return him without proof. (TA, from a trad) And **عَهْدٌ** and **عَهْدَةٌ** signify the same (TA) you say, **نَرَيْتُكَ مِنْ عَهْدِي** [and **عَهْدِي**], meaning I am clear of responsibility to thee for any fault that thou mayest find in this slave known to exist in him while he was with me. (AHeyth, Mgh, TA) See 4 And you say also, **عَهْدُهُ** The responsibility for the rectification of any fault that may be found in him, or it, is upon such a one (S, ⁺ Mgh, Msb, ⁺ K, ⁺ TA.) And **عَهْدُهُ فِي الْأَمْرِ عَهْدَةٌ** In the affair is an occasion for reverting to it for the purpose of its rectification; (Msb,) i. e. the affair is not yet performed soundly, thoroughly, or well, (S, O, Msb,) and the manager thereof has to revert to it in order to render it so (Msb.) And **عَهْدُهُ فِيهِ** In it is a fault, a defect, or an imperfection. (TA) And **عَهْدُهُ فِي عَقْلِهِ** In his intellect is a weakness. (S, A, O, K.) And **عَهْدُهُ فِي خَطِّهِ** In his handwriting is a weakness. (K) or badness (A) or faulty formation of the letters. (O) — See also **عَهْدَةٌ**.

عَهْدَةٌ: see **عَهْدٌ**, last quarter, in two places — and see also **عَهْدَةٌ**.

عَهْدَانِ see **عَهْدٌ**, in three places.

عُهُودٌ see **عَهْدٌ**, near the end of the paragraph.

— Also *Parts of land upon which the rain called الوَسْمِيّ has fallen.* (TA)

عَهْدٌ One who makes, and with whom is made, a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, [a confederate,] (S, O,) i. q. **مُعَاهِدٌ** [and **مُعَاهِدٌ**]. (A, K) = Also *Old, or ancient.* (K) **قَرْيَةُ عَيْدَةٍ** means *An old, or ancient, town or village.* (S, O.)

عِبَادَةٌ see **عَهْدٌ**, last quarter.

عَهْدِيّ and **عَهْدِيّ** see **عَهْدٌ**, first quarter.

مَعْبَدٌ A place in which one used to know, or be acquainted with, or meet with, a thing, (S, A, O,) a place in which a thing is, or has been, known, or met with, as also **عَهْدٌ**; (K,) the latter originally an inf. n.: (TA) an abode in which one used to know love, or desire. (TA) and, as also **عَهْدٌ**, a place of abode to which people return. (A) or a place of abode to which people, when they have gone far away from it, always return (S, O) pl. of the former **مُعَاهِدٌ**. (A.) One says, **اسْتَوْقَفَ الرَّكْبَ عَلَى عَهْدِ الْأَحْبَةِ** [He asked the company of riders to stop at the place where he used to know, or meet, the objects of love, or] at the abode to which the objects of love used to return. (A.)

أَرْضُ مَعْبَدَةٍ Land upon which a partial rain has fallen. (AZ, O, K.)

مَعْبُودٌ وَمَشْهُودٌ وَمَوْجُودٌ Known. (S, O) as meaning *Past and present and future*, are applied to denote the tenses of a verb. (Kh, L.) See also **عَهْدٌ**, last quarter. = Also, applied to a place, (K,) and, with ة, to a land, (أَرْضُ, S,) and to a meadow, (رَوْضَةٌ, A,) *Rained upon by the rain called عَهْدٌ* (S, K) or **عَهْدَةٌ**. (A.)

عَهْدٌ and **مُعَاهِدٌ** see **عَهْدٌ** and see also **عَهْدٌ**, former half **مُعَاهِدٌ** [i. e. either the act. or the pass. part. n.] is mostly applied in the trads. to *A person of the class called أَهْلُ الدِّمَةِ* [or **أَهْلُ الْعَهْدِ**, expl. voce **عَهْدٌ**] but sometimes it is applied also to any other of the unbelievers with whom one is on terms of peace, or with whom peace has been made, for a definite time. (L.)

عہر

1. **عَهْرُ الْمَرْأَةِ** (K,) or **عَهْرُ الْبَيْتِ** (M, Mgh, O,) aor. ٢, (M, Mgh, O, K,) inf. n. **عَهَرَ** and **عَهَرٌ** (Mgh, O, K) and **عَهَرٌ** (K,) or this last is a simple subst., (S,) or a quasi-inf. n., (TA,) and **عَهْرٌ** (O, K) and **عَهْرَانٌ** (O) and **عَهْرَةٌ** and **عَهْرَةٌ** (K;) and **عَهَرًا**, inf. n. **عَهَرَ**; (K;) *He came to the woman by night for the purpose of adultery or fornication.* (Mgh, O, TA) and hence the committing adultery or fornication, absolutely, has become the predominant signification: (TA) or *he came to her by night for that purpose, or by day:* (K;) or *he committed adultery or fornication (فَجَّرَ) with her at any time, in the night or*

in the day, i. e., with a free woman or a slave: (TA) or **عَهَرَ بِهَا**, inf. n. **عَهَرَ**, *he committed adultery or fornication with her (فَجَّرَ بِهَا) by night* (IKt, TA) and **عَهَرَ** (S, Msb, K,) aor. ٢, (K, MS,) or ٢, (Msb,) [but thus I think a mistake,] inf. n. **عَهَرَ** and **عَهَرَ** (S,) or **عَهَرٌ** (Msb,) or all the forms mentioned above, (accord. to the K,) *he committed adultery or fornication, syn. دَنَى* (S, K, TA,) or **فَجَّرَ**; (Msb,) as also **عَهَرَ**, aor. ٢, inf. n. **عَهَرَ**, (Msb,) and **عَاهَرُ**; and **نَعَّيَّرَ** (TA) you say **عَاهَرُ بِهَا** *he committed adultery or fornication with her, i. e., with a free woman or a slave* (TA, from a trad.) or **عَهَرَ** signifies *he stole* (K) and *he followed evil, (K, TA,) whether by committing adultery or fornication, or by transgressing [in any other manner], or quitting the way of truth or justice, or forsaking the command of God* (TA) and **نَعَّيَّرَ** *he nas, or became, an adulterer or a fornicator, following evil* (S) and **عَهَرَتْ** and **نَعَّيَّرَتْ** *she (a woman) committed adultery or fornication* (TA) or *she nas, or became, light, or active, and volatile, (Kr, K,) not remaining fixed in her place, (K,) without continence. (K, not added by Kr.)*

3: see the preceding paragraph, in three places

Q. Q 1. **عَهَرَتْ** see 1, near the end.

Q. Q 2 **نَعَّيَّرَتْ** and **نَعَّيَّرَ**: see 1, in three places.

عَاهَرُ: see **عَاهَرُ**.

عَهَرٌ Adultery or fornication. (S, O) [See also 1]

عَهْرَةٌ: } see the next paragraph.
عَهْرَةٌ: }
عَهْرَةٌ: }

عَاهَرُ An adulterer or a fornicator; (S, O, Msb,) as also **عَهَرٌ** [originally an inf. n.] and **عَهْرَةٌ** occurs in a trad. in the same sense, as a dim. of **عَهَرٌ** or, accord. to ISh, on the authority of Ru-beh, **عَاهَرُ** signifies one who follows evil, whether by committing adultery or fornication, or by stealing. (O, TA) or, as in the L, whether by committing adultery or fornication, or by transgressing [in any other manner], or quitting the way of truth or justice, or forsaking the command of God; **عَاهَرٌ** being put in the L in the place of **أَوْ سَارِقًا**: (TA:) or any one who does that which induces doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion: (A, TA.) pl. **عَاهَرَاتُ**. (Ham p. 131.) It is said in a trad., **الْوَلَدُ عَاهَرٌ** (S, Mgh, O, &c.,) i. e., *The child is for the master of the bed, (Mgh, Msb, TA,) meaning, the husband (Msb, TA) of the child's mother, or, if she be a slave, her owner; (TA;) and for the adulterer, or fornicator, disappointment; (Msb;) meaning, he shall have no right of relationship, (A'Obeyd, S, Mgh, O, Msb,) nor any share in the child: (TA:) like the saying **لَهُ الشَّرَابُ** (A'Obeyd, Mgh, O,*

*Msb,) which means "[he has, or shall have, or may he have,] disappointment," (Msb,) or "nothing" (Mgh, O, TA) for some of the Arabs used to establish relationship arising from adultery or fornication, therefore the law annulled this (Msb.) some, however, explain it agreeably with the apparent [or literal] meaning, and for the adulterer, or fornicator, stoning (Mgh) [See also art. **حَجَر**.] — Also **عَاهِرَةٌ** (AZ, S) and **عَاهِرٌ** (K, TA,) if not a verbal epithet, [but a possessive epithet meaning properly **عَاهِرٌ بِهَا**,] (TA,) *A woman who comes to a man by night for the purpose of فَحْوَر [adultery or fornication], or by day, as also **مُعَاهِرَةٌ** (K) and **مُعَاهِرٌ**: (CK. [but this is app. a mistake]) an adulteress or a fornicatress, as also **مُعَاهِرَةٌ** (AZ, S, O) and **عَهْرَةٌ** (S,) which last is originally **عَهْرَةٌ**, like **نَجْمَةٌ**, with an augmentative ي (Th, Mbr) or **عَهْرَةٌ** signifies a woman light, or active, and volatile, (Kr, O, K,) who does not remain fixed in her place, (Kr, O,) without continence (K, not added by Kr) and **عَهْرَةٌ** signifies the same as **عَاهِرَةٌ**, applied to a woman. (O, TA.)**

عَهْرَةٌ A strong camel. (O, K.) — **عَهْرَةٌ** see **عَاهِرٌ**, near the end — Also The [kind of goblin, or demon, called] **عَوْل**. (O, K.)

عَاهِرَانٌ The male of the **عَهْرَةٌ**, i. e. **عَوْل** pl. **عَاهِرَاتُ**. (O, K.)

عَاهِرٌ, and with ة. see **عَاهِرٌ**, near the end, in three places.

عہل

Q. Q 1 **عَهَلْتُ الْإِبِلَ** I left the camels to pasture by themselves, without a pastor, by night and by day. mentioned by IB, on the authority of A'Obeyd and he cites as an ex.,

عَاهِلُ عَاهِلَهَا الدَّوَادُ [app meaning *Camels left to pasture by themselves, the drivers having left them to do so.*] (TA)

عَاهِلٌ A paramount sovereign, like a **حَلِيفَةٌ**. (S, O, K.) — And A woman having no husband: [probably because of her independence.] (AO, S, O, K) pl. **عَوَاهِلُ**. (O)

عَهْلٌ A swift she-camel; as also **هَيْبَةٌ** (S, O, K,) and so **عَهْلٌ** and **عَهْلٌ**: (IDrd, O, K) or all signify an excellent, strong, she-camel. (K) or **عَهْلٌ** signifies a large, big, she-camel; or a tall she-camel (TA:) [see an ex. in a verse cited in the first paragraph of art. **جَهْر**.] and it is also applied to the male of camels, (K, TA,) as some say; (TA;) and **عَهْلَةٌ** to the female; (K, TA,) but, (TA,) accord. to AHat, one should not say **جَهْلٌ عَهْلٌ**; (S, O, TA;) and some say that one should apply to a she-camel the epithet **عَهْلَةٌ** only: (TA:) sometimes, by poetic license, they said **عَهْلٌ**. (S, O.) — Also, applied to a man, and **عَهْلَةٌ** applied to a woman, (K,) or both applied to a woman, (S,) *That will not remain*

in one place, by reason of lightness, or unsteadiness, or lightwittedness, (S, K, TA,) going to and fro, forwards and backwards. (TA) — And the former, A tall woman (K, TA) or a strong woman (TA) — And عَيْهَةٌ An old, aged, woman. (O, K, TA.) — And رِيحٌ عَيْهَلٌ A strong, or violent, wind (S, O, K.) — عَيْهَلٌ

[a pl., of which the sing is probably عَيْهَلٌ or عَيْهَلَةٌ,] see in the first paragraph.

عَيْهَلٌ : } see the next preceding paragraph.
عَيْهَلُونَ

عِه

1. عَهَنَ, (S, K,) aor. ُ, (K,) inf n عَهْنٌ, (TK,) *He remained, stayed, dwelt, or abode*, (S, K,) بِالْمَكَانِ [in the place]. (S) — And *He, or it, went forth* thus the verb has two contr. significations. (K, TA.) One says, عَهَنَ مِنْهُ حَيْرٌ, aor. ُ, inf n. عَهْنٌ, *Good went forth [or proceeded] from him, or it.* (TA) — Also *It (a thing) continued, lasted, or endured.* (TA) — And *It was, or became, present, or ready, syn. حَضَرَ.* (TA.) — And *He strove, laboured, exerted himself, or was diligent, عَمِلَ* [in the deed, or work]. (K) — And عَهَدَ [probably in its most usual sense, meaning, with إِلَيْهِ following it, *He enjoined, charged, or bade, him; or the like.* (K.)] = عَهَنَ لَهُ مَرَادَةً *He hastened to him what he wished, or desired* (K.) = عَهَنَتِ السَّعْفَةُ, (AHn, K, TA,) or عَهَنَتِ عَوَاهِنُ السَّحْلِ, (S,) aor. ُ, with damm, (AHn, S, TA,) and ُ, inf n. عَهْنٌ, (AHn, TA,) *The palm-branch, (AHn, K,) or the palm-branches called عَوَاهِنُ (S,) became dried up.* (AHn, S, K, TA.) = عَهَنَ, aor. ُ, (K,) inf n. عَهْنٌ, (TK,) [and quasi-inf. n. عَهْنَةٌ, q. v.,] said of a branch, rod, or twig, *It bent or it broke without becoming separated.* (K.)

عَهْنٌ Wool, (AO, S, K, TA,) in a general sense (TA) or *wool dyed of various colours*; (K, TA;) and it has been expl. as having this meaning in the Kur ci. 4: Er-Rághib says, it is peculiarly applied to coloured wool; referring to the Kur lv. 37. (TA) and عَهْنَةٌ signifies a portion [or flock or tuft] thereof: the pl. of عَهْنٌ is عَهْنُونَ [meaning sorts of عَهْنٌ]. (S, K.) = عَوْنٌ مَالٌ means *He is a good manager, or tender, of property, or camels, or cattle.* (S, K)

عَهْنَةٌ [as a quasi-inf. n.] *The bending of a branch, rod, or twig: or its breaking without becoming separated; so that when one looks at it, he finds it to be whole, and when he shakes it, it bends* (TA. [See 1, last sentence.])

عَهْنَةٌ. see عَهْنٌ. = Also *A certain tree (K, TA) in the desert, (TA,) having a red [flower such as is termed] وَرْدَةٌ (K, TA;) mentioned by Az as having been seen by him: said by AHn to be a بَقْلَةٌ [i. e. herb, or leguminous plant]: and by IB to be of the بَقْلُ termed ذُكُورٌ. (TA.) = And*

a dial. var of إِحْنَةٌ, (K, TA,) meaning *Rancour, malevolence, malice, or spite and anger.* (TA.)

عَهَانٌ The base, or lower part, of a raceme of a palm-tree (IAar, K) like إِهَانٌ &c (TA.)

عَاهَنَ Remaining, staying, dwelling, or abiding (S, K, TA) — And *Going forth*, thus having two contr. significations. (TA) — And *Continuing, lasting, or enduring* (S, K, TA.) — And *Present, or ready.* (S, K, TA) applied in this sense to food, and to beverage, and to property, or camels, or cattle, as also أَهْنٌ. one says, خُذْ مِنْ عَاهِنِ مَالِهِ and أَهْنِهِ [Take thou of what is present, or ready, of his property, &c.] (TA) — Also, applied to property, or camels, or cattle, *Long-possessed, or long-possessed and home-born, or inherited from parents* (S, K.) So in the saying, أَعْطَاهُ مِنْ عَاهِنِ مَالِهِ [He gave him of what had been long-possessed, &c., of his property, &c.] (S) = Applied to a branch, rod, or twig, of a tree, *Broken without becoming separated, so that it remains suspended and lax* this is said by Abu-l-Abbás to be the primary signification [app in relation to what here follows]. (TA) — And [hence,] + *Lax, and sluggish, or lazy* (IAar, K, TA) — And + *Poor; syn. فَقِيرٌ* (K, TA) because of his broken state. (TA.) — Also sing of عَوَاهِنُ, which signifies *The palm-branches that are next to the فَلْبَةُ* [which latter are the branches that grow forth from the heart of the tree]; (S, K, TA,) thus in the dial. of El-Hijáz, called by the people of Nejd الحَوَافِي (S, TA.) or, accord. to Lh, the branches below, or exclusive of, the قَلْبَةُ; of the dial. of El-Medeenah one thereof is called عَاهِنٌ and عَاهِنَةٌ. or, accord. to IATH, it is pl. of عَاهِنَةٌ, and signifies the branches that are next to the heart of the palm-tree and the heart is injured by the cutting of those that are near to it, therefore 'Omar, as is related in a trad., ordering a person to bring him a palm-branch stripped of the leaves, told him to avoid [cutting] the عَوَاهِنُ. (TA.) — And hence, (S, TA,) as being likened to these palm-branches, (TA,) عَوَاهِنُ signifies also † *The members, or limbs, of a human being, with which he works, or earns.* (S, K, TA.) — And † *Certain veins of the she-camel, in her رَحِمٍ* [which may here mean either noub or vulva]. (S, K) or, accord. to IAar, her عَوَاهِنُ are in the place of her رَحِمٍ internally, like the عَوَاهِنُ of palm-trees. (TA.) عَلَى رَمَى الْكَلَامِ (S,) or رَمَى الْكَلَامَ (S,) عَوَاهِنِهِ (S, K) means *He adduced [or blurted out] the speech, or saying, without thought, or consideration; like their saying عَيْرٌ مُعَسَّرٌ* (TA:) or *he cared not whether he said right or wrong*: (S, K, TA) or *he held it [i. e. his speech] in light estimation or he said what was good and what was bad*: accord. to IATH, عَوَاهِنُ denotes one's taking what is not the right way in journeying or in speech; and is pl. of عَاهِنَةٌ. (TA.) And one says also, حَدَسَ الْكَلَامَ عَلَى عَوَاهِنِهِ, meaning

He spoke without anything to guide him, and without caution. (TA in art حَدَسَ.)

عَاهِنَةٌ see the next preceding paragraph, latter half, in three places.

عَيْهُونٌ A certain good, pleasant, or sweet, plant. (K)

عو

1. عَوَى, aor. يَعْوِي, inf. n. عَوًى (S, K, TA) and عَوًى and عَوًى (K, TA) and عَوًى, with fet-h and then sukoon, thus in the M, but in the copies of the K عَوًى, (TA,) said of a dog, (S, CK, TA,) and of a wolf, and of a jackal, (S, TA,) *He cried, or cried loudly.* (S) [meaning *he howled*] *he twisted his muzzle, then uttered a cry* or *he prolonged his cry, not doing so with clearness* and عَوًى signifies the same. (K, TA:) [in the Ham p 693, the former is expl. as signifying عَوًى and نَسَحَ, but] it is said that عَوًى signifies a prolonged crying, and is not the same as نَسَحَ [which means “a barking”] (TA) It is said in a prov. تَوَلَّى لَكَ أَعْوَى مَا عَوَيْتَ [If to thee I were howling, I had not howled]; (TA,) or تَوَلَّى لَكَ عَوَيْتَ لَمْ أَعْوَهُ, in which the ه may be the ه of pausation, or it may be put by metonymy for the inf. n. so that the meaning is لَمْ أَعْوِ الْعَوَاءَ (Meyd:) it originated from the fact that a man used, [and still uses, as I have had occasion to do,] when becoming beighted, in the desert, to howl, in order that the dogs, if any person by whose presence he might be cheered were near him, might hear, and reply to him, and he might be guided by their howling: so this man howled, and the wolf came to him, whereupon he said thus: it relates to the seeker of succour from him who will not succour him. (Meyd, TA) And it is said in a trad., كَاتَبَى أَسْبَحَ عَوَاءَ أَهْلِ النَّارِ i. e. † [As though I heard] the crying or loud crying [or howling] of the people of the fire [of Hell] (TA) [for] عَوًى is used metaphorically as meaning *he suffered distress, and complained*; from the عَوَاءَ of the dog (Ham p 634) as IATH says, it is more especially used in relation to the wolf and the dog. (TA.) And one says of him who is esteemed, or found to be, weak, مَا يَعْوَى مَا يَسْتَحُ [He does not howl nor does he bark]. (Ham p. 693.) — And عَوًى إِلَى الْغَنَةِ means † *He called (K, TA) people, or a party, (TA,) [to conflict and faction, or the like;] عَوًى being used in this sense by way of likening the person who does so to a dog, or in contempt of him.* (Ham p. 693) [See also 10.] — عَوًى signifies also *The grumbling cry (رَعَاءَ) of a weak young camel used in this sense by a poet.* (TA.) — عَوًى عَنِ الرَّحْلِ; and the phrase عَوًى الْمَغَابِ see in the next paragraph. = عَوًى (S, K, TA,) inf. n. عَوًى (S, TA,) *He bent a thing; as also عَوًى, and likewise a bow; as also عَوًى (K, TA,) inf. n. تَعْوِيَةٌ: (TA.) and (TA) he twisted hair, and a rope; (S, TA;) as also عَوًى, inf. n. تَعْوِيَةٌ. (S.) One says also عَوًى الْعِمَامَةَ*

عَيَّة *He twisted the turban with a single twisting.* (TA) And عَوَّبَ رَأْسَ النَّاقَةِ *I turned the head of the she-camel by means of the nose-ring.* (S, TA.) And عَوَّوْهَا وَعَوَّى الْقَوْمُ صُدُورَ رُكَّابِهِمْ *The party inclined the breasts of their camels that they were riding.* (TA) And عَوَّى السَّرَّةَ *He bent, or inclined, the nose-ring of the she-camel.* (K, TA) And النَّاقَةُ تَعْوِي نَرْتَهَا فِي سَيْرِهَا *The she-camel twists her nose-ring with her halter in her going.* (S, TA) And عَوَّاهُ عَنِ الشَّيْءِ *He turned him from the thing.* (TA) And one says of the man who possesses prudence, or discretion, and precaution, or good judgment, and who is hardy, strong, or sturdy, عَوَّى وَلَا يَمَسِي مَا يَمَسِي وَلَا يَنْهَى *He is not forbidden nor is he turned.* (TA) — And عَوَّى signifies also *He (a man) attained to the age of thirty years, so that his arm, or hand, became strong, and he twisted vehemently the arm, or hand, of another.* (ISd, K.)

2 عَوَّى عَنِ الرَّحْلِ, thus in the M, with teshdeed in the case of عَوَّى and also in the case of كَذَب in the explanation; but in the K, عَوَّى [without teshdeed], (TA;) + *He repelled from the man, or defended him, syn. كَذَّبَ, and رَدَّ* (M, K, TA) in the S is said the like of what is said in the M, عَوَّيْتُ عَنِ الرَّحْلِ being expl. in the S as meaning + *I repelled from, or defended, the man (كَذَّبْتُ عَنْهُ), and repelled against his backbiter or censorer (رَدَدْتُ عَلَى مُقْتَابِهِ):* and in the A, this phrase is said to be metaphorical, and expl. as meaning + *I repelled from the man the clamouring [or, as we say, the barking] of the backbiter or the censorer (رَدَدْتُ عَنْهُ عَوَّاهُ الْمُقْتَابِ).* thus all these three are express authorities for the teshdeed (TA) [Freytag has represented the phrase in the S as agreeing with the reading thereof in the K, and has strangely expl. the verb with عَنِ following it as meaning “Mendacii argui et refellit.”] — See also 1, latter half, in three places

3 عَاوَى الْكِلَابَ *He cried, or cried loudly, [meaning he howled,] to the dogs, they doing so to him.* (S, TA.) And [hence] عَاوَاهُمْ, (K, TA,) inf. n. مُعَاوَاةٌ, (TA,) *He cried, or cried loudly, to them, [i. e. to men,] they doing so to him.* (K, TA)

6 تَعَاوَتِ الْكِلَابُ *The dogs cried, or cried loudly, [meaning howled,] one to another.* (TA) — And تَعَاوَوْا عَلَيْهِ, (K, TA,) and تَعَاوَوْا, (TA,) *They collected themselves together, (K, TA,) or aided one another, (TA,) against him.* (K, TA.)

7 اِنْعَوَى *It became bent [or twisted].* (S, K.)

8 اِعتَوَى: see 1, first sentence. — and the same also in the latter half.

10 اِستَعْوَى كَلْبًا *[He incited a dog to cry, or cry loudly, or to howl].* (Esh-Shâfi'ee, TA in art حمى) — And اِستَعْوَاهُمْ *He sought, or demanded, of them, aid, or succour:* (K, TA:) or, accord. to the S, it means اِنْعَوَى إِلَيَّ الْغَنَّةُ *[he urged*

them by clamour, or shouting, to conflict and faction, or the like]. (TA [in one of my copies of the S, for اِنْعَوَى بِهِمْ, the reading followed in the JM and PS as well as in the TA, I find اِدا اِنْعَوَى, which is app a mistranscription see also اِنْعَوَى إِلَى الْعَنَةِ]) accord. to Z, it means *he desired, or demanded, of them, that they should cry, or cry loudly, behind him.* (TA) — اِستَعْوَيْتُهُ *I desired, or demanded, of him, that he should twist hair, or a rope* (S)

R Q. 1. عَاوَى, [mentioned in the K in this art, and also, but as unexplained, in art عَوَّى,] aor. يُعَاوِي, inf. n. مُعَاوَاةٌ (K, TA) and عَاوَاهُ, (TA,) and عَوَّوْهَا, [app the original form,] aor. يُعَوَّوْهَا, (K, TA,) inf. n. عَوَّاهُ, (TA,) and عَوَّيْتُ, aor. يُعَوَّيْتُ, inf. n. عَوَّاهُ and عَوَّاهُ [in some copies of the K عَوَّاهُ], *He chid sheep by the cry عَا or عَوَّ or عَاوَى* (K, TA) or عَا. (TA)

عَاوَى [in the CK عَوَّوْهَا] and عَاوَى (K, TA) and عَاوَى (TA) are *Cries by which sheep are chidden.* (K, TA)

عَوَّ: see العَوَّاهُ, last sentence.

عَوَّ [mentioned in the first sentence of this art as an inf. n.] *A crying out, shouting, or clamouring; like صَوَّ one says, سَمِعْتُ عَوَّ الْقَوْمِ* i. e. [I heard] the cries, or shouts, or clamour, of the people, or party so says AZ, and As says the like. (S.) — See also العَوَّاهُ, last sentence. — Also *A way-mark that is set up, composed of stones* mentioned by IDrd, but incorrectly as being with damm. (TA.)

عَوَّ see the next paragraph, last sentence.

العَوَّاهُ (S, K) and العَوَّاهُ (K) *The dog (S, K) that howls (يَعْوَى) much.* (S.) Hence the saying, عَلَيْهِ الْعَوَّاهُ وَالْكَلْبُ الْعَوَّاهُ [Upon him be the dust, and the howling dog] a form of imprecation. (TA) — And the latter signifies also *The wolf* (TA.) — Also, both, (S, K, TA,) but the latter is the more common, and its ة is to denote the fem. gender, like that of حَبْنَى [in which it is written ى], the word being fem., (TA,) + *One of the Mansions of the Moon*, (S, K, TA,) namely, the Thirteenth, (Kzw in his Descr. of the Mansions of the Moon;) *consisting of five stars, (S, K,) said to be the haunch of the Lion* [of which the Arabs, or some of them, extended the figure (as they did also that of the Scorpion) far beyond the limits that we assign to it: see ذُرَاعُ: (S:) or four stars [γ, δ, ε, and η, of Virgo], (K, and Kzw ubi suprà,) behind الصَّرْفَةُ [q v], (Kzw ibid.,) resembling an alif (K, Kzw) with the lower part turned back, in the Koofee handwriting [in which it is nearly like the Roman L (see رَاوِيَّةُ, in art. زَوَى); (Kzw ibid;) also called الرَّقُوبُ الْأَسَدِ (TA, as from the S, in my copies of which I do not find this;) they regard it as dogs following the Lion; and some say that it is the haunches of the Lion; (Kzw ubi suprà;) accord. to the A, it is thus called because

it rises [a mistake for sets, aurally, (see مَسَارِلُ الْقَمَرِ, in art. بَرَل)] in the tail, or latter part, of the cold, as though it were howling (كَأَنَّهُ يَعْوَى) after it, driving it away, wherefore they call it طَارُودَةُ النُّرْدِ (TA) or it is an appellation applied by the Arabs to the star that is on the edge of the left shoulder of Virgo, which is the Thirteenth Mansion of the Moon or, accord to some, the stars that are upon her belly and beneath her armpit; as though they were dogs howling (تَعْوَى) behind the Lion, so called because of the vehemence of the cold, for when they rise or set [aurally], they bring cold (Kzw in his Descr. of Virgo) And + [The constellation Bootes,] a northern constellation, called also الصَّيَّاحُ, consisting of two and twenty stars within the figure, and one without it, the figure being that of a man having in his right hand a staff, between the stars of الْعُقَّةُ and نَعْتِشِ نَكْتُ the one that is without the figure is a red, bright star, between his thighs, [i. e. Arcturus,] called السَّمَكَ الرَّامِخُ, and, by the Arabs, حَارِسُ الشَّمَالِ and حَارِسُ السَّمَاءِ, because it is always seen in the sky, not becoming concealed beneath the rays of the sun. (Kzw in his Descr. of the Northern Constellations.) — Also, (K,) or the former word, (TA,) [The aged she-camel;] the نَابُ of camels, (K, TA,) on the authority of AA (TA) — Also, both words, (K,) the former and sometimes the latter, (S,) the former said by Az to be the more common, but MF says that the latter is the more chaste, for the former was by AAF absolutely disallowed, (TA,) سَافِلَةٌ, (S,) or اسْت, (K,) [each here app. meaning anus,] of a human being; (S,) app. from عَوَّى, aor. يُعَوَّى, signifying “he cried,” or “cried loudly” (TA.) as also عَوَّاهُ (IDrd, K, TA) and عَوَّاهُ, (Lth, K, TA,) of which last the pl. is عَوَّاهُ [or rather this is a coll. gen. n.] and [the pl. properly so termed is] عَوَّاهُ but IAar is said to have expl. العَوَّاهُ as meaning الْأَسْتَاهُ [pl. of سَتَه which is the original of اسْت]. (TA)

مَا لَهُ عَاوٍ [act part. n. of عَوَّى]. One says, مَا لَهُ عَاوٍ وَلَا نَابِخٍ i. e. *He has not belonging to him [a howler nor a barker, meaning sheep, or goats, among which the wolf howls and in the way to which the dog barks [to defend them].* (TA.)

مُعَاوِيَّةٌ *A bitch excited by lust, (Lth, A, K, TA,) that howls (يَعْوَى) to the dogs when she is in that state, and to which they howl.* (Lth, A, TA) — And *A fox's cub.* (K.) — And مُعَاوِيَّةٌ is a surname of The فَيْد [or lynx]. (K, TA.) — The dim. of مُعَاوِيَّةٌ is مُعَيَّةٌ; (S, K, TA;) thus say the people of El-Basrah; for when three عَوَّى occur together and the first of them is the characteristic of the dim., one of them is suppressed [by them]; (S, TA;) and مُعَيَّةٌ; (S, K, TA, [in the CK مُعَيَّةٌ]) thus say the people of El-Koofeh, not suppressing anything, after the manner of those who say أُسَيْدٌ; (S, TA;) and مُعَيَّوِيَّةٌ, (S,

ك, TA, [in the CK مَعْبُوءَة] after the manner of those who say أُسَيِّدُ (S, TA.)

عوج

1. عَوَّجَ, (S, O, L, Msh, K,) aor يَعْوِجُ, (TA,) inf n. عَوَّجٌ (S, O, L, Msh) and عَوَّجٌ, (L,) or the latter is a simple subst., (S, O, K,) and عَوَّجٌ, [which is more common,] inf n. اِعْوِجَاجٌ, (S, O, L, Msh, K,) and اِعْجَاجٌ, and اِعْوِجٌ, (L,) It was, or became, crooked, curved, bent, winding, wry, contorted, distorted, or uneven (L) or عَوَّجٌ and اِعْوِجٌ, it was, or became, so of itself, and [اِعْجَاجٌ and اِعْوِجٌ] it was, or became, so by the operation of an external agent, (L, Msh,) as is said by Az (L) عَوَّجٌ is quasi-pass of عَوَّجَتْ, (L,) and اِعْوِجٌ is quasi-pass of عَوَّجَتْ, (Az, S, O, L, Msh, K) and عَوَّجٌ and اِعْوِجٌ are said to be used in relation to different things (S, O, L, Msh, K, &c) [for instance,] one says, عَوَّجَ الْعُودُ, inf n. عَوَّجٌ, The wood, or stick, was, or became, crooked, curved, bent, or distorted and عَوَّجَ الْأَمْرُ, inf n. عَوَّجٌ, The affair was, or became, difficult, arduous, or troublesome (MA.) [See عَوَّجٌ below] — لَا عَوَّجَ لَهُ, in the Kur xx. 107, means *There shall be no evading it.* (Jel.) — عَوَّجَتْ إِلَيْهِ, aor. اِعْوِجَاجٌ, inf n. اِعْوِجَاجٌ, and عَوَّجَ, I turned, or inclined, towards it, namely, a place of abode. (L.) And اِعْجَاجٌ عَوَّجَتْ إِلَيْهِ, I turned, or inclined, towards it, or him. (S, O) And اِعْجَاجَتْ and اِعْوِجَتْ, said of a she-camel, She turned aside, or became turned aside; the former quasi-pass of اِعْجَاجَها, and the latter, of اِعْوِجَها. (TA.) — عَوَّجَ بِهِ He inclined, and came to him, or came to him and alighted at his abode as a guest: and he passed by him (L.) And عَوَّجَتْ بِالْمَكَانِ, aor اِعْوِجَاجٌ, (S, O, K,*) inf n. عَوَّجٌ and مَعْجَاجٌ, (K,) and عَوَّجَتْ; (TA,) I remained, stayed, dwelt, or abode, in the place. (S, O, K,*) And اِعْجَاجَ عَلَيْهِ He stopped, or paused, at it. (S, O, K,*) TA) A poet says,

* عَوَّجًا عَلَى رَجٍّ سَلَمَى أَيْ تَعَرَّجَ *

[We stopped at the abode of Selma, with what a staying]: putting تَعَرَّجَ [in some copies of the S] in the place of عَوَّجَ because their meaning is one. (S, O, TA.) — فَلَانٌ مَا يَعْوِجُ عَنْ شَيْءٍ Such a one does not revert from, or relinquish, anything. (IAar, S, O, K,*) — Accord. to AA, [the inf n.] عَوَّجَ signifies The returning to that upon which one had been intent, or attent, or employed. (O and TA in art. عَوَّجَ) = عَوَّجَتْ: see 2. — عَوَّجَتْ الْبَعِيرَ, (S, A, O, K,*) and عَوَّجَتْ رَأْسَ الْبَعِيرِ, (L,) aor اِعْوِجَاجُهُ, inf n. عَوَّجٌ (S, O, L) and مَعْجَاجٌ, (S, O,) I turned the camel's head by means of the nose-rein: (S, A, O, L, K,*) and

in like manner one says of a horse and عَوَّجَ نَاقَتَهُ, and عَوَّجَها, He turned aside his she-camel (TA) And عَوَّجَ رَأْسَهُ إِلَى الْمَرْأَةِ (O and TA from a triad) He inclined his head towards the woman, and looked towards her. (TA) And الْمَرْأَةُ تَعْوِجُ رَأْسَهَا إِلَى صَاحِبِهَا [The woman turns her head towards her bedfellow] (TA) And عَوَّجَ نَعْقَهُ, inf n. عَوَّجٌ, He inclined, or bent, his neck (TA) And عَوَّجَ لِسَانَكَ عَنِّي وَلَا تُكْثِرْ, thy tongue from me, and do not multiply words] (A) And عَوَّجَ بِهِ الطَّرِيقُ [The road led him, or turned him, aside]. (K in explanation of عَوَّجَ.) — مَا أَعْوَجُ بِكَلامِهِ I do not pay regard, or attention, to his speech, (ISK, S in art. عَوَّجَ, A,*) and O,) is a phrase of the Benoo-Asad, who take it from عَوَّجَتْ السَّاقَةُ: (ISK, S, O) others say مَا أَعْوَجَ. (O) And one says, عَوَّجَتْ بِحَدِيثِهِ [I did not pay regard to his discourse]. (A) — عَوَّجْتُ بِالْمَكَانِ I made him to remain, stay, dwell, or abide, in the place the verb being trans as well as intrans. (S, O.)

2. نَعْوِجٌ, (T, S, O, Msh, K,) inf n. نَعْوِجٌ; (T, S, O, Msh,) I crooked it, curved it, bent it, contorted it, distorted it, or rendered it uneven; (T, S, O, Msh, K,*) TA,) namely, a thing, (T, S, O, Msh, TA;) as also عَوَّجَتْ, inf n. عَوَّجٌ and عَوَّجَ. (TA) — See also 1, latter half, in two places — نَعْوِجٌ [as an inf n. of which the verb, if it have one in the following sense, is عَوَّجَ, in a horse, is syn. with تَحْيِيْتُ [app. as meaning A bending, or curving, and tension of the sinews, in the hind leg] which is a quality approved. (TA) = See also 1, near the middle [Hence] one says, مَا لَهُ عَلَى أَصْحَابِهِ تَعْوِجٌ, meaning [There is not for him any] remaining, or staying, [at the abode of his companions,] as also تَعْرِيجٌ. (TA) = عَوَّجَهُ, inf n. as above, also signifies He set it, or inclined it, with عَوَّجَ [which means wry, and tortoise-shell]; (O, K, TA;) namely, a thing, (O,) or a vessel. (TA)

5: see 1, former half, in four places.

7: see 1, former half, in five places.

9: see 1, first sentence, in two places.

عَوَّجَ, as an epithet applied to a she-camel, فَبَيْتَةُ الْإِنْعَاطِ, or نَيْسَةُ الْأَعْطَافِ, accord. to different copies of the K; and by the latter words is expl. (but not in the K) عَوَّجَتْ, as so applied: in the L, عَوَّجَ is expl. as meaning tractable, submissive, or manageable; syn مَدْعَانٌ: (TA) or مَدْعَانُ السَّيْرِ لَيْتَةُ الْإِنْعَاطِ. (thus in the O:) and it is said to be without a parallel in respect of the dropping of the [fem. termination] ة, whether its original measure be فَعْلٌ or فَاعِلٌ [?]. (TA.) = Also [Ivory,] elephant's bone; (S, O, K;) or [rather] only elephant's tusk, (Lth, Msh, TA,) thus say ISd and Kz. (TA:) n. un. with

ة [signifying a piece of ivory] (S, O:) of its properties are these that if seed-produce or trees be funnigated with it, worms will not approach them, and the woman who drinks of it every day two diachms with water and honey, if compressed after seven days, conceives. (K) — And Tortoise-shell, syn. دَنْتَلٌ [q. v.], (O, K,) i. e. (O) the back [or shell] of the sea-tortoise [or turtle]. (O, Msh) i. q. مَسْكٌ (Sh, L) or a thing that is made from the back of the sea-tortoise (L) and it is said that the Arabs called any [sort of] bone by this name n. un. with ة. (TA) The Prophet is related to have had a comb of عَوَّجَ, i. e. دَنْتَلٌ (L) and he is said to have ordered to purchase for Fáṭimā a pair of bracelets of عَوَّجَ, by which he meant not what is turned of elephants' tusks, for their tusks are مَيْتَةٌ, [i. e. they are taken from an animal of which the flesh is unlawful food,] but ذَبَلٌ (O, L, Msh,*) the عَوَّجَ of the elephant is impure accord. to Esh-Sháfi'ce, but pure accord. to Aboo-Hanefeh. (L) — Also Bracelets of عَوَّجَ, as distinguished from دَنْتَلٌ, [i. e. of ivory and probably of tortoise-shell also] (Ish) n. un. with ة. (TA in art. حَوْجَ) = عَوَّجَ, (S, O, L, K,) indecl., with kesr for its termination, (L, K,) as a determinate noun; and عَوَّجَ, with tenween, as an indeterminate noun; (L,) A cry by which a she-camel is chidden. (S, O, L, K) Az says, in chiding a she-camel, one says عَوَّجَ, without tenween; and if he please, عَوَّجَ, with jezm, as though a pause were imagined to be made after it or, accord. to A'Obeyd, one says to her عَوَّجَ, and عَوَّجَ, with tenween [but see art. حَوْجَ] accord. to AHeyth, a word of this kind is originally mezmoom, but in the case of a rhyme, [and in any case of poetical necessity,] it may be makhfoof. (TA.) [See also art. عَجَ.]

عَوَّجَ and عَوَّجَ [are inf. ns. of عَوَّجَ, q. v., or the latter is a simple subst.; and both, used as simple substs,] signify Crookedness, curvity, a bending, a winding, wryness, contortion, distortion, or unevenness (L) or the former is peculiar to objects of the sight, as bodies; and the latter, to what are not seen, as opinion, and a saying, and religion. or, as some say, the latter is used in both of these cases; but the distinction is more common. (IAth, TA) AZ makes the same distinction, but adds that some of the Arabs used the latter word in relation to a road: (Msh) accord. to ISk, (S, O,) the former is in anything erect, (S, O, K,) or in anything that was erect and has inclined, (TA,) as a wall, (S, O, K, TA,) and a stick, (S, O, Msh,) or a staff, (K, TA,) and a spear, (TA,) and the latter, in land, or ground, and in religion, (S, O, Msh, K, TA,) and in means of subsistence. (S, O:) in land, or ground, the latter means unevenness; thus in the Kur xx. 106: in a road, deflection; as also عَوَّجَ: in religion, and in natural disposition, corruptness, or deviation from rectitude. (TA:) and عَوَّجَ, (S, O, TA,) [thus accord. to both of my copies of the S,] or عَوَّجَ, (accord. to a copy of the A, [which

I incline to regard as the right, in consideration of its consistency with explanations here preceding, notwithstanding the apparent preponderance of authority in favour of **عَوَجُ**, in a man, signifies *evilness of natural disposition* (S, A, O [and so, app, **هُوَ**]) or **عَوَجُ**, with fet-h to the ع, as an inf. n., signifies the *being evil in natural disposition*. (KL)

عَوَجُ see the next preceding paragraph.

الْأَعْوَجُ [dim. of **العَوَجُ** fem. of **عَوَجُ**] *A species of ذرة [or millet]*. (TA)

عَوَاجُ *A possessor of عاج [i. e. ivory, and app. tortoise-shell also]*; (S, O, K,) accord. to Sb (S, O.) and (O, K) accord. to another or others (O) *a seller thereof*. (O, K.)

عَائِجُ for its fem. (with ة) as an epithet applied to a she-camel, see **عَاجُ**, first sentence. — See also **أَعْوَجُ**, near the end. — Also *Stopping, or pausing*. (S, O)

أَعْوَجُ *Crooked, curved, bent, or bending, winding, wry, contorted, distorted, or uneven* (S, O, L, Msh) and **مُعَوَجُ**, [or this and the former also,] *crooked, curved, &c., of itself* fem. of the former **عَوَاجُ** (L, Msh) and pl. **عَوَجُ**. (L) One says **عَصَا مُعَوَّجَةٌ** [*A crooked, or crooking, staff or stick*], but not **مُعَوَّجَةٌ**, with kesr to the م: (S, O) or, accord. to ISk, one says the former; but not **مُعَوَّجَةٌ**, with fet-h to the ع and teshdeed to the و, though analogy does not forbid this, as it is allowable to say **عَوَّجَهَا** accord. to As, one should not say **مُعَوَّجٌ**, with teshdeed to the و, except in applying it to a stick, or in another sense expl. below Az says that this word is allowable as signifying *rendered crooked or curved* &c. (Msh) — [Hence,] **العَوَّجَاءُ** signifies *The bow*. (S, A, K) — And **عَوَّجَاءُ** applied to a woman, *Inclining, or bending, towards her child, to suckle it*. (TA.) And, so applied, *That has become crooked by reason of leanness and hunger*. (Ham p 744.) And, applied to a she-camel, *Lean, lank, light of flesh, slender, or lank in the belly*: (S, A, K.) or *emaciated so that her back has become crooked, or curved*. (TA.) — [And **أَعْوَجُ** applied to a هلال (or new moon), *Oblique*: see **أَدَقَى**.] — **نَخِيلُ عَوَجُ** signifies *Palm-trees inclining, or leaning, and therefore crooked, or curved*: and accord. to some, the saying of Lebeed, describing a [wild] he-ass and his she-asses,

وَأَوْرَدَهَا عَلَى عَوَجِ طَوَالٍ

[the latter hemistich of a verse cited in the first paragraph of art **حَوْدُ**] means, *And he brought them to the watering-place at [tall] palm-trees growing over the water, inclining and curving by reason of the abundance of their fruit: but others say that the meaning of عَوَجُ عَلَى is, upon their crooked legs*. (TA.) — Hence, **عَوَجُ** signifies *The legs of a horse or similar beast*, (O, TA,) as ISd

says, thus used as an epithet in which the quality of a subst predominates [app implying their *having that bending, or curving, and tension of the sinews, termed تَحْيِبُ*, agreeably with what here follows]. (TA) — And hence also, (TA,) **حَيْلُ عَوَجُ** meaning *Horses that have, in their hind legs, the quality termed تَحْيِبُ*. (A, TA) — **أَعْوَجُ** applied to a man means [*Crooked in temper, or evil in natural disposition*. (S, A, O, K) — **الْمِلَّةُ الْعَوَّجَاءُ** [*The crooked, or perverted, or corrupted, religion*] is a phrase occurring in a trad., applied to the religion of Abraham as changed by the Arabs from its state of rectitude. (TA) And one says **رَأَى أَعْوَجَ**, and **حُطَّةَ عَوَّجَاءُ**, meaning [*An affair, and an opinion,*] *not of a right kind*. (A.) — **الْأَيَّامُ عَوَجُ رَوَاجِعُ** [*The days are apt to decline from the right course, apt to return*,] is a prov., (Meyd, O, TA,) meaning *fortune at one time declines from thee, and at another time returns to thee*, (Meyd;) said by him at whose affliction one rejoices, or said on his part, and sometimes on an occasion of threatening Az says that **عَوَجُ**, here, may be pl. of **أَعْوَجُ**, or of **عَوَّجَاءُ**; or it may be pl. of **عَائِجُ**, and originally **عَوَجُ**. (O, TA.) [Hence,] **العَوَجُ** is used as signifying *The days* [in allusion to their variableness with respect to good and evil] (TA.) — And **أَعْوَجُ** is a [proper] name of *A watering-trough*. (Th, TA.) — See also the next paragraph, in four places.

أَعْوَجُ the rel. n. of **أَعْوَجُ**. (Msh, TA) and applied to *A [single] horse of those termed الْأَعْوَجِيَّاتُ*, (TA,) an appellation of *certain horses so called in relation to one named أَعْوَجُ*, belonging to the Benoo-Hilâl, (S, O, K,) a stallion than which there was none more celebrated among the Arabs, nor any that had a more numerous progeny (S, O) they were also called **الْحَيْلُ** **الْعَوَّجِيَّةُ** (L,) and **بَنَاتُ أَعْوَجَ**, (S, O,) and **بَنَاتُ عَوَجَ**; and a poet says,

أَحْوَى مِنَ الْعَوَجِ وَفَاحِ الْحَادِي *
[Brown, or a blackish bay, of the progeny of Aaway, hard in the hoof]; meaning **وَلَدٌ** **مِنْ أَعْوَجَ**; using that form of pl. because **أَعْوَجُ** is originally an epithet. (TA)

مَعَاجُ *A place to which one turns; or in which one remains, stays, dwells, or abides*. (Har p. 325) — Also an inf. n. of **عَاجُ** signifying “he remained” &c.. (K.) and of the verb in the phrase **عَجَّتِ الْعَبِيرُ**. (S, O)

مُعَوَّجُ see **أَعْوَجُ**, first and second sentences.

مُعَوَّجُ see **أَعْوَجُ**, second sentence, in two places.

— Also *A thing set, or inland, with عاج [which means ivory, and tortoise-shell]: (As, Msh:) applied in this sense to a vessel. (TA.)*

عود

1. **عَادَ إِلَيْهِ**, (S, A, O, TA,) and **لَهُ**, and **فِيهِ**, (TA,) aor. **يَعُودُ**, (S, O,) inf. n. **عَوْدٌ** and **عَوْدَةٌ**, (S, O, K, TA,) which latter is also an inf. n. of un., (TA,) and **مَعَادُ**, (K, TA,) *He, or it, returned to it*, (S, A, O, K, TA,) namely, a thing. (TA) or, accord. to some, the verb is differently used with **فِي** and with other preps (MF, TA) [with **فِي** it seems generally to imply some degree of continuance, in addition to the simple meaning of the verb alone] one says, **عَادَ الْكَلْبُ فِي قَيْئِهِ** [*The dog returned to his vomit*] (Msh in art. **رَجَعُ**) and **عَادَ لَهُ نَعْدًا مَا كَانَ أَغْرَصَ عَنْهُ** [*He returned to it after he had turned away from it*] (S, O) and **أَعَادَ**, also, signifies *he returned* (KL) or **عَادَ إِلَيَّ كَذَا**, and **لَهُ**, inf. n. **عَوْدٌ** (Mgh, Msh) and **عَوْدَةٌ**, (Msh,) signifies *He, or it, came to such a thing or state or condition; syn صَارَ إِلَيْهِ*; (Mgh, Msh;) *at first, or for the first time, or originally, and also, a second time, or again; and the verb is trans. by means of عَلَى and بِ* as well as **إِلَى** and **لِ**, and also by itself (Mgh) **لَتَعُودَنَّ فِي مِلَّتِنَا**, in the Kur [vii 86 and xiv 16], means *Ye shall assuredly come to our religion; for the words relate to the apostle (O,* and Bd in xiv 16) or the words relate to the apostle and to those who believed with him, the latter being made to have a predominant influence upon the verb, (Bd in vii 86 and xiv 16, and Jel in vii 86,) the meaning being ye shall assuredly return to our religion (Bd' and Jel in vii 86) or the meaning is, ye shall assuredly enter the communion of our religion; the verb here signifying beginning and the saying, of a poet,*

وَعَادَ الرَّأْسُ مِثْلَ كَالْعَامِ *

is cited as an ex [i. e. as meaning *And my head began to be white like the plant called عام*] or the meaning in this instance may be, *became like the عام*: (MF, TA) you say also, **عَادَ كَذَا** *He, or it, became so, or in such a state or condition* (K, TA) and it is said in a trad., **وَدِدْتُ أَنْ هَذَا اللَّبَنَ يَعُودَ قَطْرَانًا** [*I wish that this milk would become tar*]. (O, TA.) **عَادَ** is also used as an incomplete [i. e. a non-attributive] verb in the sense of **كَانَ** [*He, or it, was*], requiring an enunciative [generally] on the condition of its being preceded by a conjunction, as in the saying of Hussán,

وَلَقَدْ صَبَوْتُ بِهَا وَعَادَ سَابِهَا *

غَصَا وَعَادَ زَمَانُهَا مُسْتَطَرَفًا *

[*And I had inclined to silly and youthful conduct with her, when her youth was fresh and her time of life was deemed comely*]; the meaning being **كَانَ سَابِهَا** [and **زَمَانُهَا**]. (MF, TA.) [See also an ex. in a verse cited voce **مُطْمَعَةٌ**. But the first of the significations mentioned in this art. is that which is most common. Hence several phrases mentioned below voce **عَوْدٌ**. And hence the phrase **يَعُودُ عَلَى كَذَا**, inf. n. **عَوْدٌ**, used by grammarians, *It refers, or relates, to such a*

thing, as a pronoun to a preceding noun. Hence, likewise,] — *عَادَهُ* is also *syn. with* *اعْبَادَهُ*, q v (S, O.) — [Hence, also,] *عاد*, (Az, TA,) inf. n. *عَوْدٌ* (Az, K, TA) and *عِيَادٌ* (K,) *He repeated, or did a second time.* (Az, K, TA.) One says, *بَدَأَ تَرَعَادَ* *He began, or did a first time, or the first time then repeated, or did a second time.* (Az, TA) It is said in a prov, *العَوْدُ أَحْمَدُ* [*Repetition is more praiseworthy* see art. *حمد*] (S, O) See also 4, in two places — And *عُدَّتْهُ* (S, O, Mṣb, K,) aor *أَعُوذُهُ* (S, O,) inf. n. *عِيَادَةٌ* (S, O, Mṣb, K) and *عِيَادٌ* and *عَوْدٌ* and *عَوَادَةٌ* (K) and *عِيدُوهُ* [like *كَيْبُونُهُ*] (MF,) [*I came to him time after time* see its act. part. n. *عَائِدٌ*] *I visited him,* (Mṣb, K, TA,) [commonly and especially (see again *عَائِدٌ*)] meaning a sick person (S, O, Mṣb, K, TA) — *عَادَنِى الشَّيْءُ*, (TA,) inf. n. *عَوْدٌ*, (K;) and *اعْتَادَنِى*, (TA,) inf. n. *اعْتِيَادٌ*, (K,) *The thing befell me, betided me, or happened to me.* (K, TA) One says, *اعْتَادَنِى هَمٌّ وَحَرْنٌ* [*Anxiety and grief betided me*]. (TA) — *عاد* *بِعُورٍ*, aor *يَعُوذُ*, inf. n. *عَوْدٌ*, *He conferred, or bestowed, favour, or a favour or benefit.* (Mṣb.) One says, *عاد عَلَيْنَا فَلَانٌ بِمُعْرُوبِهِ* [*Such a one conferred, or bestowed, his favour upon us*]. (A) And *عاد عَلَيْنِهِ بَصْلَةٌ* [*He conferred, or bestowed, a free gift upon him*]. (TA) And *عاد عَلَيْنِهِ* *بالعائدة الصالحة*, aor *يَعُوذُ*, [meaning *It brought him that which was a good return or profit*], is said of a thing purchased with the price of another thing. (S and K in art. *رجع*). — *عاد عَلَيْهِمُ الدَّهْرُ* [*Fortune destroyed them*]. (A.) And *عَادَتِ الرِّيحُ* [*The winds and the rains assailed the dwellings so that they became effaced*]. (A) — *عاد* is also *syn. with* *رَدَّ* (K, TA.) one says *عاد*, inf. n. *عَوْدٌ*, meaning *He rejected (رَدَّ) and undid (نَقَضَ) what he had done* [as though he reverted from it]. (TA.) [According to the TK, one says, *عاد السَّائِلُ*, meaning *رَدَّهُ*, i. e. *He turned back, or away, the beggar, or asker*.] — And q. *صَرَفَ*: (K) one says, *عادَنِى أَنْ*, in which *عادَنِى* is [said to be] formed by transposition from *عادَنِى*, meaning *He, or it, diverted me from coming to thee*: mentioned by Yaḥkoob. (TA)

2. *عادَهُ* *He accustomed, or habituated, him to it.* (Mṣb, K) One says, *عاد كَلْبَهُ الصَّيْدَ* *He accustomed, or habituated, his dog to the chase.* (S, O.) And *هذا أَمْرٌ يَعُوذُ النَّاسَ عَلَى* is a saying mentioned by Aboo-Adnān as meaning *This is a thing that causes men to become accustomed, or addicted, to treating me wrongfully.* (O, TA.) — *عاد* [from the subst. *عَوَادَةٌ*] *He (a man, O) ate what is termed عَوَادَةٌ*, (O, K,) i. e. *food brought again after its having been once eaten of.* (O.) — *عاد* said of a camel, (S, O, K,) and of a sheep or goat, (IAth, TA,) inf. n. *تَعْوِيدٌ*, (K,) *He became such as is termed عَوْدٌ* [i. e. *old,*

&c.] (S, O, K) or, said of a camel, *he exceeded the period of his نَزُولٌ* [q v] *by three, or four, years* one does not say of a she-camel *عَوْدَتْ*. (T, TA.) And, said of a man, *He became advanced in age, or years.* (IAa, TA.) — *عاد* [from *عِيدٌ*, and therefore retaining the *ي* in the place of the original *و*], (S, Mṣb, K,) inf. n. *تَعْوِيدٌ*, (Mṣb,) *He was present on the occasion of the عِيدُ* [or periodical festival, or at the prayers, or other observances, thereof, or he kept, observed, or solemnized, the festival, or a festival] (S, Mṣb, K) One says, *عاد بَيْكِدَ كَذَا*, meaning *He was, on the day of the عِيدُ*, [or he kept the عِيدُ or an عِيدُ,] *in such a town, or country.* (O)

3 *عادَهُ* signifies *The returning to the first affair* (S, O.) — And *عادَهُ* *He returned to it time after time.* (Mṣb.) — [Hence,] q. *اعْبَادُهُ*, q. v., as *syn. with* *تَعْوَدُهُ*. (K.) — [*عادَهُ* *الكَلَامُ*, or *عادَهُ* alone, or each of these phrases, the latter being probably used for the former, like as *رَاحَهُ* is used for *رَاحَهُ* *الكَلَامُ*, app. signifies primarily *He returned time after time to talking with him* and hence, *he talked with him alternately*, (compare a signification assigned to 6,) *he returned him answer for answer, or answers for answers, held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; banded words with him* for it is said that [*عادَهُ* *الكَلَامُ*] is *syn. with* *عادَهُ* [app. meaning *عادَهُ* *الكَلَامُ*]; (S' and K in art. *رجع*;) [and that] *رَاحَهُ* is *syn. with* *عادَهُ*. (Mṣb in that art.) — And *عادَهُ* *بِالسَّأَلِ* *He asked him the question repeatedly, or time after time.* (S, O.) — [Hence,] *عادَهُ* *فِيهِ* *He persevered in that in which he was engaged.* (TA.) — And *عادَهُ* *الْحُمَّى* (S, O, TA) [may signify *The fever returned to him time after time* or] means *the fever clave perseveringly to him.* (TA)

4. *عادَهُ* (O, K) *He returned it, or restored it, (K,) إِلَى مَكَانِهِ* [to its place; he replaced it]. (O, K.) — And *He did it a second time.* (S, Mṣb.) *he repeated it, or iterated it; syn. كَرَّرَهُ*; namely, speech; (K;) as also *عادَ لَهُ* *he said it a second time*; (Mgh;) and *عادَ إِلَيْهِ* and *عادَ عَلَيْهِ* [likewise] signify the same as *عادَهُ* (TA:) but Aboo-Hilāl El-Askerey says that *كَرَّرَهُ* signifies he repeated it once or more than once; whereas *عادَهُ* signifies only *he repeated it once*: (MF, TA.) — *عاد* *الكَلَامَ* means *he repeated the speech [saying it] a second time; syn. رَدَّدَهُ تَابِعًا*. (O.) One says, *عاد الصَّلَاةَ* *He said the prayer a second time.* (Mṣb.) And *ما يَتَكَلَّمُ بِأَدْنَى وَلَا عَائِدَةٍ* *مَا يَبْدِئُ وَمَا يَبْعِدُ*, (Lth, A, O,) i. e. *He does not say anything for the first time; nor anything for the second time; or anything original, nor anything in the way of repetition; كَادَتِ* *الكَلَامَ* signifying *what is said for the first time, and كَائِدَةٌ* *كَائِدَةٌ*, *what is said for the second time, afterwards*: (TA in art. *بدأ*;) or *he says not anything.* (A:) and *he has no art, artifice, or cunning.* (IAa, TA; and A in art. *بدأ*; q. v.) — [Also *He returned it, or restored*

it, to a former state and hence, *he renewed it he reproduced it*] One says of God, *يَبْدِئُ الْحَقُّ ثُمَّ يُعِيدُهُ*, meaning [*He createth, or bringeth into existence, mankind*] then *He returneth them, after life, to lifelessness, in the present world; and after lifelessness, to life, on the day of resurrection* (TA) — See also 8 — *عاد* also signifies *He, or it, rendered, or made to be, or become, (like حَعَلَ;)* in which sense it is doubly trans.: see an ex. in a verse cited voce *عَسِيفٌ*.]

5: see 8, in three places.

6 *عادُوا* *They returned, each party of them to its chief, or leader, in war or battle,* (S, K,) &c. (S) — And *عادُوا الْعَمَلَ وَالْأَمْرَ بَيْنَنَا* *We did the work, and the affair, by turns among us.* (T in art. *دول*). [But perhaps the right reading here is *تَعَاوَرُوا*]

8. *عاد* see 1, near the beginning. — *عادَهُ* *He frequented it, or came to it and returned to it, namely, a place.* (T in art. *أرى*) — And *He looked at it time after time until he knew it.* (TA in art. *بَدَأَ*) — And, as also *تَعَوَّدَهُ* (S, O, Mṣb, K,) and *عادَهُ*; (S, O;) and so *عادَهُ*, inf. n. *مُعَاوَدَةٌ* and *عَوَادٌ*; and *عادَهُ*, (K,) and *استعادَهُ*; (O, K;) *He became accustomed, or habituated, to it, or he accustomed, or habituated, himself to it; or made it his custom, or habit.* (S, O, Mṣb, K) It is said in a trad, *تَعَوَّدُوا الْخَيْرَ*, meaning *Accustom yourselves to good, for good becomes a habit, and evil is persevered in.* (A.) And one says, *تَعَوَّدَ الْكَلْبُ الصَّيْدَ* *The dog became accustomed, or habituated, to the chase.* (S.) — See also 1, latter half, in two places.

10. *استعادَهُ* *He asked him to return* (O, Mṣb, K) — And *استعادَهُ الشَّيْءُ* *He asked him to repeat the thing; to do it a second time* (S, O, Mṣb, K) and *استعادَهُ مِنْهُ* [*He asked for the repetition of it from him*]. (Har p. 28) — See also 8

عادَ *مَا أَدْرِي أَشَى عَادَ هُوَ* — *عادَهُ* *عاد* (S, O, K,) *عاد* being in this case imperfectly decl., (S, O, [but in the CK and in my MS copy of the K it is written *عادَ*]) means *I know not what one of mankind he is.* (S, O, K.) [Perhaps it is from *عاد* the name of an ancient and extinct tribe of the Arabs.]

عادَ, indecl., with *kesr* for its termination, is a particle in the sense of *إِنَّ*, governing an accus. case, on the condition of its being preceded by a verbal proposition and a conjunction; as in the saying, *رَفَدْتُ وَعَادَ أَبَاكَ سَاهِرٌ* [*I slept, and verily thy father was making, or remaining awake, by night*]: — it is also an interrogative particle in the sense of *هَلْ*, indecl., with *kesr* for its termination, requiring an answer; as in the saying, *عادَ أَبُوكَ مُقِيمٌ* [*Is thy father abiding?*]: — it also denotes an answer, in the sense of a proposition rendered negative by means of *لَمْ* or of *مَا*, only; indecl., with *kesr* for its termination; and this is when it is conjoined with a pronoun; as when

an interrogator says, هَلْ صَلَّيْتَ [Dilst thou perform, or hast thou performed, the act of prayer?], and thou answerest, عَادِي, meaning Verily I (إِنِّي) did not perform, or have not performed, the act of prayer. — and some of the people of El-Hijáz suppress the ن in عَادِي both the modes are chaste when عَادِ is used in the sense of إِنْ — sometimes, also, it is used by the interrogator and the answerer, the former saying, عَادِ زَيْدٌ [Did Zeyd go forth? or has Zeyd gone forth?], and the latter saying, عَادِهِ, meaning Verily he did not go forth, or has not gone forth — all this is unmentioned by the leading authors on the Arabic language, those of lengthy compositions as well as the epitomisers. (MF, TA)

عود an inf. n. of 1, as also عَوْدَةٌ (S, O, K,) and عَوْدَةٌ, and مَعَادٌ. (K.) [Hence,] one says, لَكَ الْعَوْدُ and الْعَوْدَةُ and It is for thee to return (Lh, K, TA) عَادِي in this affair. (TA.) And اللَّهُمَّ ارْزُقْنَا إِلَى الْبَيْتِ مَعَادًا and عَوْدَةً (A, TA) O God, grant us a return to the House [i. e. the Kaḡbeh, called "the House" as being "the House of God"] (TA) And عَادِي as meaning He returned without his having obtained, or attained, anything, and عَوْدًا عَلَى بَيْتِهِ (Sb, K,) [expl. in the TA in art عَر as meaning He returned without his having obtained, or attained, anything,] and عَوْدًا عَلَى بَيْتِهِ (Sb.) رَحَعْتُ عَوْدِي عَلَى بَيْتِي (K) and نَدَى (K) expl., with other similar phrases, in art بدا, q. v. — See also عَائِدٌ. — Also A camel, (IAar, S, O, Msh, K,) and a sheep or goat, (IAar, O, K,) old, or advanced in age (S, O, Msh, K) applied to the former, that has passed the ages at which he is termed نَارِلٌ and مُحْلِبٌ. (S, O) or that has passed three years, or four, since the period of his بَزُولٌ. (Az, TA) or a camel old, or advanced in age, but retaining remains of strength (L) or one old, or advanced in age, and well trained, and accustomed to be ridden or the like (TA.) fem. with ة you say نَاقَةٌ عَوْدَةٌ (As, S, O,) and نَاقَاتٌ عَوْدَاتٌ (As, TA,) and عَرَّ عَوْدَةً (TA.) or one should not say نَاقَةٌ عَوْدَةٌ, nor نَحْهَةٌ عَوْدَةٌ; (Az, TA;) but one says شَاةٌ عَوْدَةٌ (Az, IAth, O) the pl. of عَوْدٌ is عَوْدَةٌ (As, S, O, K) and عِيدَةٌ (O, K) as some say, but this is anomalous, (O,) of a particular dial., and bad, (Az, TA;) and the pl. of عَوْدَةٌ is عَوْدٌ. (As, O, TA.) It is said in a prov., إِنْ حَرَّحَرَ الْعَوْدُ فَرْدُهُ وَقَرًّا [If the old camel make a grumbling sound in his throat, then increase thou his load]. (S.) And in another, عَوْدٌ يُعَلِّرُ الْعَنْجَ [expl. in art. عنج]. (O.) — It is also applied to a man: (S, O) one says, زَاحِرٌ يَعُوْدُ أَوْ دَعُ (S, O, K,) † Ash thou and of a person of age, (S, O,) and experience in affairs, (O,) and knowledge, (S, O,) or let it alone; (O,) for the judgment of the elder is better than the aspect, or outward appearance, (مُسْتَبْدٍ) of the youth, or young man. (S, O:) or ash ad, in thy war, of perfect men advanced in age. (K:) a proverb. (S, O.) [See also Frey-

tag's Arab. Prov. 1 586] — And † In old road (S, O, K) from the same word as an epithet applied to a camel (O.) A poet says, (S, O,) namely, Besheer Ibn-En-Nikh, (TA, and so in a copy of the S,)

* عَوْدٌ عَلَى عَوْدٍ لِأَقْوَامٍ أُولُ
* يَمُوتُ بِالتَّرْكِ وَيَحْيَا بِالْعَمَلِ

(S, O, TA) i. e. An old camel upon an old road [belonging to prior peoples], (S, O, TA,) a road that dies away by being abandoned and revives by being travelled (TA.) And another says,

* عَوْدٌ عَلَى عَوْدٍ عَلَى عَوْدٍ خَلَقَ

i. e. An old man upon an old camel upon an old worn road (IB, TA) [See also مُعِيدٌ.] — And عَوْدٌ سَوْدٌ means † Old [lordship, or glory or honour or dignity]. (S, A, O, K, TA) [See also عَادِي.] — And إِنَّكَ لَتَمُتُ بِرَجْمِ عَوْدَةٍ occurs in a trad., as said by Mo'awiyeh, meaning [Verily thou seekest to advance thyself in my favour] by an old and remote tie of relationship (TA.) — And عَوْدٌ is used by Abu-n-Nejm as meaning The sun, in the saying,

* وَتَبَعَ الْأَحْمَرُ عَوْدَ يَرْحَمُهُ
[And a sun followed the red dawn, driving it away] by الْأَحْمَرُ he means الصُّبْحُ. (TA.)

عود Wood, timber; syn. خَشَبٌ. (Mgh, O, K) any slender piece of wood or timber (Lth, TA) or a piece of wood of any tree, whether slender or thick, or a part, of a tree, in which sap runs, whether fresh and moist or dry. (TA) a staff, a stick, a rod and also a sprig (the lexicons &c passim) a branch, or twig, properly, that is cut off, but also applied to one not cut off (Har p 499) [and the stem of the raceme of a palm-tree, and the like. (see فُجَانٌ in art. فج)] pl. [of mult.] عِيدَانٌ (S, Mgh, O, Msh, K,) originally عَوْدَانٌ (Mshb,) and [of pauc.] رَكْبٌ اللَّهُ (S, O, Mshb, K.) — [Hence,] أَعْوَادٌ (S, O, Mshb, K.) or عَوْدًا عَلَى عَوْدٍ (A,) God caused the arrow to be put upon the bow, for shooting, (A,) meaning that civil war, or conflict, or faction, or sedition, became excited (A, TA) — And سَبِيلُ ذِي الْأَعْوَادِ † Death meaning the pieces of wood upon which the dead is carried. (El-Mufaddal, Az, L) for the Arabs of the desert, having no biers, put two pieces of wood together, and on them carry the dead to the grave (Az, L.) — And الْعَوْدَانُ The pulpit and the staff of the Prophet. (Sh, O, K.) — And one says, هُوَ صَلَبُ الْعَوْدِ † see art. صلب. — And سَوٌّ † [He is of a good branch and of a bad branch]. (TA.) — And it is said in a trad. of Shureyh, إِنَّمَا الْقَضَاءُ جَبْرٌ فَادْفَعْ الْحَمْرَ عَنْكَ بِعَوْدَيْنِ [Verily the exercise of the judicial office is like the approaching live coals; and repel thou the live coals from thee by means of two sticks] meaning, guard thyself well from the fire [of Hell] by means of two witnesses, like as he who warms himself by means of fire repels

the live coals from his place with a stick or other thing that he may not be burned or act firmly and deliberately in judging, and do thy utmost to repel from thee the fire [of Hell]. (L) — عَوْدُ الصَّلْبِ see نَرُوحٌ. — عَوْدٌ also signifies [Aloes-wood,] a well-known odoriferous substance; (Mshb,) that with which one fumigates himself, (S, O, K;) a certain aromatized wood, with which one fumigates himself, thus called because of its excellence (L) عَوْدُ الْبَيْدِي [which, like عَوْدُ النَّبِيِّ and عَوْدُ الْعَمَارِيِّ and عَوْدُ الْقَافِلِيِّ, is a common, well-known, term for aloes-wood,] is said to be the same as الْقُسْطُ النَخْرِيُّ. (TA. [See art قسط]) — And A certain musical instrument, (S, O, L, Msh, K,) well known, (TA,) [the lute; which word, like the French "luth," &c, is derived from عَوْدٌ accord. to the L, it has four chords; but I have invariably found it to have seven double chords: it is figured and described in my work on the Modern Egyptians in the present day it is generally played with a plectrum, formed of a slip of a vulture's feather, but in former times it seems to have been usually played upon with the tips of the fingers] pl. as above, عِيدَانٌ and أَعْوَادٌ. (Mshb) — And The bone [called os hyoides] at the root of the tongue, (O, K;) also called عَوْدُ النَّسَابِ. (O) — And أَمُّ الْعَوْدِ signifies The [portion, or appertenance, of the stomach of a ruminant animal, called] قَبَّة (O,) or قَبَّة (K,) i. e. the فَحِث (TA:) pl. أُمَمَاتُ الْعَوْدِ (O)

عِيدٌ, originally عَوْدٌ, the و being changed into ي because of the kesieh before it, (Az, TA.) An occurrence that befalls, or betides, one, or that happens to one, [or returns to one, of some former affection of the mind or body, i. e.] of anxiety, (S, O, K,) or of some other kind, (S, O,) of disease, or of grief, (O, K,) and the like, (K,) of affliction, and of desue and accord. to Az, the time of return of joy and of grief. (TA) — [And hence, A festival, or periodical festival,] a feast-day, (KL;) † مَوْسِمٌ. (Mshb,) any day on which is an assembling, or a congregating; (K,) [and particularly an anniversary festival] so called because it returns every year with renewed joy. (IAar, TA) or, from عَادٌ, because people return to it or from عَادَةٌ, "a custom," because they are accustomed to it: (TA) pl. أَعْيَادٌ; the ي being retained in the pl. because it is in the sing., or to distinguish it from أَعْوَادٌ the pl. of عَوْدٌ, (S, O, Mshb,) for regularly its pl. would be أَعْوَادٌ, like as أَرْوَاحٌ is pl. of رِيحٌ. (TA.) [The two principal religious festivals of the Muslims are called عِيدُ الْأَضْحَى The festival of the victims (see art ضحو and ضحى) and عِيدُ الْفِطْرِ The festival of the breaking of the fast after Ramadán.] The dim. of عِيدٌ is عَيْدٌ, the ي being retained in it like as it is retained in the pl. (TA.) — See also عَادَةٌ, in two places. — Also, A certain sort of mountain-tree, (K, TA,) that produces twigs about a cubit in length, dust-

coloured, having no leaves nor blossoms, but having much peel, and having many knots fresh round, are dressed with its peel, and close up in consequence thereof. (TA)

عَادَةٌ A custom, manner, habit, or wont, syn **دَائِمٌ**, and **وَتَرَةٌ** (MA,) or **دَائِمٌ** (K.) so called because one returns to it time after time it respects more especially actions, and **عُرْفٌ**, sayings, as in indicated in the Telwceh &c, or, accord to some, **عُرْفٌ** and **عَادَةٌ** are syn: (MF, TA) and accord to El-Mufaddal, [**عَادَةٌ** signifies the same as **عَادَةٌ**, for he says that] **عَادَتِي عِيدِي** means **عَادَتِي** [i.e. My habit returned to me but see the next preceding paragraph, first sentence] (L, TA.) the pl. of **عَادَةٌ** is **عَادَاتٌ** (S, O, Msb) and **عَادَاتٌ** (S, O, Msb, K,) or rather this is a coll. gen. n., (TA,) and **عِيدٌ** (L, K, TA,) mentioned by K1, but not of valid authority, (L, TA,) [app. a mistranscription for **عِيدٌ**, like **جَوْحٌ**, a pl. of **حَاجَةٌ**,] and **عَوَائِدُ** (Msb, TA,) like as **عَوَائِدُ** is pl. of **حَاجَةٌ**; but, accord to Z and others, this last is pl. of **عَائِدَةٌ**, not of **عَادَةٌ**. (TA)

عَوْدَةٌ see **عَوْدٌ**, first three sentences.

عَادِيٌّ An old, or ancient, thing (S, A, Mgh,* O, Mgh,* K) as though so called in relation to the [ancient and extinct] tribe of **أَد** (عاد). (S, A, O, Msb.) One says **حَرَبٌ عَادِيٌّ** Old, or ancient, ruins (Mgh.) And **بَيْتٌ عَادِيٌّ** An old, or ancient, well (O) or a well strongly cased with stone or brick, and abounding with water, the origin of which is referred to [the tribe of] **أَد**. (Msb) And **بَيْتٌ عَادِيٌّ** A firm, or strong, building, the origin of which is referred to [the tribe of] **أَد** (Msb.) And **عَادِيٌّ أَرْضِيٌّ** Land possessed from ancient times. (Msb.) And **مُلْكٌ عَادِيٌّ** Dominion of old, or ancient, origin (Msb.) And **مُحَدِّدٌ عَادِيٌّ** Old, or ancient, glory. (A.) [See also **عَوْدٌ**]

عِيدَةٌ an appellation given to Certain excellent she-camels; (S, O, K,) so called in relation to a stallion, (S, O, K,) well-known, (K,) that begat an excellent breed, (S, O,) named **عِيدٌ**. (O, K) [so some say.] but ISd says that this is not of valid authority. (TA:) or so called in relation to El-'Eedee Ibn-En-Nadaghee Ibn-Mahrah-Ibn-Heidán (Ibn-El-Kelbee, O, K) or in relation to **أَد** Ibn-**أَد** or **أَدِيب** Ibn-**أَد**: (K.) but if from either of the last two, it is anomalous: (TA) or in relation to the Benoo-'Eed-Ibn-El-'Amree (O, K) Az says that he knew not the origin of their name. (L.) — And accord to Sh, [A female lamb;] the female of the **بَرْقَان** [pl. of **بَرْقٌ**]; the male of which is called **خُرُوفٌ** until he is shorn: but this was unknown to Az. (L.)

عِيدَانٌ Tall palm-trees: (Aq, S, O, K) or the tallest of palm-trees: (K in art. **عِيدٌ**) but not so called unless the stumps of their branches have fallen off and they have become bare trunks from

top to bottom (AHn, M, TA in art. **عِيدٌ**) or **قَلَّةٌ** [q. v.] (AO, TA in art. **عِيدٌ**) [a coll. gen n] n. un. with **ة** (S, O, K) which As explains as applied to a hard, old tree, having roots penetrating to the water and he says, **ومنه هيمان وعيلان** [but what these words mean, I know not] (TA) the word belongs to this art and to art. **عِيدٌ** (K in art. **عِيدٌ**) or it may belong to the present art, or to art **عَدَن** [q. v.] (Az, S, O.) The Prophet had a bowl [made of the wood] of an **عِيدَانَةٌ** (K, TA,) or, accord. to some, it is preferably written with **كسر** [i. e. **عِيدَانَةٌ**], (TA,) in which he voided his urine. (K, TA)

عُدَّ فَإِنَّ لَكَ عُدْنًا عَوَادًا حَسًّا — **عَوَادٌ** (S, O, K,) as also **عَوَادًا** and **عَوَادًا** (O, K,) these two only, not the first, mentioned by F1; (O,) means [Return thou, and thou shalt have with us] what thou wilt like (S, O, K) or kind treatment (TA.)

عَوَادٌ, [an imperative verbal noun,] like **نَرَالٌ** (S, O) and **تَرَكَ** (S,) means Return thou, syn. **عُدَّ**. (S, O, K)

عِيدٌ dim. of **عِيدٌ**, q. v. (TA.)

عَوَادَةٌ see **عَوْدٌ**, first and second sentences. — Also, (S, O, K,) and if you elide the **ة** you say **عَوَادٌ**, like **لَبَّاطٌ** and **قَصَامٌ**, (Az, TA,) [in the O **عَوَادَةٌ** and **عَوَادَةٌ** with damm, (but the former is probably a mistranscription,)] Food brought again after its having been once eaten of: (S, O) or food brought again for a particular man after a party has finished eating (A, K.)

عَوَادٌ A player upon the **عُود** [or lute]. (K) or one who makes, (**يَتَعَدُّ**) the stringed **عُود** [or lute], (O,) or a maker (**مُتَعَدِّدٌ**) of **عِيدَانٍ** [or lutes]. (TA.) [Fem. with **ة**.]

عَائِدٌ A visiter of one who is sick. (Msb, TA) thus it more commonly and especially means, but it also signifies any visiter of another, who comes time after time: (TA) pl. **عَوَائِدُ** (Msb, K) and **عَوَائِدُ** (K,) or [rather] **عَوَادٌ** and **عَوَادٌ** signify the same, like **زَوْرٌ** and **زَوَارٌ**, (Fr, O, TA,) but **عَوَادٌ** is a quasi-pl. n. like as **صَحْبٌ** is of **صَاحِبٌ**. (TA.) the fem. is **عَائِدَةٌ**, of which the pl. is **عَوَائِدُ** (Az, Msb, TA,) incorrectly said in the K to be a pl. of **عَائِدٌ**; and **عَوَائِدُ** also is a pl. of the fem. (TA.)

عَائِدَةٌ fem. of **عَائِدٌ** [q. v.]. (Az, Msb, TA.) — **عَائِدَةُ الْكَرَامِ** see 4. — **عَائِدَةٌ** also signifies Favour, kindness, pity, compassion, or mercy. (S, O, K:) a favour, a benefit, an act of beneficence or kindness a gratuity, or free gift. (K) and [a return, i. e.] advantage, profit, or utility; or a cause, or means, thereof: (S, O, K.) a subst. from **بِعَرُوفٍ** **عَادٌ** (Msb.) pl. **عَوَائِدُ** (A.) One says, **فُلَانٌ ذُو صَفْحٍ وَعَائِدَةٌ** Such a one is a person of forgiving disposition, and of favour, kindness, or pity. (S, A, O.) And **لَكَثِيرٌ** **إِنَّهُ لَكَثِيرٌ** **العَوَائِدُ عَلَى قَوْمِهِ** [Verily he is one who confers,

or bestows, many favours, or benefits, upon his people] (A)

هَذَا الشَّيْءُ أَعُوذُ عَلَيْكَ مِنْ كَذَا means This thing is more remunerative, advantageous, or profitable, to thee than such a thing (S, O, K) or more easy, or convenient, to thee. (A, TA)

مَعَادٌ, signifying Return, is originally **مَعُودٌ**. (IAth, TA) See **عَوْدٌ**, first and third sentences — Also A place to which a person, or thing, returns a place, state, or result, to which a person, or thing, eventually comes; a place of destination, or an ultimate state or condition syn. **مَرْجِعٌ**. and **مَصِيرٌ** (S, A, O, K.) — [Hence,] **المَعَادُ** signifies [particularly] The ultimate state of existence, in the world to come; syn **الْآخِرَةُ**; (M, K, TA,) [and] so **مَعَادُ الْخَلْقِ**. (S, O) the place to which one comes on the day of resurrection. (TA) And Paradise. (K.) And Mekkeh: (O, K) the conquest of which was promised to the Prophet. (TA) so called because the pilgrims return to it (O) **إِلَى مَعَادٍ** in the Kur [xxviii 85], is expl. as meaning will assuredly return thee, or restore thee, to Mekkeh (O, K) or **مَعَادٌ** here means Paradise (K) or thy fixed place in Paradise (IAth, TA) or the place of thy birth. (Fr, TA) or thy home and town: (Th, TA) or thy usual state in which thou wast born or thy original condition among the sons of **إدشيم**: or, accord. to most of the expositors, the words mean will assuredly raise thee from the dead (TA) — And The pilgrimage. (K.) — And **مَعَادٌ** (Lth, TA) and **مَعَادَةٌ** (Lth, A, TA) A place of waiting-for a dead person: (Lth, A, TA) so called because people return to it time after time (Lth, A) pl. **مَعَاوِدُ**. (A) [Hence,] one says, **لَا إِلَهَ إِلَّا مَعَادَةٌ**, meaning An affliction has happened to the family of such a one, the people coming to them in the places of waiting for the dead, or in other places, and the women talking of him. (Lth, TA.)

مَعُودٌ and **مَعُودٌ** (K,) the latter anomalous, (TA,) A sick person visited. (K.)

مُعِيدٌ A stallion-camel that has covered repeatedly; (S, M, O, K;) and that does not require assistance in his doing so. (Sh, O.) — And hence, (Sh, O,) applied to a man Acquainted with affairs, (Sh, O, K,) not inexperienced therein, (Sh, O,) possessing skill and ability to do a thing. (O, K.) One says, **فُلَانٌ مُعِيدٌ لِهَذَا الْأَمْرِ**, meaning Such a one is able to do this thing: (S, O, Msb, K.) because accustomed, or habituated, to it. (Msb.) — And hence, (O,) or because he returns to his prey time after time, (TA,) The lion, (O, K, TA.) — **الْمُعِيدُ** applied to God. — and **مُعِيدٌ** applied to a man, and to a horse: see art. **بَدَأَ**. — **مُعِيدٌ** also signifies A road travelled and trodden time after time. (TA.) [See also **عَوْدٌ**.]

مَعَادَةٌ see **مَعَادٌ**, last two sentences.

مَعَاوِدٌ Persevering; (Lth, A, K;) applied to a man. (Lth, A.) — A courageous man; (S, O,

ك.,) because he does not become weary of conflict. (S, O.) — And One *shulful in his work.* (A.)

عوذ

1. عَاذَ بِهِ, aor. يُعَوِّذُ (S, A, O, L, Msb.) inf. n. عَوِّذُ (O, L, K) and مَعَاذُ and عِيَاذُ (O, L, Msb, K) and مَعَاذُ; (O, K,) and يَهْ by (O, L, Msb, K, +) and استعاضَ بِهِ; (S, A, O, L, Msb, K, +) *He sought protection, or preservation, by him, sought, or took, refuge in him, had recourse to him for protection, preservation, or refuge, sought his protection, or preservation, confided or trusted or put his trust in him, or relied upon him, for protection, or preservation;* (S, A, O, L, Msb, K,) namely, God, (S, A, O, L, Msb,) or a man; (S, O,) [and in like manner used in relation to a place; مِنْ كَذَا and عَنْهُ from such a thing, or followed by مَنْ أَنْ, or only أَنْ, and a mansoob aorist.] إِنْ شَاءَ قَالَتْهَا تَعَوِّذُ, occurring in a trad., means *He only said it* (referring to the profession of the faith) *to seek protection, or preservation, thereby from slaughter; not being sincere in his profession of El-Islām.* (L) And one says, مَعَاذَ اللَّهِ (S, A, O, L, K,) and مَعَاذَ اللَّهِ (S, O, L, K,) and مَعَاذَ اللَّهِ وَحَهُ اللَّهُ (S, O, L,) and عِيَاذَ اللَّهِ (A,) meaning أَعُوذُ بِاللَّهِ مَعَاذًا [I seek protection, or preservation, by God, &c; which is equivalent to the saying *may God protect me, or preserve me*] (S, A, O, L, K.) مَعَاذًا [as also مَعَاذُ] being here used instead of the verb because it is an inf. n., though [accord. to some] not employed as such [in other cases], like as is the case in the phrase سُبْحَانَ اللَّهِ. (S, O, L.) [One says also, مِنْ أَنْ أَفْعَلَ كَذَا, مَعَاذَ اللَّهِ أَنْ أَفْعَلَ كَذَا, for مَعَاذَ اللَّهِ أَنْ أَفْعَلَ كَذَا, I seek preservation by God, &c, from my doing such a thing; as though meaning *may God preserve me from doing such a thing*: see an ex. in the Kur xii 79 and] some reckon مَعَاذَ اللَّهِ among the forms of oaths. (MF.) [In like manner also,] أَعُوذُ بِاللَّهِ مِنْكَ means أَعُوذُ بِاللَّهِ مِنْكَ [I seek protection, or preservation, by God, &c., from thee]. (S, O, L, K, +) [See also the phrase عَائِدًا بِاللَّهِ, voce عَائِدٌ] — عَاذَتْ بَوَلَدَهَا + She (a camel) stayed with her young one, and attended to it affectionately, as long as it remained little, is as though it were an inverted phrase, meaning عَاذَ بِهَا وَلَدُهَا [her young sought protection by her · or it may be from what next follows]. (TA.) — عَاذَ بِالْعَظْمِ † It (flesh-meat) clave to the bone (S, O, L, K, +) a tropical phrase. (A) — And عَاذَتْ, [aor. تَعَوِّذُ,] (L, K,) inf. n. عِيَاذُ (S, O, L, K) and عَوِّذُ; (S, L; [in the O عَوِّذُ;]) and أَعَاذْتُ, and أُعَوِّذُ; (L, K, +) She (a gazelle, S, O, L, K, and a camel, and a mare, S, O, L, and any female, L, K) was in the state of such as is termed عَائِدٌ [q. v.]; or that of having recently brought forth. (S, O, L, K.) One says, هِيَ فِي عِيَاذِهَا She is in the early stage of the period after having brought forth. (S, O, L)

2. أَعَدَّتْهُ بِهِ, and عَوِّذْتُ عِبْرِي بِعَلَانٍ, I made

another to seek protection, or preservation, by such a one; to seek, or take, refuge in him, to have recourse to him for protection, preservation, or refuge, to seek his protection, or preservation, to confide, or trust, or put his trust, in him, or to rely upon him, for protection, or preservation, (S, O, + L; [مِنْ كَذَا and عَنْهُ from such a thing and in like manner, عَوِّذْتُ بِاللَّهِ, and أَعَدَّتْهُ بِهِ, I made him to seek protection, or preservation, by God, &c] = And عَوِّذْتُ بِكَذَا I prayed for his protection, or preservation, by such a thing [i. e. by invoking God, or uttering some charm, مِنْ كَذَا from such a thing; and أَنْ يَفْعَلَ كَذَا from his doing such a thing, as also أَعَدَّتْهُ بِهِ, of which see an ex. in art يسى, conj 2] (Har p. 49.) — And عَوِّذُ [and أَعَاذُهُ] He charmed him [against such a thing (مِنْ كَذَا)], or fortified him by a charm, or an amulet. (L) And أَعَدَّتْهُ بِاللَّهِ and أَعَدَّتْهُ بِهِ I charmed him (i. e. a child) [by invoking God]. (Msb. [Both mentioned in the present art. thereof, and the former said in art. رَقِي of the same to be syn. with رَقِيَّةُ]) And بِالْمَعَوِّذَتَيْنِ, بِأَسْمَائِهِ, and عَوِّذْتُ فَلَانًا بِاللَّهِ, I said to such a one, I charm thee (أَعِيدُكَ) by [invoking] God, and by his names, and by the مَعَوِّذَتَانِ [q. v.], against every evil person or thing, and every disease, and an envier, and destruction, or trial. (L.) It is said of the Prophet, كَانَ يُعَوِّذُ نَفْسَهُ بِالْمَعَوِّذَتَيْنِ [He used to charm himself against evil by reciting the مَعَوِّذَتَانِ] (L.) And عَوِّذَتَاهُ, said of the مَعَوِّذَتَانِ, means They preserved him from any evil (Msb.) — عَوِّذُ and أَعَاذُهُ said of God mean He granted him protection, preservation, or refuge; protected, or preserved, him. (L.)

4: see 2, in seven places. — and see also 1, last sentence but one, in two places.

5: see 1, in two places.

6. تَعَاوَضُوا They sought protection, preservation, or refuge, one of another; or confided in, or relied upon, one another's protection, or preservation; (A, O, L, K, +) فِي الْحَرْبِ in war. (O, L.)

10: see 1, first sentence. فَاسْتَعِذْ بِاللَّهِ in the Kur xvi. 100 means Then say thou أَعُوذُ بِاللَّهِ [I seek protection, or preservation, by God; &c.]. (L.)

عَوِّذُ: see مَعَاذُ, in two places. — Also A tree, or some other thing, beneath which, or in which, one takes refuge, or shelter. (L.) — A thing, such as a stone, or trunk of a tree, surrounded by things blown against it and around it by the wind. (T, L.) — Fallen leaves. (AHn, L, K, +) so called because they shelter themselves against any rising thing, such as a building or a sand-hill or a mountain. (AHn, L.) — Vile, or ignoble, persons; or the worse or viler, or the worst or vilest, of mankind. (IAar, L, K, +) أَفْلَتَ فَلَانٌ مِنْهُ عَوِّذًا [Such a one escaped from him without being beaten; or without being killed, though beaten;] is said when one has frightened the other; but

not beaten him; (S, O, L, K, +) or beaten him, desiring to kill him, but not killed him (S, O, L) — And مَا تَرَكْنَاهُ إِلَّا عَوِّذًا مِنْهُ means I left him not save from dislike, or hatred, of him, as also عَوِّذًا مِنْهُ. (S, O, L)

عَوِّذُ (S, A, O, L, K) and نَعَوِّذُ (S, O, L, K) and مَعَاذُ (S, A, L, K) are syn., (S, A, O, L, K,) signifying a kind of amulet, phylactery, or charm, bearing an inscription, which is hung upon a man [or woman or child or horse &c], to charm the wearer against the evil eye and against fright and diabolical possession, and which is forbidden to be hung upon the person, (L,) unless inscribed with something from the Qur-ān or with the names of God, for in this case there is no harm in it (S and Mgh voce تَمِيمَةٌ) accord to some of the etymologists, originally signifying an amulet, a phylactery, or a charm, upon which is [an inscription commencing with the word] أَعُوذُ; and afterwards applied in a general manner [as meaning any amulet], (MF,) رَقِيَّةُ, (K,) or تَمِيمَةٌ: (A) or those who imagine that the مَعَاذُ is the same as the تَمِيمَةُ are in error, for the latter is a bead (Mgh in art تمر) [in some instances] the نَعَوِّذُ is a thing made of silver, of a round shape like the moon, but partly hollowed out in the form of the horse-shoe, tied by a string to the neck of a child, as a preservative, and in some instances engraved with an inscription. (Har p. 49.) the pl. of عَوِّذُ is عَوِّذَاتُ, that of نَعَوِّذُ is نَعَوِّذَاتُ, and that of مَعَاذُ is مَعَاذَاتُ. (L)

عَوِّذُ. see عَوِّذُ, last sentence.

عِيَاذُ [originally an inf. n. of 1]: see عَوِّذُ, in two places. — and see also مَعَاذُ, in two places.

عَوِّذُ Birds taking refuge in a mountain or in some other place; as also عِيَاذُ: [each app. a pl. of عَائِدٌ, like as نَوْمٌ and نِيَامٌ are pls. of نَائِمٌ] (L, K) Bakhday says,

كَالطَّيْرِ يَحْتَوِي عِيَاذًا عَوِّذًا

[Like birds saving themselves, taking refuge in a mountain or in some other place]; repeating the epithet for the sake of emphasis: or عِيَاذُ may be here an inf. n. (L.) — And † Herbage growing at the feet of thorn-trees, or in a rugged place, (S, O, K,) which the cattle can hardly reach, (S, O,) or which they cannot reach; (S, O, + K;) as also مَعَوِّذُ and مَعَوِّذُ: (K;) or herbage that has not risen so high as the branches [around it], and which the trees prevent the beasts from depasturing: or such as is in rugged ground and cannot be reached by the cattle: or trees growing at the foot of some rising thing, such as a building or a sand-hill or a mountain, or a tree, or a rock, that protects them; as also مَعَوِّذُ: or مَعَوِّذُ, with kees, signifies any herbage, or plant, at the foot of a tree or stone or other thing whereby it shelters, or protects, itself: (L;) and مَعَوِّذُ, (O, K,) with fet-h to the و, (O,) herbage upon which camels pasture around tents or houses: (O, K;) or عَوِّذُ

سَحَر and مَعُوذَةٌ signify *herbage that shelters, or protects, itself by trees, and spreads beneath them* (A) [See also دَحَل] — عَوْدُ اللَّحْمِ † *The parts of flesh-meat that cleave to the bone* (S, A, O, L, K) such are the sweetest of flesh-meat. (S, A, O, L)

عَائِدٌ [part n. of 1] عَائِدٌ بِاللَّهِ occurs in a trad. as meaning *أَنَا عَائِدٌ* [i. e. *I am seeking protection, or preservation, by God; &c*] (L.) And one says, *اللَّهُمَّ عَائِدًا بِكَ مِنْ كُلِّ سُوءٍ*, meaning, accord to Az, *أَعُوذُ بِكَ عَائِدًا* [lit. *O God, I seek protection, or preservation, by Thee, &c, seeking, &c, from every evil*] but accord to Sb, in the phrase *عَائِدًا بِاللَّهِ مِنْ شَرِّهَا*, the word عَائِدًا is put in the place of the inf. n. [as an absolute complement of أَعُوذُ understood, so that the meaning is, *I seek protection, or preservation, by God, with earnest seeking &c, from her, or its, evil, or mischief*]. (L.) — Also A female gazelle, (S, O, L, K,) and a she-camel, and a mare, (S, O, L,) and any female, (L, K,) that has recently brought forth, (S, O, L, K,) as also مَعُوذٌ (O, K) and مَعِيذٌ (L, K) or any female that has brought forth within seven days, because her young one has recourse to her for protection, so that it is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, or, as some say, it is a possessive epithet, meaning *دَاتٌ عَوْدٌ* or, accord. to Az, a she-camel that has brought forth some days before; accord to some, seven days (L) or a female gazelle, and a she-camel, and a mare, that has brought forth within ten days, or fifteen days, (S, O, L,) or thereabout; (L,) after which she is called مُطْعَلٌ. (S, O, L.) pl. عَوْدٌ and عَوْدَانٌ (S, O, L, K,) like as حَوْلٌ is pl. of حَائِلٌ, and رُغْيَانٌ of رَاعٍ, (S, O, L;) [and عَوَائِدٌ,] and from عَوْدٌ is formed the pl. عَوْدَاتٌ (L) [It is said that the phrase *وَمَعَهُمُ الْعَوْدُ* occurring in a trad., means † *And with them the women and children*. (L. [See another rendering voce مُطْعَلٌ.]) — الْعَوَائِدُ is the name of † *Four stars, (O, K,) of the northern stars, (O,) forming an irregular quadrilateral figure, in the midst of which is a star* [for كَوَاكِبُ, in the O and K, I read كَوَاكِبُ,] called الرُّبْعُ; (O, K;) the four stars in the head of التَّيْنِ, [or *Draco*, which, app, like some other constellations, the Arabs figured somewhat differently from our astronomers,] in the midst of which is a very small star called by the Arabs الرُّبْعُ: they are between الدَّبَّانِ [q. v. voce ذُبُّبٌ] and السَّرِّ الوَاقِعِ. (Kzw)

تَعَوَّذٌ [originally inf. n. of 2]: see عَوَّذَةٌ, in three places.

مَعَاذٌ A refuge; (A, O, L, K;) as also عِيَاذٌ (S, O, L, K) and عَوْذٌ (O, K, in both of which it is said to be بالتَّخْرِيكِ, but written in the L عَوْذٌ) [and مُسْتَعَاذٌ; meaning a place to which one has recourse for protection or preservation: and it also means a time at which one does so:

and is also an inf. n. (L.) [Hence,] one says, هُوَ مَعَاذِي (O,) and عِيَاذِي (S, O,) and عَوْذِي (O,) *He is my refuge* (S, O) and اللَّهُ مُسْعَاذِي [God is my refuge] (A)

مُعَوِّدٌ and مُعِيدٌ. see عَائِدٌ. The pl. مَعَوِّدَاتٌ is expl. by Skr as meaning *She-camels having their young ones with them*. (L.)

مَعَاذَةٌ an inf. n. of 1 (O, K.) — And q. عَوَّذَةٌ. (S, A, L, K.) See the latter, in three places

مَعَوِّدٌ The place of the collar (S, O, L, K) of a horse (S, O, L) [App. so called because it is a place where charms, or amulets, are often suspended.] And المَعَوِّدُ, (A'Obeyd, L,) or دَائِرَةُ المَعَوِّدِ, (S, O, L,) *The feather, or curling portion of the coat of a horse, that is in the place of the collar* (A'Obeyd, L) it is a دائرة approved (A'Obeyd, S, O, L) — Also, (accord. to the K,) or مَعَوِّدٌ, (accord to the O,) A she-camel that does not cease to remain in one place (O, K) [SM says that the word thus expl. in the K is a mis-transcription for مَعَوِّدٌ, by which he means مَعَوِّدٌ, part. n. of عَوَّذَ said of a camel, but thus I doubt; for مَعَوِّدٌ has not the meaning here assigned to مَعَوِّدٌ] — See also عَوَّذٌ, in four places.

مَعَوِّدٌ: see عَوَّذٌ, in two places: — and see also مَعَوِّدٌ. — المَعَوِّدَاتَانِ, with kesr to the و, (S, O, L, K,) erroneously said to be with fet-h, (TA,) an appellation of *Two chapters of the Kur-an*; (S, K,) the last two chapters; i. e. the Soorat el-Falak and that which follows it (O, L, Msb) so called because each of them begins with the words قُلْ أَعُوذُ (L,) or because they preserved their publisher from every evil. (Msb) And المَعَوِّدَاتُ is sometimes used to denote *The two chapters above mentioned together with that which next precedes them* (MF)

مُسْعَاذٌ: see مَعَاذٌ, in two places.

عور

1. عَوَّرَ (O, K,) said of a man, (O,) aor. يَعْوَرُ, inf. n. عَوْرٌ, (S, O, K,) *He was, or became, blind of one eye*: (K.) [or *he became one-eyed; wanting one eye* or *one of his eyes sank in its socket* or *one of his eyes dried up*: see what next follows:] as also عَارَ, aor. يَعَارُ; and عَوَّرَ (K;) and عَوَّرَ (Sgh, K) And عَوَّرَتْ عَيْنَهُ (Az, S, IKtt, O, Msb,) aor. تَعْوَرُ, (Az, Msb,) inf. n. عَوْرٌ; (IKtt, Msb;) and عَارَتْ, aor. تَعَارَ (Az, S, IKtt, O) and تَعَارَ, (IKtt, TA,) and عَوَّرَتْ; (Az, S, IKtt, O;) and عَوَّرَاتٍ; (Az, O, TA;) *His eye became blind*. (TA) or *became wanting* or *sank in its socket*. (Msb:) or *dried up*. (IKtt, TA.) Ibn-Ahmar says,

* أَعَارَتْ عَيْنَهُ أَمَلًا تَعَارَا *

[*Has his eye become blind or has it not indeed become blind?*] meaning تَعَارَنَ; but, pausing, he makes it to end with ا: in عَوَّرَتْ, the و is pre-

served unaltered because it is so preserved in the original form, which is عَوَّرَتْ, on account of the quiescence of the letter immediately preceding then the augmentatives, the ا and the teshdeed, are suppressed, and thus the verb becomes عَوَّرَ for that عَوَّرَتْ is the original form is shown by the form of the sister-verbs, اِسْوَدَّ and اِخْمَرَّ, and the analogy of verbs significant of faults and the like, اِعْرَجَّ and اِعْمَى as the original forms of عَرَجَ and عَمِيَ, though these may not have been heard (S, O. [See also صَبَدَ]) — عَارَتْ الرَّكْبَةَ, aor. تَعَوَّرَ [or تَعَوَّرَ or تَعَارَ?], † *The well became filled up* (TA) — عَارَهُ (O, K,) aor. يَعْوَرُهُ; (TA,) and عَوَّرَهُ (K,) inf. n. اِعْوَارٌ; (TA,) and عَوَّرَهُ (K,) inf. n. تَعْوِيرٌ (TA;) *He rendered him blind of one eye*. (K) And عَارَ عَيْنَهُ (S, M, IKtt, O, Msb,) aor. يَعْوَرُهَا (S, O, Msb,) inf. n. اِعْوَارُهَا (IKtt,) and (more commonly, M) عَوَّرَهَا; and عَوَّرَهَا; (S, M, IKtt, Msb;) *He put out his eye* (IKtt, Msb) or *made it to sink in its socket*. (Msb.) Some say that عَرَتْ عَيْنَهُ and عَارَهَا [sic] are from عَارَتْ, q. v. (TA) — عَارَ الرَّكْبَةَ and عَارَهَا signify the same as عَوَّرَهَا, † *He married, or spoiled, the well, so that the water dried up*. (A, TA) or *he filled it up with earth, so that the springs thereof became stopped up* and in like manner, عَوَّرَ عَيْنَ الْبَيَاءِ he stopped up the sources of the waters: (Sh, TA) and عَوَّرَ عَيْنَ الرَّكْبَةِ he filled up the source of the well, so that the water dried up. (S.) — عَارَهُ, aor. يَعْوَرُهُ and يَعِيرُهُ (S, K,) or the aor. is not used, or, accord. to IJ, it is scarcely ever used, (TA,) or some say يَعْوَرُهُ (Yaakooob,) or يَعِيرُهُ (Abou-Shibl,) *He, or it, took, and went away with, him, or it* (S, O, K.) or *destroyed him, or it*. (K, TA.) One says, مَا أَذْرَى أَثَى الْجَرَادِ عَارَهُ I know not what man went away with him, or it (S, O, TA) or *took him, or it*. (TA.) It is said to be only used in negative phrases: but Lh mentions عَرَّتْهُ, and عَرَّتْهُ, I see thee, or hold thee, to have gone away with him, or it. [see also art. عير:] IJ says, It seems that they have scarcely ever used the aor. of this verb because it occurs in a prov. respecting a thing that has passed away. (TA.) — See also 3 in art. عر.

2: see 1, in five places: — and see 3.

3. عَاوَرَهُ الشَّيْءُ *He did with the thing like as he (the other) did with it*. (S) [or *he did the thing with him by turns*; for] المَعَاوَرَةُ is similar to المَدَاوَلَةُ, with respect to a thing that is between two, or mutual. (TA. [See also 6.]) — See also 4. — عَاوَرَهَا q. v. عَاوَرَهَا [q. v. in art. عير:] (S, O, K;) as also عَوَّرَهَا (K.)

4. see 1, in four places. — عَارَهُ الشَّيْءُ, (Az, Msb, K,) inf. n. اِعْوَارَةٌ and عَارَةٌ; like as you say اِطَاعَةٌ, inf. n. اِطَاعَةٌ and طَاعَةٌ, and اِجَابَةٌ, inf. n. اِجَابَةٌ and جَانَةٌ; (Az, Msb;) [or rather عَارَةٌ is a quasi-inf. n.; and so is طَاعَةٌ, and جَابَةٌ] and

إِعَارُهُ مِنْهُ; and عَاوَرَهُ ۖ إِيَّاهُ (K,) [accord. to the TK, all signify *He lent him the thing* but the second seems rather to signify *he lent him of it*: and respecting the third, see 3 above.] For three exs, see 10 سَيْفٌ أُعِيرَتْهُ الْحَيَّةُ † [A sword which fate has had lent to it] is an appellation applied to a man, by En-Nābighah. (TA.) [See also 4 in art. عِير.] — أُعِيرَ † It (a thing) appeared; and وَارَ, or became, within power, or reach. (IAar, K, TA.) One says, أُعِيرَ لَكَ الصَّيْدُ † The object of the chase has become within power, or reach, to thee; (S, O, TA,) and so أُعِيرَكَ. (TA.) — † It (a thing) had a place that was a cause of fear, i. e. what is termed عَوْرَةٌ, appearing [in it]. (Ham p 34) † He (a horseman) had, appearing in him, a place open and exposed to striking (S, O, TA) and piercing. (TA.) † It (a place of abode) had a gap, or breach, appearing in it (TA) and [so] a house, or chamber, by its wall's being in a state of demolition. (IKt, TA.)

5. see 6: see also 10, in two places. and see 5 in art عِير.

6 اِغْتَوَرُوهُ ۖ and تَعَاوَرُوا الشَّيْءَ (S, Mgh, O, Msb, K,) and تَعَوَّرُوهُ (S, O, K,) They took the thing, or did it, by turns; syn. تَدَاوَلُوهُ (S, Mgh, O, Msb, K,) فِيهَا بَيِّنَةٌ. (S, O, TA) the و is apparent [not changed into ا] in اِغْتَوَرُوا because it signifies the same as تَعَاوَرُوا. (S.) Abou-Kebeer says,

وَإِذَا الْكِبَاهُ تَعَاوَرُوا طَعَنَ الْكُلَى

[And when the men clad in armour interchange the piercing of the kidneys]. (TA.) And in a trad it is said, يَنْعَاوِرُونَ عَلَى مِسْرَى They will ascend my pulpit one after another, by turns; whenever one goes, another coming after him. (TA) One says also, تَعَاوَرِ الْقَوْمُ فَلَانًا, meaning The people aided one another in beating such a one, one after another. (TA.) And تَعَاوَرْنَا فَلَانًا We beat such a one by turns, I beating him one time, and another another time, and a third another time. (TA) And اِغْتَوَرَا الْقَتِيلَ رَحْلَانِ Each of the two men [in turn] struck the slain man. (Mgh.) And تَعَاوَرَتِ الرِّيحُ رَسْمَ الدَّارِ †† The winds blew by turns upon, or over, the remains that marked the site of the house, or dwelling; (S, O; *) syn. تَسَاوَيْتُهُ (S,) or تَدَاوَلْتُهُ, one time blowing from the south, and another time from the north, and another time from the east, and another time from the west (Az, TA) or blew over them perseveringly, so as to obliterate them; (Lth, TA;) a signification doubly tropical. but Az says that this is a mistake. (TA) And doubly tropical is the saying اِلسَّرُّ تَعَوَّرَهُ †† [The noun has the vowels of desinential syntax by turns; having at one time رَفَعٌ, at another نَصَبٌ, and at another خَفَضٌ]. (TA.) اِغْتَوَرَا ۖ and اِغْتَوَرَا ۖ denote that this has the place of this, and thus the place of this: one says اِغْتَوَرَاهُ ۖ هَذَا مَرَّةً وَهَذَا مَرَّةً [They two took it, or did it, by turns; thus, one time; and thus, one time]. but you do not say اِغْتَوَرَا ۖ رَيْدًا غَيْرًا. (IAar.) — تَعَاوَرْنَا الْعَوَارِي † We lent loans, one to another:

(AZ) and هُمُ يَتَعَاوَرُونَ الْعَوَارِي † They lend loans, one to another. (S, * Msb.) [See also 10]

8 see 6, in five places.

9 see 1, first quarter, in two places.

10. اِسْتَعَارَ and تَعَوَّرَ (O, K) He asked, or demanded, or sought, what is termed عَارِيَّةً [a loan]. (K.) It is said in the story of the [golden] calf, اِسْتَعَارُوهُ ۖ مِنْ حُلِيِّ تَعَوَّرَ ۖ نَبُو إِسْرَائِيلَ [Of ornaments which the children of Israel had asked to be lent, or had borrowed]. (TA) — You say also اِسْتَعَارْتُ مِنْهُ الشَّيْءَ فَأَعَارِيهِ (Mgh, Msb, K, *) and اِسْتَعَارْتُهُ الشَّيْءَ (Mgh, TA,) suppressing the preposition, (Mgh,) I asked of him the loan of the thing [and he lent it to me] (K, TA.) And اِسْتَعَارْتُ مِنْهُ عَارِيَّةً فَأَعَارِيَهَا [I asked of him a loan and he lent it to me]. (TA.) And اِسْتَعَارَهُ تَوًّا † [He asked him to lend to him a garment, or piece of cloth, and he lent it to him] (S, O.) — اِسْتَعَارَ سَهْمًا مِنْ كِتَابَتِهِ † He raised and transferred an arrow from his quiver. (TA in arts. عور and عير.) — [Hence, اِسْتَعَارَ لُطًّا † He used a word metaphorically]

11: see 1, first quarter, in two places.

عَارُ see art. عِير.

عَوْرٌ inf n. of عَوْرٌ [q. v.] (S, O, K) See also عَوْرَةٌ. — Also Weakness, faultiness, or unsoundness, and so عَوْرَةٌ. badness, foulness, or unseemliness, in a thing. disgrace, or disfigurement. (TA.) [See also عَوَارٌ] — هَذَا الْأَمْرُ نَيْبًا عَوْرٌ means This is a thing, or an affair, that we do by turns. (TA, voce رَوَّحَ)

عَوْرٌ † A thing having no keeper or guardian, [lit., having a gap, or an opening, or a breach, exposing it to thieves and the like;] as also مَعْوَرٌ. (TA.) You say مَكَانٌ مَعْوَرٌ † A place in which one fears: (TA) a place in which (فِيهِ) [in one of my copies of the S (منه)] one fears being cut [or pierced (see 4)]; (S, TA;) as also مَكَانٌ عَوْرٌ; which is doubly tropical: (TA) and طَرِيقٌ مَعْوَرٌ † a road in which is an opening, in which one fears losing his way and being cut off and مَعْوَرٌ signifies within the power of a person; open, and exposed. appearing, and within power, or reach: and a place feared. (TA) I'Ab and some others read, in the Kūr [xxxiii. 13], إِنَّ نِيُوتَنَا عَوْرَةٌ, meaning, ذَاتُ عَوْرَةٍ (O, K;) i. e., † Verily our houses are [open and exposed,] not protected, but, on the contrary, within the power of thieves, having no men in them: (O, TA) or it means مَعْوَرَةٌ, i. e., next to the enemy, so that our goods will be stolen from them. (TA.) See also عَوْرَةٌ, last sentence but one.

عَارِيَّةٌ: see 4: — and see also عَارِيَّةٌ.

عَوْرَةٌ The pudendum, or pudenda, (S, O, Msb, K,) of a human being, (S, O,) of a man and of a woman: (TA) so called because it is abominable to uncover, and to look at, what is thus

termed. (Msb) said in the B to be from عَارُ, meaning مَدْمَةٌ (TA) [but see what is said voce عَارِيَّةٌ the part, or parts, of the person, which it is indecent to expose] in a man, what is between the navel and the knee. and so in a woman (Jel in xxiv 31) or, in a free woman, all the person, except the face and the hands as far as the wrists; and respecting the hollow of the sole of the foot, there is a difference of opinion in a female slave, like as in a man, and what appears of her in service, as the head and the neck and the fore arm, are not included in the term عَوْرَةٌ. (TA) [عَوْرَةُ الْمَغْلُطَةِ means The anterior and posterior pudenda عَوْرَةُ الْمُحَقَّقَةِ, the other parts included in the term عَوْرَةٌ so in the law-books] The covering what is thus termed, in prayer and on other occasions, is obligatory but respecting the covering the same in a private place, opinions differ. (TA) The pl is عَوْرَاتٌ (S, O, Msb) for the second letter of the pl of فَعْلَةٌ as a subst is movent only when it is not و nor ي but some read [in the Kūr xxiv. 31], عَوْرَاتِ النَّسَاءِ (S, O,) which is of the dial of Hudheyl. (Msb) — A time in which it is proper for the عَوْرَةٌ to appear; each of the following three times, before the prayer of daybreak; at midday, and after nightfall. (K.) These three times are mentioned in the Kūr xxiv. 57. (TA.) — Anything that a man veils, or conceals, by reason of disdainful pride, or of shame or pudency (Msb) anything of which one is ashamed (S, O, K, TA) when it appears. (TA) — See also عَوْرٌ. — † A woman: because one is ashamed at her when she appears, like as one is ashamed at the pudendum (عَوْرَةُ) when it appears. (L, TA) or women. (Msb.) — Any place of concealment (مَكْمَنٌ) [proper] for veiling or covering. (K.) — A gap, an opening, or a breach, (T, Msb, K,) or any gap, opening, or breach, (S, O,) in the frontier of a hostile country, (T, S, O, Msb, K,) عَوْرَةٌ, (K,) or in war or battle, from which one fears (T, S, O, Msb) slaughter. (T.) — Sometimes it is applied as an epithet to an indeterminate subst.; and in this case it is applied to a sing. and to a pl., without variation, and to a masc. and a fem., like an inf. n. (TA.) It is said in the Kūr [xxxiii. 13], إِنَّ نِيُوتَنَا عَوْرَةٌ (O, TA) [Verily our houses are open and exposed: or, as expl. by Bd and others, defenceless]. the epithet being here sing., and the subst. to which it is applied, pl. (TA) but in this instance it may be a contraction of عَوْرَةٌ; and thus it has been read (Bd) see عَوْرٌ. — Also, (K,) or [the pl.] عَوْرَاتٌ (S,) Clefts, or fissures, of mountains. (S, K.)

عَوْرَةٌ a subst. meaning عَوْرٌ [q. v.]: (O:) [it is mentioned in the S as a subst., and app., from the context, as signifying عَوْرٌ, i. e. A blindness of one eye: (but expl. by Golius as meaning the succession of a worse after a better:) after the mention of رَجُلٌ أَعْوَرَ, and the phrase بَدَلُ أَعْوَرَ and وَالْأَسْرُ الْعَوْرَةُ, in the S, it is added, عَوْرَةُ الْعَوْرَةِ, or, accord. to one copy, الْعَوْرَةُ; and then follows, وَقَدْ عَارَتْ الْعَيْنُ.]

عُورًا a pl of أُعُور [q. v]; as also عَيْرَانٌ — It is also used as a sing, رَكِيَّةٌ عُورَانٌ meaning + *A well in a state of demolition* (O, K)

عَارِيَّةٌ (S, Mgh, O, Msb, K) and sometimes عَارِيَّةٌ, without teslheed, (Msb, K,) when used in poetry, (Msb,) and عَارِيَّةٌ (S, O, K,) *What is taken by persons by turns*, expl by تَدَاوُلُهُ مَا تَدَاوُلُهُ (K) [generally meaning a loan and the act of lending,] the putting one in possession of the use of a thing without anything given in exchange (KT, and Kull p. 262) the returning of the thing thus termed is obligatory, when the thing itself remains in existence, and if it has perished, then one must be responsible for its value, accord. to Esh-Shāfi'ee, but not accord to Abou-Hanefeh (TA.) pl. [of the first] عُورَايُ (S, O, Msb, K,) and [of the second] عُورَايَ. (Msb, K.) A poet says,

* إِنَّمَا أَنْفُسًا عَارِيَّةٌ * وَالْعَوَارِي قَصَارٌ أَنْ تُرَدَّ
[Our souls are only a loan and the end of loans is their being given back تُرَدُّ being for تُرَدُّ]. (S, O.) عُارِيَّةٌ is of the measure فَعْلِيَّةٌ Az says that it is a rel. n. from عَارَةٌ, which is a subst. from عَارَةٌ (Mgh, Msb) Lth says that what is thus called is so called because it is a disgrace (عار) to him who demands it; and J says the like; and some say that it is from عَارَ الْفَرَسِ, meaning, "the horse went away from his master:" but both these assertions are erroneous, since عَارِيَّةٌ belongs to art. عور, for the Arabs say يُتَعَارَوْنَ الْعَوَارِي meaning they lend [loans], one to another; and عَارُ and عَارَ الْفَرَسِ belong to art. عير therefore the correct assertion is that of Az. (Msb.)

عُورٌ (S, Mgh, Msb, K) and عُورٌ (AZ, S, Msb, K) and عُورٌ (K) A fault, a defect; an imperfection, a blemish; something amiss, (S, Mgh, Msb, K,) in an article of merchandise, (S, Mgh, Msb,) and in a garment, or piece of cloth, (TA,) and in a slave, (Msb,) and in a beast: (TA.) or in a garment, or piece of cloth, a hole, and a rent, (Lth, Mgh, Msb, K, TA;) and so in the like, and in a house or tent and the like, (TA,) and in a garment, or piece of cloth, also a burn; and a rottenness (Mgh) and some say that عُورٌ, with fet-h, is only in goods, or commodities, or articles of merchandise. (Msb.) You say عُورٌ ذَاتَ عُورٍ, and عُورٌ, accord. to AZ, An article of merchandise having a fault, or the like (S.) [See also عُورٌ.]

عُورٌ: see عُورٌ, in two places.

عُورٌ see عُورٌ.

عُورٌ: see عُورٌ, of which it is the dim.

عُورٌ: see عُورٌ.

عُورٌ: see عُورٌ, in four places.

عَائِرٌ Anything that causes disease in the eye, (K, TA,) and wounds: so called because the eye becomes closed on account of it, and the person

cannot see, the eye being as it were blinded (TA.) ophthalmia, syn. رَمَدٌ, (S, O, K,) as also عُورٌ (Msb) which latter also signifies foul, thick, white matter, that collects in the inner corner of the eye, not fluid; syn رَمَضٌ (Msb) or both signify a fluid matter that makes the eye smart, as though a mote, or the like, had fallen into it (Lth) and both signify a mote, or the like, (S, O, K,) in the eye (S) or (TA, in the K "and") عَائِرٌ signifies pimples, or small pustules, in the lower eyelid (K) a subst, not an inf n, nor an act. part n. (TA) the pl. of عُورٌ is عُورَاتٌ, and, by poetic license, عُورٌ. (TA) One says بَعِيْبُهُ عُورٌ, meaning, *In his eye is a mote, or the like.* (S.) — عَيْنٌ عَائِرَةٌ An eye in which is the fluid matter called عُورٌ but when the eye has this, you do not say of it عَائِرَةٌ. (Lth.) — عَائِرُ الْعَيْنِ + What fills, or satisfies, the eye (مَا يَمْلُؤُهَا), of مَالٍ [meaning camels or the like], so as almost to put it out; and in like manner عَائِرَةٌ عَيْنِي. (TA.) One says, عِنْدَهُ عَائِرَةٌ عَيْنِي, (S, O,) or عَائِرَةٌ عَيْنِي and عَائِرَةٌ عَيْنِي, (K, but with عَلَيْهِ in the place of عِنْدَهُ, and in the CK عَائِرَةٌ is put for عَائِرَةٌ, both of these mentioned by Lh, (TA,) i. e. + [He has, of camels or the like], what fill, or satisfy, (تَمْلَأُ), his sight by the multitude thereof, (K,) or that at which the sight is confounded, or perplexed, by reason of the multitude thereof, as though it filled, or satisfied, the eye, and put it out. (S, O.) [and A'Obeid says the like] or, accord to Ag, the Arab in the Time of Ignorance used, when his camels amounted to a thousand, to put out an eye of one of them; and hence, by عَائِرَةُ الْعَيْنِ they meant a thousand camels, whereof one had an eye put out. (TA) — عَائِرٌ also signifies An arrow of which the shooter is not known; (S, O, K;) and in like manner, a stone. (S, O) pl. عُورَاتٌ (TA) عُورَاتٌ نَبِيلٌ means arrows in a scattered state, of which one knows not whence they have come. (IB, TA.) [See also art. عير.] And عُورَاتٌ (S, O, K) and عَيْرَانٌ (K) signify Swarms of locusts in a scattered state: (S, O, K) [or] the first thereof going away in a scattered state, and few in number. (TA.)

أَعُورٌ Bland of one eye. (K) one-eyed; wanting one eye. or having one of his eyes sunk in its socket: (Msb:) or having one of his eyes dried up: (IKtt:) applied to a man, (S, Msb,) and to a camel, &c.: (TA) fem. عَوْرَاءٌ (Msb:) pl. عُورٌ and عُورَانٌ (O, K) and عَيْرَانٌ (K.) The أَعُورٌ is considered by the Arabs as of evil omen. (TA.) It is said in a prov., أَعُورٌ عَيْنِكَ وَالْحَجَرُ [O one-eyed, preserve thine eye (thine only eye) from the stone]. (Meyd, TA.) — Squint-eyed; syn. أَحْوَلٌ: (TA:) and عَوْرَاءٌ the same, applied to a woman. (K, TA.) — A crow. (S, O, K:) so called as being deemed inauspicious; (S, O, TA;) or by antiphrasis, (TA,) because of the sharpness of his sight; (S, O, TA;) or because, when he desires

to croak, he closes his eyes; (O, TA;) and عُورٌ is the dim, (S, O,) and signifies the same. (K) — فَلَاةٌ عُورَاءٌ + A desert in which is no water. (S, O) — طَرِيقٌ أَعُورٌ + A road in which is no sign of the way. (K, TA) — عَوْرَاءُ الْقَرِّ + A night (لَيْلَةٌ), (O, TA,) and a morning (عَدَاةٌ), and a year (سَنَةٌ), (TA,) in which is no cold. (Th, O, TA) — أَعُورٌ also signifies + Anything, (O, K, TA,) and any disposition, temper, or nature, (TA,) bad, corrupt, abominable, or disapproved (O, K, TA) fem as above. (TA.) — نَدَلٌ أَعُورٌ + [A bad substitute]. a prov. applied to a man who is dispraised succeeding one who is praised and sometimes they said حَلَفَ أَعُورٌ and Abou-Dhu-eyb uses the expression حَلَفَ عُورٌ, as though he made حَلَفَ pl. of حَلَفَ, like as حَلَالٌ is pl. of حَلَلٌ. (S, O.) — عُورَاءٌ + A bad, an abominable, or a foul, word or saying, (AHeyth, S, A, O, K,) opposed to عَيَّانٌ (AHeyth, A, TA) i. e. a bad word or saying, that swerves from rectitude (TA.) or a word or saying that falls inconsistent with reason and rectitude (Lth) or a word or saying which the ear rejects, and in the pl. sense you say عُورَانٌ الْكَلَامِ. (AZ) or a bad, an abominable, or a foul, action. (K) as though the word or saying, or the action, blinded the eye the attribute which it denotes is transferred to the word or saying, or the action, but properly its author is meant. (TA.) — مُعَايَ عُورٌ, in a trad. of Omar, + Obscure, subtle, meanings. (TA) — See also the pl. عَيْرَانٌ voce عَائِرٌ, last sentence.

إِسْتِعَارَةٌ [inf. n. of 10. — And hence, + A metaphor].

مُعُورٌ: see عُورٌ, in four places.

مُسْتَعَارٌ [Borrowed; or asked, demanded, or sought, as a loan,] pass part. n. of 10 as used in the phrase اسْتَعَارَهُ تَوْنًا [q. v] so in the following verse of Bishr (S, O) Ibn-Abee-Házim, describing a horse (O)

* كَأَنَّ حَفِيفَ مَنَحِرِهِ إِذَا مَا

* كَتَمَنَ الرَّبْوُ كَيْفَ مُسْتَعَارٌ

[As though the sound of the wind of his nostril, when they (i. e. other horses) suppressed loud breathing, were the sound of the wind of a borrowed blacksmith's bellows]. or, as some say, مُسْتَعَارٌ here means مُتَعَارَوٌ i. e. مُتَدَاوِلٌ [app. worked by turns] (S, O:) he means that his nostril was wide, not suppressing the loud breathing, when other beasts suppressed the breath by reason of the narrowness of the place of exit thereof (S in art. كَتَمَ). — [And hence, + A word, or phrase, used metaphorically.]

عوز

1. عَوَزٌ (S, O, Msb, K,) aor. -, (Msb, K,) inf. n. عَوَزٌ (S, O, Msb,) It (a thing) was, or became, wanting; not found; or not existing: (S, O, K.) or it (anything) was wanted, and desired, but not

attainable (Lth, O) or it nas, or became, unattainable, not found, or not existing. (Msb.) — The same verb, inf n. as above, is also said of flesh, or flesh-meat; [upp signifying *It became nasted*; or it nas, or became, wanting, or not found,] (A,) or the verb thus used is **أَعَوَزَ**, inf. n. **إِعْوَارٌ**. (TA) — Also *It* (an affair) was, or became, hard, difficult, or strait; (O, K, TA;) and **أَعَوَزَ** *it* (a thing) was, or became, difficult (IKtt) — And *He* (a man) was, or became, poor, needy, or indigent, (S, A, O, K;) as also **أَعَوَزَ**, (S, O, Msb, K,) inf. n. **إِعْوَارٌ** (S, Msb) or the latter signifies *he nas, or became, poor so as to possess nothing*, (AZ, Msb,) or *he became in want, and in an unsound condition*, (A,) as also **أَعَوَزَ**, (A, TA,) inf. n. **إِعْوَارٌ**, (TA;) or *in an evil condition* (TA.) = **يَعُوْزُ عَارَ الشَّيْءِ**, aor **يَعُوْزُ**, [inf. n. **عَوَزٌ**,] *He wanted, needed, or required, the thing, and found it not*. (Msb.) [And **عَارَ الشَّيْءِ**, and **أَعَوَزَهُ**, virtually signify the same] See 4

4. **أَعَوَزَ**, inf. n. **إِعْوَارٌ** · see **عَوَزَ**, in three places. = **أَعَوَزَهُ الدَّهْرُ** *Fortune caused him to become in want, or need*, (S, O, K,) or *rendered him poor*; (A, Msb,) [i. e.,] *poverty befell him* (TA.) — **أَعَوَزَهُ الشَّيْءُ** [lit., *The thing caused him to want; meaning*] *he wanted, needed, or required, the thing, [or had it not,] (S, O, K,) and was unable to attain it: (S, K) and the thing escaped him, so that he was unable to attain it, (M, Mgh, Msb,) it being much wanted by him; (M, TA,) as also **عَارَهُ الشَّيْءُ** (M, TA) or the latter, [virtually, like **عَارَ الشَّيْءِ**,] *he found not the thing*. (O, K, TA:) but Az says that this latter phrase is not known. (O, TA) — *The thing was little, or scarce, or scanty, to him, or in his estimation, and needful to him*. (Mgh, TA) — **أَعَوَزَهُ الْأَمْرُ** *The affair was hard, or difficult, to him*. (A, TA.) So in the saying, **مَسْأَلَةٌ يَحْتَلِفُ فِيهَا كِبَارُ الصَّحَابَةِ يَعُوْزُ فِيهَا** [A question respecting which the great men of the Companions differ,] *the knowledge whereof is difficult*. (Mgh) = And one says, **مَا يَعُوْزُ لِعَلَّانٍ شَيْءٌ إِلَّا ذَهَبَ بِهِ** *A thing does not come within sight of such a one but he takes it away*. (Ibn-Hāni, O, K) a saying disapproved by As, but held by AZ to be correct, [thus said by him with **ج**, (TA,)] and heard from the Arabs. (O) [See also **أَعَوَزَ**, with **ر**.]*

9: see 1, latter part.

عَوَزَ The berries of the grape-vine [i. e. grapes; being expl. as signifying **حَبُّ الْعَبِّ**]. n. un. with **ة**. (O, K.) **حَرَطْتُ الْعُقُودَ**, (O,) or **الْعَبَّ**, (TA,) is expl. by AHeyth as said when one takes, (O,) or strips off, (TA,) the **عَوَزَ** (O, TA) that are upon the **عُقُودَ** [or bunch], (O,) or that are upon the **عَبِّ** [or grape-vine], (TA,) with all his fingers, (O, TA,) so as to clear it of its **عَوَزَ**, (O,) or so as to clear them from the **عَوَدَ** [or stalk] thereof. (TA.)

عَوَزَ inf. n. of **عَوَزَ** [q. v.]. (S, O, Msb) — [As a simple subst.,] *Want; need; exigency*; (A, O, K;) in which sense **مَعَاوِزَ** may be an

irreg. pl. thereof similar to **مَلَامِحَ** and **مَسَانِهَ** (Har p. 26) *destitution* (TA) *poverty* (A) *evilness of condition*. (TA) *littleness, or scarceness, or scantiness, of a thing, to a person, or in his estimation, and its needfulness to him* (Lth, Mgh, TA) *straitness, or difficulty, of a thing* (TA) You say, **أَصَابَهُ عَوَزٌ** *Want, and poverty, befell him*. (A) And hence the saying, **سَدَادٌ مِّنْ عَوَزٍ**, (A, Mgh, TA,) a well-known prov, expl. in art. **سَد**. (TA.)

عَوَزَ *Poor, needy, indigent*. (K, in this art and in art **لَوْر**.) and **مُعَوَزٌ** signifies the same, (S, TA,) *possessing little*; and *in an evil condition*, as also **مُعَوَزٌ**, (O, TA,) which latter is anomalous (TA.) You say, **إِنَّهُ لَعَوَزٌ لَّوْرٌ** *Verily he is poor indeed* the last word being an imitative sequent, (K, in this art. and in art **لَوْر**.) and a corroborative (TA.)

مُعَوَزٌ see **عَوَزَ**. — **هَذَا شَيْءٌ مُّعَوَزٌ** *This is a thing that is rare; scarce, hardly to be found* (TA.) or *not to be found* (A.)

مُعَوَزٌ see **عَوَزَ**. = *An old and worn-out garment or piece of cloth, that is worn in service and in labouring*, (S, O, K,) as also **مُعَوَزَةٌ** (O, K) because such is worn by the poor (O, K, TA) wherefore it has the form of an instrumental noun. (TA) and the latter, *any garment, or piece of cloth, with which another is preserved or a new garment or piece of cloth, accord to AZ* (TA:) but this is [said to be] a mistake ascribed to AZ: (O) pl. of the former, **مَعَاوِزَ**; (S, O, K, [see also **عَوَزَ**];) and of **مُعَوَزَةٌ**, with **ة** added to corroborate the fem character. (TA.) — Also *The piece of rag which a woman holds when weeping for the dead*. (TA, voce **عَدَبَ**.)

مُعَوَزَةٌ see **مُعَوَزٌ**, in two places.

عوش

مَعُوشَةٌ q. **مَعِيشَةٌ**, in the dial of El-Azd. (K.) See 1 in art. **عِيشَ**.

عوص

1. **عَوَصَ**, (S, O, Msb, K,) aor. **يَعُوْصُ**; (Msb, TA;) and **عَاَصَ**, aor. **يَعَاَصُ**; (A, O, K;) inf n. (of the former, Msb, or of the latter, A) **عَوَصَ** (A, O, Msb, K) and **عِيَاَصَ**; (A, O, K; [and accord. to the CK **عِيَصَ** also, but this I do not find elsewhere,]) *It* (a thing [or, accord. to the O, so the former verb, but both as said of language,]) *was, or became, difficult*; (S, A, O, Msb, K;) syn. **أَشْتَدَّ**, (A, O, K,) or **صَعَبَ**; (Msb;) as also **أَعْتَاصَ**: (Msb.) and *it was, or became, impossible; contr. of أَمْكَنَ*. (TA.) You say, **أَعْتَاصَ عَلَيْهِ الْأَمْرُ** *The thing, or affair, was, or became, difficult and intricate to him*: (S, TA.) or *difficult and confused and intricate to him, so that he did not find the right course* (O, K, TA) therein. (O, TA.) — Also said of language, inf. n. as above, (A, K,) and **عَاَصَ** also, (TA,

[see **عَوِيَصُ**,]) meaning *It was, or became, difficult*, syn. **صَعَبَ**. (A, O, K) and [in like manner] **أَعْتَاصَ**, said of language, *it was, or became, obscure* (TA) — [The two inf ns. first mentioned above are also quasi-inf. ns. of **أَعَوَصَ**, q. v.]

2. **عَوَصَ**, inf n. **تَعْوِيَصٌ** *He put forth, or proposed, a verse difficult to be explained, or understood*. (O, K, TA) [See also 4] — *He did not pursue a right course in saying nor in acting*. (TA.)

3. **عَاَوَصَهُ** *He wrestled with him, each endeavouring to throw down the other* (Ibn-Abbād, O, K.)

4. **أَعَوَصَ** *He said what was difficult to be understood* (Msb) *he spoke, or made use of, strange language, or a strange expression* (S, TA.) [See also 2] You say also, **أَعَوَصَ فِي الْمَطْلِقِ** *He was obscure in speech* (TA.) And **أَعَوَصَ بِالْحَصْرِ**, (S, A, O, K,) inf. n. [or rather quasi-inf n] **عَوَصَ** and **عِيَاَصَ**, (K, TA, [the latter written in the CK **عِيَاَصَ**,]) *He made the adversary's case, or affair, difficult and intricate to him* (S, O, K;) or *he brought upon the adversary that which was difficult and intricate to him*. (A.) or *he brought the adversary into a case which he did not understand*. (TA.) And **أَعَوَصَ عَلَيْهِ**, (O, K, TA,) and **بِهِ**, (TA,) *He introduced against him, of argument, what it was difficult for him to evade*. (O, K, TA.) = **أَعَوَصَنِي** [It caused me to be in difficulty, so that I was unable to accomplish it]. (Ibn-Abbād, in O voce **أَعَوَفَ**, q. v.)

8. see 1, in three places. — **اعْتَاصَتِ الْبَقَّةُ** *The she-camel, being covered, did not conceive*, (Lth, S, O, K,) *though there was no disease in her*. (S, TA.) and in like manner, **اعْتَاصَتِ رَحِمَهَا** [her womb was not impregnated] accord to Yaakoub, the **ص** in this verb is substituted for the **ط** in **اعْطَاَتِ**, which, accord. to Az, is the more common. or, as some say, the former is said particularly of a mare, and the latter of a she-camel. (TA)

عَوَصَ [inf. n. of 1]: see **عَوِيَصُ**.

عَوُوصٌ A ewe, or she-goat, that does not yield her milk plentifully, though plied hard (O, K.)

عَوِيَصٌ A difficult thing, or affair: (Msb:) and the same, (K,) or **عَوَصَاءٌ**, (O, TA,) applied to a calamity (**دَاهِيَةٌ**) *difficult, severe, grievous, or distressing*. (O, K, TA:) IJ holds it to be used [only] as a subst. (M, voce **صَوِيْبٌ**). — Also Language *Difficult to be understood*. (Msb) *obscure*; or *not comprehended or understood*; as also **أَعَوَصَ** and **عَاَصَ**, which last is [originally] an inf. n., like **فَالَجَ** &c.: (TA:) *poetry of which the meaning is difficult to be elicited*; (S, O, K;) as also **أَعَوَصَ**: (O, K) also **عَوِيَصٌ**, (K, TA,) and **عَوِيَصَةٌ**, (TA,) and **عَوَصَاءٌ**, (S, Msb, K, TA,) applied to a word, or an expression, or a sentence, or the like, (**كَلِمَةٌ**) *strange*: (S, K;) or *difficult to be understood*. (Msb.) — Also, applied

to earth [نراب], *Hard*. (K) and عَوْصَاءُ, applied to a piece of sand (رَمْلَةٌ), *difficult to traverse*. (MF) or, accord to ISh, the latter is applied as an epithet to what is termed مَيْتَاءُ, [of which one signification is an even, or a soft, tract of sand,] in the sense of مُحَالِفَةٌ [app. meaning *opposing one's progress*] and the state, or quality, thereof, is termed عَوْصٌ. (O, TA) — And, applied to a place, *Rugged, high, and difficult* (Ibn-'Abbād, O, K) — Also, (K,) or عَوْصَاءُ, (S, O, TA,) [as an epithet in which the quality of a subst predominates,] *A difficult affair*. (K, TA) or the *most difficult of affairs*. (S, O, TA) You say, عَوْصَاءُ فَلَانٌ يَرْكَبُ العَوْصَاءُ *Such a one embarks in, or undertakes, the most difficult of affairs*. (S, O, TA) — Also, عَوِيصٌ, (K,) or عَوْصَاءُ, (S, TA,) *Difficulty, or distress*. (S, K) or *difficulty and want*. (TA in art. عِيس.) You say, عَوْصَاءُ أَصَابَتْهُمْ عَوْصَاءٌ *Difficulty, or distress, befell them*. (TA.) And عِيسَاءُ signifies the same, the *ي* being interchangeable with the *و*. (TA)

عَائِصٌ: see عَوِيصٌ, second sentence. — Also A ewe, or she-goat, *that has not conceived for some years*. (S, O, K) pl. عَوُصٌ, (O, K,) [and app. عِصٌ,] made to accord with عَوُطٌ and عِيطٌ. (O, TA)

أَعْوَصٌ: fem. عَوْصَاءُ. see عَوِيصٌ, throughout.

نَاقَةٌ مُعْتَصَاةٌ [An intractable, or unmanageable, she-camel]. (K in art. أَبَد; there coupled with وَحْشِيَّةٌ.)

مِعْيَاصٌ: see art. عِيس.

عوص

1. عَاصَةٌ, (S, A, O, Msh, K,) first pers. عَصْتُهُ, (A and TA in art. عَرْض,) aor. يَعْوِصُ, (Mshb,) inf n. عَوِصٌ (A, O, Mshb, K) and عَوْصٌ (O, K) and عِيسٌ, (A, O, K,) originally عَوَاصُ, (O, K,) *He* (God, A, O, K, or a man, S, O, Mshb) *gave him a substitute, or something instead or in exchange, or a compensation*, (S, A, O, Mshb, K,*) [for such a thing], (Mshb,) or مِنْهُ [for it]; (O, K;) or عَاصَهُ مَا أَحْذَمْتُهُ, said of God, [and of a man,] *He gave him a substitute for, or replaced to him, what had been taken from him*; (A;) and عَوِصُهُ, (S, A, Mshb, K,) inf n. عَوِصٌ, (TA,) signifies the same; (S, A, Mshb, K,) as also عَاصُهُ, (S, IJ, Mshb;) and عَاوِصُهُ, (S, O, K,) inf n. مِعَاوِصَةٌ. (TA.) — And عَصْتُهُ *I gave to him*. (IJ.) = عَوِصْتُ, [originally عَوِصْتُ,] aor. أَعَاَصُ. see 8.

2 and 3 and 4: see the preceding paragraph.

5: see 8, in two places.

6. تَعَاوُصُ الْقَوْمِ, inf n. تَعَاوُصُ, *The people, or company of men, had their property and their former state restored to them after want*. (TA.)

8. اِعْتَاَصَ *He took, or received, a substitute, or something instead or in exchange, or a compensation*; (S, Mshb;) as also تَعَوَّصَ: (S, O, Mshb, K:)

[both of which also signify *he had a thing replaced to him*] and عَوِصْتُ, [originally عَوِصْتُ,] (Lth and TA, in this art and in art. عَرْض,) aor. اِعَاَصَ, (TA in art. عَرْض,) likewise signifies *I took, or received, a substitute, or something instead or in exchange, or a compensation*. (Lth, TA) but Az says, "I have not heard this on any other authority than that of Lth" (O, TA) You say also, اِعْتَاَصَ حَرًّا مِمَّا دَهَبَ مِنْهُ [He received as a substitute, or compensation, what was better than that which had gone from him], and [in like manner] تَعَوَّصَ (A.) = اِعْتَاَصَهُ *He came to him seeking, or demanding, a substitute, or something instead or in exchange, or a compensation*; (O, K,) and a free gift, or gratuity (O, TA) [See also 10]

10 اِسْتَعَاَصَ *He sought, or demanded, or asked for, a substitute, or something instead or in exchange, or a compensation*. (S, O, Mshb) — It is also trans you say, اِسْتَعَاَصَهُ *He asked him for a substitute, or something instead or in exchange, or a compensation*. (A, O, K.) [See also 8, last signification] — اِسْتَعَاَصَهُ also signifies *He asked, or desired, that it should be replaced to him*. — And اِسْتَعَوَّصَهُ *He took it (a thing) as a substitute, or in exchange, for another thing, or in the place of another thing, syn. اِسْتَحْلَفَهُ* [q. v.] (TA in art. اَخْلَف.)

عَوْصٌ and عَوْصٌ (Az, S, O, Mughnee, K) and عوض; (Mughnee, K,) the first accord. to Ks (TA) and the Koofees, and the second accord. to the Basnees, (O, TA, [in which latter it is added that the second is the most common, but this I think a mistake, for I have most frequently found the first; and in the Mughnee, عَوْصٌ is mentioned first, as in the S and K, and عَوْصٌ last,]) indecl, (Mughnee, K,) like قَبْلٌ and اَيْنٌ and اَمْسٌ, (Mughnee,) without tenween; (S;) [but not always, as will be seen below,] an adv. n., (Mughnee, K,) denoting future time, (S, O,) or all future time, (Mughnee, K,) like as قَطٌّ denotes past time; (S, O;) meaning *Ever*; syn. اَبَدًا; (S, O, K;) but differing from اَبَدًا by being appropriated to negative phrases only: (Mughnee, K,*) you say لَا اُفَارِقُكَ عَوْصٌ, (K,) or عَوْصٌ لَا اُفَارِقُكَ, meaning *I will not separate myself from thee, ever*; like as you say قَطٌّ مَا فَارَقْتُكَ; but you may not say عَوْصٌ مَا فَارَقْتُكَ, like as you may not say قَطٌّ مَا اُفَارِقُكَ: (S, O;) or it denotes past time also, having the same meaning: for you say, مَا رَأَيْتُ مِثْلَهُ عَوْصٌ, (AZ, K,) meaning *I have not seen the like of him, or it, ever*. (AZ.) so in the two books [the O and the TS] of Sgh: and in like manner a poet says,

فَلَمْ أَرَ عَامًا عَوْصٌ أَكْثَرَ هَالِكًا

[And I have not seen a year, ever, more destructive]. (TA.) But it is decl. when prefixed to another noun; as in the saying, لَا أَفْعَلُهُ عَوْصٌ العَائِضِينَ (Mughnee, K) *I will not do it, ever*; (TA;) and لَا آتِيكَ عَوْصٌ العَائِضِينَ *I will not*

دَهْرُ الدَّاهِرِينَ, like as one says, دَهْرُ الدَّاهِرِينَ (S, O.) [for in this case you may not say عَوْصٌ] And one also says اِفْعَلْ ذَلِكَ مِنْ ذِي عَوْصٍ, [in which the first word is written in some copies of the S and K اِفْعَلْ, and in others اَفْعَلْ,] like as one says, مِنْ ذِي اُنْفٍ, (S, O, K,) and مِنْ ذِي قَبْلِ, (S, O,) meaning [Do thou, or I will do, that] in what is [now] to be begun [of time, meaning, immediately see اُنْفٍ] (S, O, K) [thus making عَوْصٌ decl., and using it without a negative, which must always accompany it when it is indecl.] [See also عَوْصٌ] Or عَوْصٌ signifies *Time*, syn. الدَّهْرُ (K) and الرَّمَانُ; (TA,) which is thus called because, as often as a portion thereof passes, it substitutes for it another portion (Mughnee, K.) or, as some say, because they assert that it despoils and gives compensation. (Mughnee) [See an ex in the Ham p 271, where it occurs in this sense with tenween, in the printed text, though said in the commentary to be indecl, with fet-h or with dāmm.] Or it is an oath, (Ibn-El-Kelbee, Mughnee, K,) and is (so in the O and Mughnee, but in the K "or") the name of *A certain idol, belonging to Bekr Ibn-Wā'il*: (S, Mughnee, O, K) as in a verse cited in art. مَوْرٌ (O, Mughnee) but if so, there is no reason for its being used indeclinably in a verse of El-Aqshā cited voce اُسْحِمُ [q. v.] (Mughnee.) or it is a word used in the manner of an oath; a man saying to his companion, عَوْصٌ لَا يَكُونُ ذَلِكَ, [as though meaning *Nay, that will not, or shall not, be, ever*]; for if it were a noun signifying *time*, it would be with tenween, but it is a particle by which is meant an oath, like أَجَلٌ and نَعَمٌ. (Lth, O.)

عَوْصٌ *A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; a thing given, or received, by way of replacement*; (O,) syn. نَدَلٌ (M, Mshb,) or حَلَفٌ (A, K) pl. اَعْوَاصُ. (S, Mshb.) See also مِعْوِصَةٌ. [Hence, عَوْصًا عَنْهُ *As a substitute for it; instead of, in the place of, or in exchange for, it; as a compensation for it; &c.*] = مِنْ ذِي عَوْصٍ. (TA in art. قَبْل.)

العَوِصَانُ, in the dim. form, [but whether in the sing. or dual form is not shown,] *The penis of a man*: of the dial. of El-Yemen. (TA.)

عَائِصٌ in the saying of Aboo-Mohammad El-Fak'asee, (K,) i. e. (TA) in the following saying,

هَلْ لَكَ وَالْعَارِضُ مِنْكَ عَائِصٌ
بِى هَجَمَةٍ يَغْدِرُ مِنْهَا الْقَائِصُ

(S, O, TA, in this art. and in art. عَرْض,) is of the measure مَعْوُولٌ in the sense of the measure رَاصِيَةٌ, like [the epithet in the phrase] مَرْصِيَّةٌ (S, O, K,) meaning مَرْصِيَّةٌ: (S, O:) As says that the poet is addressing a woman whom he is desirous of marrying, saying, *Art thou in want, (and the gift appearing from thee shall have an exchange made for it to thee by me) of a hundred*

camels which I will assign to thee as a dowry, some whereof the [quack] driver will abandon, not being able to collect them together because of their large number? (§ in art. عرس. [and the like is said in the O, as on the authority of Lth but I have made a transposition in the explanation, directed in the TA, to make it agree with the order of the words of the verse]) or the meaning is, and the giver of a thing in exchange for the enjoyment of thee receiveth an exchange from thee by marriage which is equal to that which he giveth in exchange for thee; عائص being from عَصَتْ, not from عَصَتْ [so that, accord to this explanation, it is used in the sense of its own proper measure, فاعل] but IB says that the phrase, in his poetry, is والعائص منك وعائص, meaning the thing given in exchange by thee will be [indeed] a substitute, or a compensation, like as you say الهبة منك هبة: (TA in art. عرس:) the verse is also related differently, with مائة in the place of هجمة, and ستر in the place of يعدر. (TA) — See also عوض, in two places.

مَعُوضَةٌ (S, O, K,) like مَعُونَةٌ (O, TA,) a subst. from عَاَصَ (S, O, K,) [i. e. as expl. in the TK, meaning حَلَفَ and بَدَلَ:] as also عَوُصٌ. (O, K.)

عوط

1. عَاطَتْ, aor. تَعُوطُ (S, K,) and تَعِيطُ (K,) inf. n. عَوُطٌ (M, TA) and, accord. to some, عَوُطٌ, which others hold to be a pl. of عَائِطٌ (A'Obeyd, S,) but Sb holds it to be a subst. having the sense of an inf. n., (TA,) and عَيْطٌ and عِيَاطٌ (K,) She (a camel) did not conceive in the first year after having been covered nor in the next following year; (S) or i. q. عَاطَتْ and تَعُوطَتْ and تَعِيطَتْ (K,) which (or the first and second of which, IDrd, O) signify she (a camel, IDrd, S, M, A, O, K,) and a woman, A, K, did not conceive for several years, (Lth, IDrd, S, O, K,) without being barren; (Lth, K,) and sometimes this is caused by the abundance of her fat: (Lth, S) the last three verbs also signify, (the first of them accord to the K, and the other two also accord to the TA,) she (a camel) did not conceive, having been covered; (K, TA;) or although her womb had attained to maturity (TA. [See also اعتاصت, in art. عوض.]) — [Hence the saying:] هَذَا زَمَانٌ عَقِمَتْ فِيهِ الْفَرَاخُ وَعَاطَتْ الْأَذْهَانُ [This is a time in which the powers of elicitation have become unproductive, and the pregnant intellectual faculties have become fruitless]. (A, TA.) [Hence also,] الْأَمْرُ عَاطٌ + The affair was, or became, difficult; or difficult and intricate; or impossible; i. q. اعتاص. (S, O.) — See also art. عيط.

5. see 1; — and see also عَاطَتْ in art. عيط.

8. see 1, in three places.

عَائِطٌ The quality denoted by the epithet عَوُطٌ, in a she-camel; as also عَوُطٌ and عَوُطٌ and عَيْطٌ [perhaps a mistake for عَيْطٌ]. (TA.)

عَائِطٌ and عَوُطٌ see 1, and عَوُطَةٌ and عَائِطٌ, this last in two places.

عَائِطٌ A she-camel not conceiving in the first year after having been covered (Ks, Az, S, O) or a she-camel, (Lth, K,) and a woman, (K,) not conceiving for several years, without being barren, (Lth, K,) as also مَعَاطٌ (Lth, IATH, O, TA) and a she-camel not conceiving when covered, (K,) as also مَعَاطٌ, or مَعَاطَةٌ (accord. to different copies of the K) or not conceiving when her womb has attained to maturity (TA) مَعَاطٌ is also applied to a ewe or she-goat, as meaning not conceiving, by reason of the abundance of her fat, (IATH,) and occurs in a trad., so applied, (S, IATH,) and expl. as signifying لَمْ تَلِدْ أَلْتِي أَلْتِي لَمْ تَلِدْ, but by this is app. meant that has not conceived, although the time for her conceiving has come. (IATH) the pl. of عَائِطٌ is عَوُطٌ, (Ks, S, M, O, K,) which is also applied to women, and she-goats, (M,) and عَيْطٌ (Ks, S, O, K) and عَيْطٌ (M, O, K) and عَوَائِطُ (TA) and عَوُطٌ [which is irregular, like حَوَائِلُ] (Ks, S, O, K) and عَوُطٌ (accord. to the CK) and عَوُطٌ (K,) but this is a dial. var. of عَوُطٌ accord. to those who assert it to be an inf. n., (As, O, TA,) for some assert this last to be an inf. n., not a pl., and in like manner حَوَائِلُ (A'Obeyd, S, O,) but Sb holds it to be a subst. in the sense of an inf. n., originally عَيْطٌ. (L, TA) عَائِطٌ and عَائِطٌ and عَوُطٌ and عَائِطٌ عَوُطٌ (S, O, K) have an intensive signification, (K,) Not conceiving in the first year after having been covered, nor in the next following year; like حَائِلٌ حَائِلٌ and حَائِلٌ حَائِلٌ (S, O.) [عَيْطٌ is also pl. of أَعَيْطٌ, which see in art. عيط.]

مَعَاطٌ, and with ة see عَائِطٌ, in four places.

The author of the K has confounded the words belonging to this art. with those belonging to art. عيط. (TA.)

عوف

1. عَاَتِ الطَّيْرُ (Sh, O, K,) aor. تَعُوفُ, inf. n. عَوْفٌ (Sh, O,) The birds circled over a thing, (Sh, O, K,) or over the water, or over carcasses or corpses or circled over a thing, going to and fro and not going away, desiring to alight (K) AA says that the medial radical is و; others say that it is ي, as will be shown in art. عيف. (TA.) — And عَاَفَ He (a man, TA) kept, or clave, to the trees, or plants, called عَوْفٌ. (O, K, TA.)

5. تَعُوفَ He (a lion) sought, or sought for or after, the prey, by night. (TA.) [It is used as intrans. and as trans.:] see عَوْفٌ and عَوَافَةٌ.

عَاَفَ i. q. سَهْلٌ [A soft tract, or a plain, &c.]. (O, K.)

عَوْفٌ A state, condition, or case. (S, O, K.) So in the saying, نَعِمَ عَوْفَكَ [May thy state, &c., be good, or pleasant]. (S, O.) One says also, بِعَوْفٍ خَيْرٍ, and أَصْبَحَ فَلَانٌ بِعَوْفٍ سَوْءٍ

[Such a one entered upon the morning, or, simply, became,] in an evil state, and in a good state or, accord to some of the lexicologists, one should not say بِعَوْفٍ خَيْرٍ, but only سَرٌّ [or سَوْءٌ]. (IDrd, O) — Also Fortune; syn. حُذٌّ and حَقٌّ. (O, K) And so, accord. to some, in the saying, نَعِمَ عَوْفَكَ [i. e. May thy fortune be good]. (O, TA.) — And i. q. طَائِرٌ [as meaning An omen] (K, TA.) And thus it is said to signify in the form of prayer above mentioned (TA) [for,] as some say, the meaning is, نَعِمَ طَيْرُكَ [May thy omen be good]. (O, TA.) — And The ذَكْرُ. (O, K) One says to a man on the morning after his first going in to his wife, نَعِمَ عَوْفَكَ, meaning thereby the ذَكْرُ [i. e. May thy ذكر be in a good state]. (O, TA.) A'Obeyd says, Some men used to explain يَتَأَوَّلُ [for which يَتَأَوَّلُ is erroneously put in the O] as the عَوْفُ [meaning the ذَكْرُ], and I mentioned it to AA, and he disapproved it (S, O, TA.) but a verse has been cited in which عَوْفِي [certainly] means ذَكْرِي. (TA.) — And A guest. (Lth, O, K.) And thus it has been expl. as used in the saying, نَعِمَ عَوْفَكَ. (O, TA.) — And The cock. (O, K.) — And The lion because he seeks his prey (يَتَعُوفُ) by night. (O, K.) — And The wolf. (O, K.) — And One who toils, or seeks the means of subsistence, for his household, or family. (IAar, O, K.) — And A certain idol. (O, K.) — And A species of trees; (O;) or a species of plants, (AHn, O, K,) of the plants of the desert, (AHn, O,) of sweet odour. (AHn, O, K.) — أَمْرٌ عَوْفٍ جَرَادَةٌ (S, O,) [i. e.] the female of the جَرَادُ [or locust] (K) And حَرَادٌ أَبُو عَوْفٍ [meaning the male locust]. (Az, O, K.) — Also (i. e. عَوْفٌ) a good manner of tending or pasturing [cattle] (O, K) [or rather, simply,] the tending or pasturing [cattle]: so in the saying, إِنَّهُ لَحَسَنٌ عَوْفُهُ [Verily he is one who has a good quality of tending, or pasturing, in respect of his camels]. (TA.)

عَوَافٌ. see عَوَافَةٌ.

أَمْرٌ عَوْفٍ (دَوِيَّةٌ) A small creeping thing (دَوِيَّةٌ), other than the جَرَادَةُ [which is termed عَوْفٌ] (TA.) — And, accord. to AHat, أَبُو عَوْفٍ A species of the [beetles called] جَعْلَانُ [pl. of جَعْلٌ]: it is a small creeping thing (دَوِيَّةٌ), dust-coloured, that excavates with its tail and with its two horns, and [then] never appears. (TA.)

عَوَافٌ (O, K) and عَوَافٌ (K) The prey which the lion seeks (مَا يَتَعُوفُهُ) (الأسد) by night, and which he devours. (O, K.) — And (both words, K) A thing that becomes, or has become, an acquisition of any one (O, K, TA) by night. (TA.)

عوق

عَوْقٌ, aor. يَعُوقُهُ (S, O, Msh,) inf. n. عَوْقٌ (S, O, Msh, K,) with which عَيْقٌ [as inf. n. of

عَاقَهُ having بِعَيْقَهُ for its aor] is syn. ; (O and K in art. عَيْقُ) and ۱ اعاقَهُ (S, O,) inf. n. اعْبِأْتُ (K,) and ۱ اعاقَهُ [if not a mistranscription for اعاقَهُ; (Msb,) and ۱ عَوْقَهُ (Msb,) inf. n. تَعْوِيقُ (S, O, K,) and ۱ تَعْوِيقَهُ; (IJ, TA,) He, or it, hindered, prevented, impeded, or withheld, him, (S, O, Msb, K, TA;) turned him back or away, retarded him, or diverted him by occupying him otherwise, (S, O, K, TA,) عَنْ كَذَا [from such a thing]; (S, O, TA;) and ۱ عَنِ الْوَجْهِ الَّذِي أَرَادَهُ [from the course that he desired to pursue]. (TA.) [Accord to the S and O and K, the first is syn. with حَسَهُ and صَرَفَهُ, and so is the last accord. to IJ and the TA, as is the second accord. to the S and O, and so app. are this and the fourth accord to the K; and accord. to the S and O and K and TA, the fourth is syn. with تَبَطَّهُ, as are also the first and second accord. to the K and TA: accord. to the Msb, the first and third and fourth are syn. with مَنَعَهُ.] And عَقَاهُ signifies the same as عَاقَهُ and عَوْقَهُ and اعاقَهُ. (TA) — مَا عَاقَتْ وَلَا لَاقَتْ (S,) or عَاقَتْ وَلَا لَاقَتْ (O, K,) means She did not cleave, or stick, to the heart of her husband, (S, O, K, TA,) to which IKt adds, and did not hinder him from separating himself from her, or marrying another and some say that it means she was not happy with her husband; near to his heart; in favour with him, or beloved by him. and some, that عَاقَتْ is an imitative adjunct to لَاقَتْ, because the latter signifies لَصِقَتْ. (TA.)

2: see the first sentence above.

4. ۱ اعاقَهُ: see 1, first sentence. — ۱ اعَوَّقَ بَيَ الدَّابَّةِ, or الرِّدَادِ, The beast, or the travelling-provision, [by failing me,] disabled me from prosecuting my journey; syn. قَطَعَ. (Ibn-'Abbād, O, K.) — And ۱ اعَوَّقَ عَنِّي It caused me to be in difficulty (أَعْوَصَنِي), so that I was unable to accomplish it. (Ibn-'Abbād, O)

5. ۱ تعوَّقَ He became hindered, prevented, impeded, withheld, turned back or away, retarded, or diverted by being occupied otherwise; [عَنْ أَمْرٍ] from an affair; syn. تَبَطَّ. (S, O, K.) — ۱ تعوَّقَهُ. see 1, first sentence.

8. ۱ اعاقَهُ: see 1, first sentence. — [Accord. to Freytag, اعاقَ also signifies He was detained, or retained, (retentus fuit,) with, or at the abode of, any one and he was bound.]

عَاقُ عَاقٍ (thus in copies of the K,) or [correctly] عَاقِي عَاقِي, like عَاقِي عَاقِي, (Lh, O,) The cry of the crow; (Lh, O, K,) an imitation thereof. (K.)

عَوَّقُ [an inf. n. and also used as an epithet, signifying] One who hinders, prevents, impedes, &c., [see 1,] people from that which is good; as also ۱ عَوْقَهُ [but app. in an intensive sense]. (K.) [See also عَوَّقُ.] — See also عَاقُ, in two places — And see عَوَّقُ. — Also A place of bending, or inclining, of a valley, to the right or left. (O, K.) — And Time: so in the saying, لَا يَكُونُ ذَلِكَ آخِرَ عَوَّقٍ [That will not be to the end of time]. (K.)

Bk. I.

عَوَّقُ A man in whom, (O,) or with whom, (K,) is no good; (O, K;) as also ۱ عَوَّقُ; (K;) occurring in the saying of Ru-beh,

بِذَاكَ مِنْهُمْ كُلُّ عَوَّقٍ أَصْلَدَ

[May every one of them in whom, or with whom, is no good, who is niggardly, be thy ransom]: (TA.) pl. أَعْوَاقُ. (K.) — See also عَاقُ.

عَوَّقُ Hunger (O, K.) like عَوَّلْتُ. (O.)

عَوَّقُ see عَوَّقُ — and عَاقُ. — Also Hungry: [a meaning indicated, but not expressed, in the O and K.] you say بَجُلٍ عَوَّقٍ لَوْقٍ [A very hungry man], (IAar, O, K;) لَوْقٍ being an imitative [and corroborative] sequent. (TA in art. لَوْق.)

عَوَّقُ and ۱ عَوْقَهُ (S, O, K) and ۱ عَوَّقُ (K,) which last is from IAar, and is by some written ۱ عَوَّقُ (TA,) and ۱ عَيْقُ and ۱ عَيْقُ, this last with fet-h, (K,) i. e. with fet-h and teshdeed to the ي, (TA, [but in the CK عَيْقُ]) A man having the quality of hindering, preventing, impeding, retarding, or diverting by otherwise occupying, (S, O, K, TA,) men from that which is good, and his companions, because accidents diverting him from his course prevent his attaining the object of his want: (TA: [see also عَوَّقُ:] and (O, K) IDrd says, (O,) ۱ عَوَّقُ (O, K,) thus with teshdeed accord. to El-Aizene and Aboo-Sahh El-Harawee, applied to a man, (O,) signifies one who hinders, prevents, impedes, &c., men from [accomplishing] their affairs. (O, K) or it signifies, (K,) or signifies also, accord. to IDrd, (O,) a coward, or cowardly; (O, K,) in this sense peculiar to the dial. of Hudheyl, (O,) and so عَوَّقُ: and عَوَّقُ is also syn. with ۱ عَاقُ: (K) thus it means accord. to Aboo-Usameh, as an epithet applied to a man: (O) and ۱ عَوَّقُ (O, K) accord. to him (O) is pl. of ۱ عَاقُ: (O, K:) and عَوَّقُ and ۱ عَوَّقُ both signify also one whom affairs cease not to hinder, prevent, impede, &c., from [accomplishing] the object of his want and one who, when he purposes a thing, does it: (K) thus they are expl. by Ibn-'Abbād: as though having two contr. significations. (O.)

عَوَّقُ: see عَوَّقُ, first signification.

عَوْقَهُ: see عَوَّقُ.

عَوْقَهُ: see عَوَّقُ, first signification.

عَوَّاُ A sound that issues from the belly of a beast, or horse or the like, when he is going along; (O, K,) as also عَوَّاُ. (O:) and some say, a sound of anything. (TA.)

عَوِيْنُ The sound of the sheath of the pens of the horse, as also عَوِيْنُ. (TA.)

عَاقُ and ۱ عَوَّقُ and ۱ عَوَّقُ and ۱ عَوَّقُ all signify the same; (K, TA;) i. e. [A person, or thing,] hindering, preventing, impeding, withholding, turning back or away, retarding, or diverting by occupying otherwise: (TA.) see also عَوَّقُ, in

two places: the pl. of the first is عَوَّقُ. (O, K.) One says, عَاقِي عَاقِي (K, TA) and عَاقِي عَاقِي (TA) [A hinderer or hindrance, or an impeder or impediment, &c., hindered me, or impeded me, &c.,] عَنِ الْأَمْرِ الَّذِي أَرَدْتُ [from the thing that I desired to do]. (TA) And عَوَائِقُ الدَّهْرِ signifies The accidents, or casualties, of time or fortune, that divert [or hinder or impede] by busying or occupying or employing. (S, O, K, TA) the former noun being pl. of عَائِقَةٌ, or anomalously of ۱ عَوَّقُ. (TA.)

عَوَّقُ: see عَوَّقُ, in three places.

عَيْقُ and عَيْقُ. see عَوَّقُ, first signification. — It is also used as an imitative sequent: one says صَيِّقُ عَيْقُ لَيْقُ (K) or صَيِّقُ عَيْقُ لَيْقُ (IAar, TA) [app. meaning Very niggardly] or, as some say, عَيْقُ signifies as expl. voce عَوَّقُ, and is not an imitative sequent. (TA.)

العَوَّقُ A red [?] bright star in, or on, the right [?] edge of the Milky Way, following, not preceding, الشَّرِيَا [the Pleiades]; rising before الحَوَرَاءِ [by which may be meant either Orion or Gemini]: (TA) when it has risen, it is known that الشَّرِيَا has risen (O) [it is the well-known name of the star Capella, notwithstanding its being described above as "red," and as in, or on, the "right" of the Milky Way; for Capella, though not now red, has been observed to alter in brightness by astronomers in very recent times; and I think that the word rendered above "right," which is أَيَمَن, is probably a mistranscription for أَيْسَر, i. e. "left" the description here following plainly indicates Capella:] it is the bright star [α] upon the left shoulder of Auriga. that upon the left elbow is العَنْزُ: the two on the left wrist together with العَوَّقُ are called العَازُ: [see عَزُ.] it is also called the رَقِيبُ [or watcher] of الشَّرِيَا, because it rises therewith at many places: and the star on the right shoulder [i. e. β] with the two upon the ankle-joints [which may be θ and ι, for the constellation is variously figured,] are called تَوَابِعُ العَوَّقُ (Kzw:) it is [said to be] called العَوَّقُ because of its [being regarded as] impeding الدَّبْرَانِ from meeting الشَّرِيَا: (TA:) عَوَّقُ (Lth, Az, S, O,) is originally عَوَوَّقُ (S, O,) its medial radical being و; or it may be ي (Lth, Az, TA.) One says also, هَذَا عَوَّقُ طَالِعًا [meaning This is عَوَّقُ rising]; suppressing the ال, but meaning it to be understood, and therefore leaving the word itself in its former determinate state [without tenween] (IAar, TA.)

مُعَوَّقُ One who is disappointed of attaining his object [by the failing of his beast or of his travelling-provision: see ۱ اعَوَّقُ]; syn. مُحَقَّقُ. (Ibn-'Abbād, O, K.) — And Hungry. (Ibn-'Abbād, O, K.)

يَعَوَّقُ A certain idol which pertained to the

people of Noah · (S, O, K) or originally a certain righteous man in his age, of whom and of seven other righteous men after him, by the direction of the Devil, were made images, which in process of time became objects of worship · (Lth, O, K) or a certain idol which pertained to [the tribe of] Kanāneh, (Zj, TA,) or to Mūdā. (Ksh and Bd in lxxi. 23.) [See also **عَوْدٌ**.]

عول

1. **عَالَ عِيَالَهُ** (S, Mgh, O, Msh, K, TA,) aor. **يَعُولُ** (S, O, Msh, K) inf. n. **عَوْلٌ** (S, O, Msh, K) and **عِيَالَهُ** (S, O, K) and **عَوُولٌ** (K,) *He fed, nourished, or sustained, his family, or household,* (S, Mgh, O, Msh, K, [in the Msh, **الْيَتِيمَ**, the orphan,]) and expended upon them. (S, Mgh, O) or he supplied them with what they needed of food and clothing and other things · (TA) and **أَعَالَهُ** and **عَالَهُ** signify the same (K) One says, **عَالَتْهُ سَبْرًا** I supplied him with his means of subsistence for a month. (S, O.) And it is said in a trad., **عَوْلٌ** **إِنْدَا بَمَنْ تَعُولُ** i. e. [Begin thou] with those whom thou sustaineest, and whose expenses are incumbent on thee; and if anything remain over and above, let it be for the strangers, or those who are not related to thee. (TA.) = And **عَالَ** (Ks, K, TA,) aor. as above, (Ks, TA,) inf. n. **عَوْلٌ** and **عِيَالَهُ** (K, TA) and **عَوُولٌ** (TA,) *He had a numerous family or household;* (K, TA;) [and] so **أَعَالَ** (Z, Mgh, O, Msh,) and **أَعُولٌ** (Z, O, K,) and **أَعِيلٌ** (Msh, K, TA,) this last formed by the change of **و** into **ي**, (TA,) [or formed from **عِيَالٌ**,] and **عِيلٌ** [i. e. **عِيلٌ** ·] (Msh) **أَعَالَ** is also expl. as meaning [simply] *he had a family, or household:* and **أَعُولَتْ**, occurring in a trad., as meaning *she brought forth children,* is said by I Ath to be originally **أَعِيلَتْ**, signifying *she had a family, or household;* but Z says that **أَعِيلَتْ** is formed with a regard to the word **عِيَالٌ**, and is not the original form (TA) [See also 4 in art. **عِيلٌ**.] **عَالَ لَهُ عَالٌ وَمَالٌ** is a form of imprecation, meaning [What ails him?] *May he have a numerous family or household, and may he decline from the right course in his judgment.* (K. [See another explanation in art. **عِيلٌ**]) And the saying, in the Kūr [iv. 3], **ذَلِكَ أَذْنَىٰ أَلا تَعُولُوا** has been expl. as meaning [That will be more, or most, apt, fit, or proper,] *that ye may not have numerous families or households.* (TA.) — [Hence, probably,] **عَالَ**, aor. as above, [and **يَعِيلُ**, (see 1 in art. **عِيلٌ**,)] signifies also *He (a man) was, or became, poor;* (Ks, TA;) [and] so **أَعَالَ** (K.) And Yoo says that **عَالَ عَلَى الْقَصْدِ أَحَدٌ** signifies **لَا يَحْتَاجُ** [app. meaning *No one will become poor, or in want, while following the right course*] (TA:) and so **يَعِيلُ**. (TA in art. **عِيلٌ**.) = **عَالَ الِجِيزَانُ** (S, Mgh, O, Msh, K,) aor. **يَعُولُ** and **يَعِيلُ** (K, TA,) inf. n. **عَوْلٌ** and **عَيْلٌ** (TA,) *The balance inclined, or declined,* (S, Mgh, O, Msh,) and rose: (Mgh, Msh:) or

one of its extremities rose above the other · (TA) or it was, or became, defective, and declined from the right state or [in the CK “and”] it was, or became, excessive. (K, TA.) And [hence,] **عَالَ فِي الْجِيزَانِ** + *He was, or became, unfaithful; or he acted unfaithfully.* (Msh.) A poet says,

قَالُوا أَتَبَعْنَا رَسُولَ اللَّهِ وَأَطَرَحُوا

قَوْلَ الرَّسُولِ وَعَالُوا فِي الْمَوَارِينِ

[They said, “We have followed the way of the Apostle of God.” but they have rejected the saying of the Apostle, and been false in the balances, i. e. unfaithful]. (S, O.) — And **عَالَ**, (inf. n. **عَوْلٌ**, Msh,) *He (a judge, Mgh) deviated from the right course, or acted wrongfully,* (S, Mgh, O, Msh, K,) **فِي الْحُكْمِ** [in the judgment] (S, O.) Hence, in the Kūr [iv. 3, mentioned above], **أَلَّا تَعُولُوا** [that ye may not deviate from the right course], (S, Mgh, O, Msh, TA,) accord. to Mujāhid, (S, O, Msh,) and most of the expositors. (TA.) — And hence, (S, Mgh, O,) in the opinion of A’Obeyd, (S, O,) **عَالَتْ الْفَرِيضَةُ** (S, Mgh, O, Msh, K,) aor. **تَعُولُ** (TA,) inf. n. **عَوْلٌ** (S, Mgh, O, Msh,) *The فَرِيضَةُ [or primarily-apportioned inheritance] deviated [by excess] from the limit of the named [primary] portions [which are all fractions of four and twenty],* (Bd in iv. 3;) [meaning] *it rose [above],* (S, O, Msh, K,) or exceeded, (K,) in the reckoning, (Msh, K,) [the regular sum of the fixed primary portions,] i. e., its [fixed primary] portions exceeded [the regular sum thereof], occasioning a diminution to the shares (S, Mgh, O, Msh:) **الْعَوْلُ** in this case being the contr. of **الرَّوْدُ** [which I do not find in any lexicon, but only in dictionaries of conventional terms]. (Msh.) Az relates, of El-Mufaddal, that, application having been made to him respecting [the shares of inheritance of] two daughters and a father and a mother and a wife, said, “Her [the wife’s] eighth has become a ninth:” and A’Obeyd says, he meant that the [primary] portions had exceeded [the regular sum] so that there fell to the wife the ninth, whereas in the original case she would have had the eighth; for if the فَرِيضَةُ had not exceeded [the regular sum], it would have consisted of four and twenty; but when it [so] exceeded, it became of seven and twenty, and there pertained to the two daughters the two thirds [of four and twenty], i. e. sixteen portions; and to the father and the mother the two sixths, i. e. eight portions; and to the wife three reckoned as of seven and twenty, i. e. the ninth, whereas, before the exceeding, it would have been three of four and twenty, i. e. the eighth: and this question is called **الْمَسْأَلَةُ الْجِيزِيَّةُ**, because ‘Alee was asked respecting it when he was on the pulpit, and said, without premeditation, “Her eighth has become a ninth.” (TA.) Hence the saying, in a trad. of Maryam, [i. e. the Virgin Mary, respecting a story to which allusion is made in the Kūr iii. 39, (see a note on that verse in Sale’s Translation,)] **وَعَالَ قَلَمُ زَكَرِيَّا** i. e. [And the divining-arrow of Zacharias] rose upon the water. (TA.) — And one says also, **عَالَ زَيْدٌ**

الْعَرَائِصُ (S, Mgh, O,) or **الْفَرِيضَةُ** (Msh,) first pers. **عَالَتْهَا** (K,) meaning *Zeyd made the فَرَائِصُ, or فَرِيضَةُ, to be as described above; as also* **أَعَالَهَا**; (S, Mgh, O, Msh, K,) which latter is the more common (Msh.) — **عَالَ** said of an affair, or event, *It was, or became, hard to be borne, severe, or distressing, and great, or formidable.* (S, O, K.) — And also, (S, O, K,) aor. **يَعُولُ** (S, O,) inf. n. **عَوْلٌ** (TA,) *It (a thing) overcame a person; burdened, or oppressed, him; (S, O, K;) distressed him; (Fr, O;) and disquieted him, or rendered him anxious.* (K.) [See an ex. in a verse cited voce **مَسَاقَةٌ**, in art. **سَوْفَ**.] One says, **عِيلَ مَا هُوَ عَائِلُهُ** i. e. **عَلَبَ مَا هُوَ عَائِلُهُ** [May he be overcome! Of what is he the overcomer?] (S, Meyd, O, K:) a prov., (Meyd,) applied to him at whose speech, or some other thing proceeding from him, (S, Meyd, O, K,) of a like sort, (K,) one wonders: (S, Meyd, O, K.) it is of the nature of a prayer, (S, Meyd, O,) for the man; (Meyd,) like the saying, when a thing pleases one, **قَاتَلَهُ اللَّهُ**, and **أَحْزَاهُ اللَّهُ**. (TA.) And **عِيلَ صَبْرِي** *My patience was overcome;* (S, O, K,) and so **عَالَ صَبْرِي**: (Abu-l-Jarrāh, Lh, K.) or, accord. to Abou-Tālib, the former may mean **رَفَعَ** [i. e., *was taken away, lit. raised;* and if so, the latter may in like manner mean **ارْتَفَعَ**]. (TA.) **عَالَتْ السَّيْقُورُ**, occurring in a verse of Umeiyeh Ibn-Abi-ṣ-Salt, refers to a year of drought, and means *It oppressed the [wild] oxen, by occasioning their having سَلَعٌ and عُشُرٌ tied to their tails and set on fire, and being made to ascend upon the mountain; by the doing of which, the Arabs asserted that they obtained rain.* (S, O. [See art. **سَلَعٌ**].) — **عَالَكَ** [in which **عَالَكَ** app. signifies properly **رَفَعَكَ**, the agent (الله) being understood,] is like the saying **لَعَا لَكَ عَالِيًا** (K, TA, [in the CK **لَكَ**],) and is expl. in the T as meaning *Mayest thou rise, or be raised, after stumbling, or falling.* (TA.) — **عِيلَ عَوْلُهُ** [app. signifying lit. *May the wailing for him be raised* (in the CK **عَوْلُهُ**)] means *may his mother be bereft of him; as also عَوْلُهُ*. (K, TA.)

2. **عِيلَهُ** [app. formed from **عِيَالٌ**, in which the **ي** is originally **و**]: see 1, first sentence. — It signifies also *He made them to become what are termed عِيَالٌ* [i. e. *a family, or household*]: or *he neglected them:* (K:) or **تَعِيلٌ** signifies the *feeding badly.* (S and O in art. **عِيلٌ**.) = **عِيلٌ** as intrans.: see 1, fourth sentence. = **عَوْلٌ عَلَيْهِ** *He acted, or behaved, with boldness, or presumptuousness, towards him; or confided in his love, and therefore acted presumptuously towards him; and he put, or imposed as a burden, upon him* [some affair]; (AZ, S, O, K;) as also **أَعُولٌ عَلَيْهِ** (K, TA,) part. n. **مَعُولٌ**. (TA.) One says, **عَوَّلْتُ عَلَى فُلَانٍ** I put, or imposed as a burden, upon such a one, somewhat of my affair: and **عَوَّلْتُ عَلَى** Put thou, or impose thou as a burden, upon me what thou desirest. (Ham p 125.) — And **He asked aid of him;** (K, TA;) as also **عَوْلٌ بِهِ**.

(TA.) One says, *عَوَّلَ عَلَىٰ بِمَا سَأَلَ* Ask thou aid of me in what thou wilt, as though he said, put thou, or impose thou as a burden, upon me, what thou likest. (S, O.) — And *He relied upon it, or confided in it*, (Msb, K,) namely, a thing, as also *به عَوَّلَ*; inf. n. *تَعَوَّلَ* (Msb) and *مُعَوَّلٌ*, (K, TA,) thus on the authority of Th, who thus explains it in the saying, (TA,) of Imia-cl-Keys, (O.)

- * *وَأَنَّ سَعَائِي عَبْرَةَ مُبَرَّاقَةٍ*
 * *فَهَلْ عِنْدَ رَسْمِ دَارِسٍ مِنْ مُعَوَّلٍ*

[When verily my cure is a flow of tears poured forth but is there reliance, or confidence, to be felt at the remains of an abode becoming rased, or effaced?] or *مُعَوَّلٌ* is here an inf. n. of *عَوَّلْتُ* in the sense of *بَكَيتُ*; i. e. *بَكَيتُ*; so that the meaning is, *weeping*. (TA.) or it here means *a place of weeping* or, as some say, *a seeking of any means of profiting*. (O [See also EM pp. 6 and 7.]) One says likewise, *عَلَيْهِ الْمُعَوَّلُ*, meaning [Upon him is placed] *reliance*. (TA.) — See also 4. — And *عَوَّلَ*, (K, and Ham p. 125,) or *عَوَّلَ عَالَةً*, (S, O,) inf. n. *تَعَوَّلَ*, (K,) signifies *He* (a pastor, Ham) *made, or constructed, a shelter from the rain, termed عالة*, (S, O, K, and Ham* ubi supra,) *by binding some branches of a tree to some branches of a tree near to the former, and then covering them with small lopped wood such as is used for firewood*. (Ham.)

4. *أَعَالَهُمُ*: see 1, first sentence. — *اعال* and *أَعَوَّلَ* and *أَعِيلَ* as intrans. see 1, former half, in six places. — *اعال القرائص* or *القريصة*: see 1, latter half. — See also 2, former half — *عَوَّلَ* (Sh, S, O, K) and *عَوَّلَ* (Sh, O, K) *He wept*; (O;) as also *عَوَّلَ* (O, K) or *he wailed*; i. e. *raised his voice with weeping*, (S, K,) and *cried out*; (K;) or *wept, and cried out*; *عَلَيْهِ* for *him*. (Sh, O, Msb) and an instance occurs, in a verse of 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, cited by Th, of *اعول* trans. by itself, *عَلَى* being suppressed. (TA.) — [Hence,] one says also, *أَعَوَّلَتِ الْقَوْسُ* + *The bow produced a sound*. (S, M, O, K, TA:) in some lexicons, as in the L, erroneously, *الْقَرْسُ*. (TA.) — And *اعال* and *أَعَوَّلَ* (AZ, O, K, and S in art. *عِيل*) and *أَعِيلَ* (K) signify *He* (a man, K) *desired vehemently, eagerly, greedily, very greedily, or with avidity; or did so excessively, or culpably; or coveted*; (AZ, S, O, K;) part. ns. *مُعَوَّلٌ* and *مُعِيلٌ*. (TA.)

8. *اِعْتَوَّلَ*: see the next preceding paragraph.

مَا لَهُ عَالٌ a word occurring in the saying *عَالٌ وَلَا مَالٌ*, which means *He has not anything belonging to him*. (K.)

عَوَّلَ: see *عَوِيلٌ*. — *عَوَّلَ* is a word like *وَيْبٌ*: one says, *عَوَّلَكَ* and *عَوَّلَ زَيْدٌ* [i. e. May God decree *thy woe* and *the woe of Zeyd*, virtually meaning *woe to thee* and *woe to Zeyd*]. (S, O, K:) and *عَوَّلَ لَزَيْدٍ* [lit. meaning *Woe to Zeyd*]:

(S, O.) or, accord. to Sb and others, *عَوَّلَ* is used only as a sequent to *وَيْبٌ*, they said *وَيْبُهُ وَعَوَّلُهُ*, in which, Az says, *ويل* and *عول* both signify *weeping, or lamentation with tears*, and Abou-Talib says that they are put in the accus. case as expressive of an imprecation and of blame, like as is done in the sayings *وَيْبًا لَهُ* and *تَرْبًا لَهُ*. (TA.) — Also *Any affair, or event, that renders one anxious*: (K, TA) app. an inf. n. used thus as a subst. (TA.) — And *One whose aid is asked* (K, TA) *in affairs of difficulty or importance*. (TA. [See also *مُعَوَّلٌ*].) — And *The food of a family or household*. (K.)

عَوَّلَ. see the next paragraph.

عَوَّلَ is [said to be] a subst. signifying *Reliance, and confidence*. (S, K, TA) and [it is said that] *عَوَّلِي* signifies *He is my stay, or support* the word, however, occurs in this form, twice, in a verse of Taabata-sharrā, accord. to the relation thereof by Abou-Ikrumh; but accord. to others it is *عَوَّلٌ*, with fet-h to the *ع* and *و*, and is said to be an inf. n.; whereas the former is said to be pl. of *عَوَّلَ*; [and the two words signify, respectively, *a weeping and weepings*; for] by his saying

لَبِئْسَ عَوَّلِي إِنْ كُنْتُ ذَا عَوَّلٍ

the poet means *If I wept for any one, I would weep &c.* (TA.) — And *عَوَّلَ* is also a subst. signifying *An asking for aid*. (K, TA.)

عَالَةً *طَلَّةٌ* [or covering], (K,) or *a thing like a طَلَّةٌ*, (S, O,) *used as a shelter from the rain*, (S, O, K,) *constructed with cuttings of trees [in a manner described above: see 2, last sentence]* (TA.) — And *نَعَامَةٌ*, (Kr, K,) either as meaning *The species of animal thus called* [i. e. *an ostrich*], or as meaning *a طَلَّةٌ*, for thus *نَعَامَةٌ* also signifies. (TA.) — [As a pl. see *عِيَالٌ*.] — See also art. *عِيل*.

عَوَّلَ: see the next paragraph, in two places. and see also *عَوَّلَ*.

عَوِيلٌ *A wailing*; i. e. *a raising of the voice with weeping*; as also *عَوَّلٌ* and *عَوَّلَةٌ*: (S, O, K) or *a weeping and crying out*: (Msb) and sometimes it signifies *a cry, or voice, from the chest, without weeping*. (O, TA:) and sometimes *عَوَّلَةٌ* signifies *the burning sensation of grief and of love, without a raising of the voice and without weeping*. (TA.) [See also *عَوَائِلٌ*] — Also *Weak*: — and hence it is used as a name for *One of the ropes of a ship or boat*. (TA.)

عِيَالٌ, belonging to this art. and to art. *عِيل*; (K, mentioned in the S and O in the latter art.;) or its *ي* is substituted for *و*, for it is from *عَالٌ*, aor. *يَعُولُ*, in the first of the senses expl. above, and seems to be an inf. n. used in the sense of a pass. part. n.; (IB, TA;) [and if so, it may be used as a sing. (as it is in the Ksh and by Bd in xvi. 78 and in the S and Mgh &c. voce *كَلَّ* and in the O and K voce *حَمِيلَةٌ*) and also as a pl.; but in general] it signifies *A family, or house-*

hold, (Msb,) [i. e.,] *a man's عِيَال are the persons whom he feeds, nourishes, or sustains*, (S, O, Msb, K,) or *the persons who dwell with him, and whose expenses are incumbent on him, as his young man, or slave, his wife, and his young child* (KT) and *عِيَالٌ* signifies the same. (K) or this latter (which is originally *عَبُولٌ*, TA) is sing. of *عِيَالٌ* (S, Mgh, O, Msb) and of *عِيَالٌ*, (S, O,) like *عِيَالٌ* is sing. of *عِيَالٌ* (S, Mgh, O, Msb) and of *عِيَالٌ*, (S, O;) the last being a pl. pl., (K in art. *عِيل*), [as also *عِيَالٌ*, of which see an ex. voce *عَسْرَةٌ*,] but is sometimes used as a pl. for *عَسْرَةٌ*, accord. to an ex. in a trad., signifies *ten persons fed, nourished, or sustained, by a man*. (TA) or the pl. [of *عِيَالٌ*] is *عِيَالُهُ*, (Kr, K,) [like as *سَادَةٌ* is said to be pl. of *سَيِّدٌ*,] or, accord. to ISd, it is pl. of *عَائِلٌ*, [q. v. in art. *عِيل*, and in like manner *سَادَةٌ* is held by him to be pl. of *سَائِدٌ*, not of *سَيِّدٌ*,] for [he says that] a word of the measure *فَعِيلٌ* never forms a pl. [like *عَالَةٌ*, which is] of the measure *فَعَلَةٌ*, (TA,) and [*عِيَالٌ* is applied to women, for] one says *نِسْوَةٌ عِيَالٌ*. (K.) *العِيَالُ* [as meaning + *The dependants for sustenance*] is also used, metaphorically, in relation to birds, and to predaceous and other beasts. (TA.) And *أُمُّ الْعِيَالِ* is a name for + *The cooking-pot*. (T in art. *أَمْرٌ*.)

عَوَائِلٌ *Want: and intrusion at feasts, uninvited*. (TA.)

عَوَائِلٌ *A weeping*: an inf. n. [or rather a quasi-inf. n.] of *عَوَّلَ*. pl. *عَوَائِيلٌ*, and by poetic license *عَوَائِلٌ*. (TA.) [See also *عَوِيلٌ*.]

عَائِلٌ [act. part. n. of *عَالَى*] — One says *أَمْرٌ عَائِلٌ* and *عَالٌ*, the latter being formed by transposition, meaning [An affair, or event,] *hard to be borne, severe, or distressing, and great, or formidable*. (TA.) — *عَائِلٌ* applied to a measure of capacity means *Exceeding others*. (IAar, TA in art. *عِيل*.)

عِيَالٌ: see *عِيَالٌ*, in two places.

أَعُوْلٌ i. q. *أَسَدٌ* [More, and most, hard to be borne, &c.]: and *أَعُوْلٌ*, occurring in a verse of Abou-Dhu-eyb, signifies the same, being formed from *أَعُوْلٌ* by transposition. (TA.)

مُعَوَّلٌ [Fed, nourished, or sustained &c. — And] *Overcome*: applied in this sense to patience: (K:) and to a man, in respect of his opinion, or judgment. (TA.)

مُعَوَّلٌ, followed by *عَلَيْهِ*, *Wailed for*: thus in the trad., *المُعَوَّلُ عَلَيْهِ يُعَذَّبُ*, (S, O,) or, as some relate it, *المُعَوَّلُ*; i. e. *He* (of the dead) *who is wailed for will be punished*. (O.)

مُعَوَّلٌ: see 2: — and see also 4, last sentence.

مُعَوِّلٌ [A pickaxe, or stone-cutter's pick; (so in the present day;)] the iron implement, (K,) a

large فُأْس (S, O, Mṣb,) with which are pecked, or hollowed out, (S, O, K,) rocks, or great masses of stone, (S, O,) or mountains. (K:) pl. مَعَاوِل. (S, O.) [See also صَافُور.]

مُعِيلٌ A man having a family, or household, whom he has to feed; [or, accord. to an explanation of its verb, having a numerous family or household;] as also مُعِيلٌ, like مُحَمَّدٌ [in measure]: (TA: [see also ائ. عِيل:]) or مُعِيلٌ signifies one whose property is deficient, and whose family, or household, have overcome him. (TA in art. حَلَع) = See also 4, last sentence.

مُعَوَّلٌ One of whom aid, or succour, is asked (S, O, TA) and one upon whom reliance, or confidence is placed. (TA) One says, مَا لَهُ فِي الْقَوْمِ مِنْ مُعَوَّلٍ He has not, among the people, or party, any of whom aid is [to be] asked. (S, O) [See also عَوَّل] = It is also an inf. n. of عَوَّل. (Th, K, TA) See that verb, in three places. = Also A place of weeping [or of wailing] so, accord. to some, in the verse cited in the second paragraph [q. v.]. (O.) = See also مُعَوَّل.

مُعِيلٌ see مُعِيلٌ, in two places.

مُعِيلٌ A constructor of the sort of shelter from the rain called عَالَة. (Skr, S, O.)

عوم

1. عَامَرٌ فِي الْمَاءِ (Mgh, Mṣb,) aor. يَعُومُ (Mṣb,) inf. n. عَوْمٌ (S, Mṣb, K,) He swam in the water; syn. سَبَحَ: (Mgh.) السَّابَحَةُ العَوْمُ signifying 'the coursing along in water with immersion of oneself'; and the latter, 'the coursing along upon water without immersion of oneself:' [but see what follows] or, as some say, the former is an act of rational beings, and the latter is of irrational; but Bd, on the words كَلَّ فِي ذَلِكَ يَسْبَحُونَ [in the Kur xxi. 34], says that السَّابَحَةُ is the act of rational beings. (MF, TA.) It is said in a trad., عَلِّمُوا صِبْيَانَكُمْ الْعَوْمَ [Teach ye your young boys swimming]. (TA.) And one says, الْعَوْمُ لَا يَنْسَى [Swimming once learned will not be forgotten]. (S, TA.) — And عَامَتِ السَّيْفَةُ (TA,) inf. n. as above, (S, K,) The ship coursed along. (S, K, TA.) — And عَامَتِ النُّجُومُ, inf. n. as above, † The stars coursed along. (TA.) — And عَامَتِ الْإِبِلُ (TA,) inf. n. as above, (S, K,) † The camels marched along, or journeyed, (S, K, TA,) in the desert. (TA.) And يَعْجُنُ فِي لُجِّ الشَّرَابِ † [They course along in the apparently-boundless expanse of the mirage]. (A, TA.)

2. عَوْمُ السَّيْفَةِ, inf. n. تَعْوِمُ, He made the ship to swim [or float] in [or upon] the sea. (TA.) = [J cites immediately after explaining عَامَةً in relation to a turban,]

* وَعَامَةً عَوْمَهَا فِي الْهَامَةِ

[Many-a turn, or twist, of a turban, which he

turned, or twisted, upon the head]. (S.) — And تَعْوِيمٌ also signifies The putting, or placing, reaped corn in handfuls. (S, K.) = See also the next paragraph, in two places.

3. مُعَاوَمَةٌ (Lh, K, TA,) inf. n. عَاوَمَهُ and عَوَّامٌ, He hired him, or took him as a hired man or hireling, for the year: (Lh, TA) or he made an engagement, or a contract, with him for work or the like, by the year: (K) or you say, عَامَلَهُ, like as you say, مُسَاهَرَهُ; (S, Mṣb;) the former from الْعَامَرُ, and the latter from الشَّيْرُ; &c. (Mṣb) The مُعَاوَمَةُ that is forbidden is The selling the seed-produce of one's year, (S, K, TA,) or the dates of one's palm-trees, or one's trees, for two years, or three, (so in one of my copies of the S,) or for what will come forth in the next following year. or, as in the Nh, the selling the fruit of one's palm-trees or of one's grape-vines or of one's [other] trees for two years, or three, and more than that. (TA:) or one's extending to a man the term of a debt that has become due by him and his increasing the amount of the debt (Lh, TA) or one's adding somewhat to a debt and deferring it. (K.) — And عَاوَمَتِ الشَّخْلَةُ The palm-tree bore one year and did not bear another year; (S, K;) like سَاهَتِ (Aq, in K and TA, art. سِه) as also عَوَّمتْ (K) and عَوَّمتْ الكُرْمُ, inf. n. تَعْوِيمٌ, The grape-vine bore much one year and little another (TA. [See also مُعَوِّمٌ; perhaps a mis-transcription for مُعَوِّمٌ]) — Also (i. e. عَاوَمَتِ الشَّخْلَةُ The palm-tree completed a year [of growth]. (Z, TA)

4. اعَامَتِ الدَّارُ The house, or dwelling, became altered, or changed, and years passed over it; like اَحَالَتِ (TA in art. حَوْل.)

حَوْلٌ A year; syn. سَنَةٌ; (S, K,) or حَوْلٌ; [not سَنَةٌ; for] El-Jawáleekee says, the common people do not distinguish between the عام and the سنة, making them both to have the same meaning; but the right state of the case is what I have been told on the authority of Ahmad Ibn-Yahya [i. e. Th], that the سنة is from any day from which one commences a reckoning to the like thereof, and the عام is only [a period of] a winter and a summer; and it is also said in the T and in the Bári' that the عام is a حَوْلٌ that makes an end of a winter and a summer; so that every عام is a سنة, but every سنة is not an عام; for when you reckon from a day to the like thereof, that is a سنة, and there may be in it half of the summer, and half of the winter, whereas the عام is only a winter and a summer, without interruption (Mṣb, MF) Er-Rághib mentions a difference in the uses of the words عامٌ and سَنَةٌ [as has been stated in art. سَنَةٌ: see سَنَةٌ in that art.]: and Suh says, in the R, that the سنة is longer than the عام; that the former is "a single revolution of the sun," and that the latter is applied to the [twelve] Arabian months [collectively]: it is said to be called عام because of the sun's عَوْمٌ [or coursing] through all of its zodiacal signs [during the period which it denotes]: (TA:) its pl. is أَعْوَامٌ (S, Mṣb, K,) because the sing. is originally of

the measure فَعْلٌ [i. e. عَوْمٌ] (Mṣb) it has no other pl. than this. (TA.) — One says, لَقَيْتُهُ عَامًا أَوَّلَ [I met him in a former year; generally meaning, the year immediately preceding, or, as we say, last year]; making the last word imperfectly decl. as being an epithet [and of the measure of a verb] and لَقَيْتُهُ عَامًا أَوَّلًا [I met him in a year before, generally meaning the same as the phrase preceding]; making the last word perfectly decl. as not being an epithet [but an adv. n.] (S and K in art. وَآل) or the meaning is, [in a year] before this year, even if it be by a number of years (Alee El-Káfi, on the authority of Seer, in a marginal note in my MS. copy of the K, art. اَوَّل.) and one says also, accord. to AZ and IAAr, لَقَيْتُهُ عَامَ الْأَوَّلِ; (TA in art. وَآل) or this is rarely said; (K and TA in that art.) or should not be said, (ISK, S and TA in that art.) nor should one say, لَقَيْتُهُ عَامَ أَوَّلٍ. (ISK, TA in the present art.) And [in like manner] one says, لَقَيْتُهُ عَامًا أَوَّلًا, putting the last word in the nom. case as being an epithet, (S and K in art. وَآل) as though he said لَقَيْتُهُ عَامًا أَوَّلًا [i. e. I have not seen him since a year preceding this our year]; (S in that art.) and مُدَّ عَامًا أَوَّلًا, putting the last word in the accus. case as an adv. n., (S and K in that art.) as though he said مُدَّ عَامًا أَوَّلًا [since a year before this our year] (S in that art.) and مُدَّ عَامًا أَوَّلًا and مُدَّ عَامًا أَوَّلًا are also mentioned by different authors. (L in art. مُد.) And [using the dim. form] one says, دَاتٌ لَقَيْتُهُ عَامًا أَوَّلًا [I met him] in the course of some years; like as one says, دَاتٌ الرَّمَيْنِ, and لَقَيْتُهُ دَاتٌ مَرَّةً (S) or the meaning is, [some few years ago; or] three years ago or more, to ten (AZ, Az, TA) and it is like the saying, لَقَيْتُهُ مُدَّ سَنِيَّاتٍ, the fem. form is used because they mean by it مَرَّةً وَاحِدَةً. (Az, TA.) — One says also بَارِلٌ عَامَهَا and نَاقَةٌ بَارِلٌ عَامٌ [A she-camel that has passed a year, and her year, after cutting her tush], (TA,) and نَارِلٌ عَامَيْنِ that has passed two years after cutting the tush. (MF and TA in art. بَزَل) = See also عَامَةٌ, in two places. = It is also said in the K that العامُ signifies الشَّهْرُ: but this is a mistake and a mistranscription: it is العامُ; and its place is art. عَمِر; as it is mentioned by Az, on the authority of El-Muarrij. (TA.)

طُوفٌ A [kind of float, such as is called] عَامَةٌ [q. v], upon which one embarks on the water; (S, K) accord. to AA, a small مَعْبَرٌ [q. v.] that is upon rivers. (Az, TA) in the M, said to be a thing that is made of the branches of trees, and the like, upon which one crosses a river, and which tosses about upon the water: the pl. is عَامَاتٌ and عوم [app. عَوْمٌ, like نُوقٌ pl. of نَاقَةٌ] and [coll. gen n.] عَامَرٌ. (TA.) [See also عَامَةٌ, voce عَمَامَةٌ.] = Also The head of a rider, or of a rider upon a camel, (هَامَةٌ رَاكِبٌ,) when it appears to thee in the [desert, or plain, called] صَحْرَاءَ (K, TA,) as he is journeying. (TA.) or it is not

thus called unless *having upon it a turban*. (K, TA.) — And *A turn, or twist, of a turban*. (S, K.) [See 2, second sentence.] — And *A quantity of reaped corn put, or placed, in handfuls*. pl. [or rather coll. gen. n.] **عَامَرٌ**. (S, K.)

عُومَةٌ *A certain insect (دُونَّةٌ, S, K) that swims in the water, resembling a black فص [oi stone of a ring], smooth and round* (S) pl. **عُومٌ**. (S, K.) — And *A species of serpents, in 'Oman*. (TA.)

عَامِيٌّ a rel. n., from **عَامَرٌ**, (Msb, TA,) *A year old*. (TA in arts. **حول** and **دول**, &c.) And applied to a plant as meaning *A year old, and therefore dry*. (Msb, TA.) It is also applied to a [vestige, or relic, of a dwelling, such as is termed] **رُسْمٌ**, or **طَلٌّ**, as meaning *Over which a year has passed*. (TA.) And it is applied, in a trad., as an epithet to the **حَنْظَلٌ** [or colocynth, meaning *That is of service in the year of drought, or barrenness*]; because it is procured, or prepared [as an article of food], in the year of drought, or barrenness (TA.)

عُومِيٌّ: see **عَامَرٌ** [of which it is the dim.], last quarter.

عَامَرٌ فِي الْمَاءِ an intensive epithet from **عَامَرٌ**; (Msb,) *A man skilful in swimming*. (TA.) — And *A horse that stretches forth his fore legs well in running [like as one does the arms in swimming]*; (S, Z, K, TA;) *fleet, or excellent, in his running*. (TA.)

عَائِمٌ [*Swimming*,] part. n. of **عَامَرٌ** in the phrase **عَامَرٌ فِي الْمَاءِ**. (Msb.) — [Hence,] **سَعِيمٌ عُومٌ** means **عَائِمَةٌ** [of which **عُومٌ** is pl.; i. e. *Ships coursing along*]. (TA.) — One says **عُومٌ عُومٌ**, in which the latter word is a corroborative to the former; (S, K;) [app. meaning *Tedious, because severe, years*,] like as one says **شَغْلٌ سَاعِلٌ**: as though pl. of **عَائِمٌ**; but it is not used alone, because it is not a subst., being only a corroborative: (S;) or, as is said in the M, it should by rule be **عُومٌ**; for [it is pl. of **عُومٌ**, and] the pl. of **فَعْلٌ** is **فُعُلٌ**; but they pronounce it as above, as though the sing. were **عَائِمٌ**. Isd says, **عَامَرٌ عَائِمٌ** is an intensive expression, and I think that the meaning is, [*A year that seems long to people because of its drought, or barrenness*, and similar to it is **عَامَرٌ مُعِيرٌ**, mentioned by Lh. (TA.) — **عَائِمٌ** is also [the name of] *A certain idol (S, K) of the Arabs*. (S.)

عَامَرٌ عُومٌ: see the next preceding paragraph, in two places.

عَبَبٌ مُعُومٌ [perhaps a mistranscription for **مُعُومٌ**, see 3, near the end,] means, as mentioned by Az, on the authority of En-Nadr, [*A grapevine that bears one year and does not bear another year*. (TA.)

عَامَرٌ مُعِيرٌ: see **عَائِمٌ**, last sentence but one. [And see also art. **عِيرٌ**.]

شَحْرٌ مُعُومٌ *Fat of a year after another year*. (TA.) — See also **مُعُومٌ**.

مُسَعَامَرٌ *A ship upon the sea*. (K.)

عون

1. **عَانَتْ**, (S, K,) aor. **تَعُونُ**, inf. n. **عَوْنٌ**, (S, TA, [but see what follows,]) said of a woman, *She was, or became, such as is termed عَوَانٌ* [q. v.], as also **عَوْنَتْ**, inf. n. **تَعْوِينٌ**, (S, K) and in like manner, **عَانَتْ**, aor. as above, inf. n. **عَوْنٌ**, [or **عَوْنٌ**, (Ham p. 630,)] is said of a cow, accord to AZ (TA.)

2 see 1 — and see also 10 — **تَعْوِينٌ** signifies also *The he-ass's leaping his she-ass much, or often*. (IAar, K.) — And *The invading another in respect of his share, or portion*. (K)

3. **عَاوَنَهُ**, inf. n. **مُعَاوَنَةٌ** and **عَوَانٌ**, (K,) [*He aided, helped, or assisted him, being aided, &c, by him*.] see 6 — and **أَعَانَهُ**. see the latter, and see also 10

4. **أَعَانَهُ** [inf. n. **إِعَانَةٌ**] and **عَاوَنَهُ** signify the same, (S, MA, K,) i. e. *He aided, helped, or assisted him*. (MA) **رَبِّ أَعْنِي وَلَا تَعْنِ عَلَيَّ** [*O my Lord, aid me, and aid not against me*,] is said in a form of prayer. (S.) [And you say, **أَعَانَهُ** lit. *He aided him against*, meaning, *to accomplish, or perform, the affair*]. See also 6 and 10, the latter in two places

5. **تَعَيَّنَ**, originally **نَعَوَنَ**: see 10, last sentence.

6. **أَعَانُ** **عَاوَنُوا** signifies **نَعَصَهُ نَعَاً**, (S, Msb, K,) *They aided, helped, or assisted, one another*; (MA,) as also **عَاوَنُوا**; (Msb;) and **عَاوَنُوا**, (S, K,) in which the **و** is preserved because it is preserved in **تَعَاوَنُوا** with which it is syn., (Sb, S,) and also **أَعَانُوا**, accord. to IB, who cites as an ex. a verse in which **تَعَانٌ** occurs; but this correctly means **نَاحِذُ الْعِيَةِ** [belonging to art. **عَيْنٌ**]. (TA.) One says, **تَعَاوَنُوا عَلَى الْأَمْرِ**, [*They aided, helped, or assisted, one another [lit. against, meaning, to accomplish, the affair]*] (MA.)

8. **إِعْتَانُوا** and **إِعْتَانُوا**: see 6, in two places.

10. **اسْتَعَانَهُ** and **اسْتَعَانَهُ بِهِ** *He sought, desired, demanded, or begged, of him, aid, help, or assistance*. (MA.) You say, **اسْتَعْنَيْتُهُ**, (Mgh,) or **اسْتَعْنَيْتُ بِهِ**, (S, Msb,) or both, (K,) **فَاعَانَنِي**, (S, Mgh, Msb, K) and **عَاوَنَنِي**, (S, TA,) for which last, **عَوْنَنِي** is erroneously put in the copies of the K; (TA,) [i. e. *I sought, &c., of him, aid, &c., and he aided me*] The alteration of the infirm letter [و into ا] is made in **اسْتَعَانُ** and **أَعَانُ** in imitation of a general rule [which requires it when that alteration is made in the unaugmented triliteral verb], though **عَانُ**, aor. **يَعُونُ**, [as [i. e. of derivation,] is not used. (TA.) **حَرْفُ اسْتَعَانَةٍ** [i. e. **بِ**] is called **حَرْفُ اسْتَعَانَةٍ** [*A particle denotative of seeking aid, &c.*] because

when you say **سَرَرْتُ بِالسَّيْفِ** and **كَتَبْتُ بِالْقَلَمِ** and **اسْتَعْنَيْتُ بِالْمَدْيَةِ**, it is as though you said **اسْتَعْنَيْتُ** and **بِهَذِهِ الْأَدَوَاتِ عَلَى هَذِهِ الْأَفْعَالِ** [meaning *I sought aid of these instruments, or made use of them as means, against, i. e. to perform, these actions of smiting &c*] (TA.) [And you say, **اسْتَعَانَ بِنَفْسِهِ**, meaning *He sought self-help, or exerted himself, in an affair*, and **عَلَيْهِ** against it, or him] — **اسْتَعَانَ** signifies also *He shaved his head, or pubes*, (S, Msb, K,) and so **تَعَيَّنَ**, originally **تَعَوَّنَ**, on the authority of Isd. (TA.)

عَوْنٌ (S, Mgh, K) and **مُعُونَةٌ** (S, Mgh, Msb, K) and **مُعُونَةٌ** (K, TA,) with damm to the **و**, agreeably, with analogy, (TA, [in the CK written **مُعُونَةٌ**]) and **مُعَانَةٌ** (S, Msb, K) and **مُعُونٌ**, (S, K,) [respecting the second and last of which see what follows,] are simply subst., (Mgh, Msb, K,) and signify *Aid, help, or assistance* (S, Mgh, Msb, K.) **عَوْنٌ** is one of those quasi-inf. ns. that govern like the inf. n., i. e. like the verb; as in the saying,

إِذَا صَحَّ عَوْنُ الْخَالِي الْمَرْءِ لَمْ يَجِدْ
عَسِيرًا مِنَ الْأَمَالِ إِلَّا مُيسِّرًا

[*When the Creator's aiding the man is true, he will not find such as is difficult, of hopes, otherwise than facilitated*] (IAar, Msb, S) or, accord. to AHei, it is an inf. n. [having no verb]: (TA.) **مُعُونَةٌ** is of the measure **مَفْعَلَةٌ**, (Az, Msb, TA,) from **الْعَوْنُ**; (Az, TA;) or, as some say, of the measure **فَعُولَةٌ**, from **الْمُعَاوَنُ**. (Az, Msb, TA.) one says, **مَا عِنْدَكَ مُعُونَةٌ** and **مُعَانَةٌ** and **عَوْنٌ** [i. e. *There is not with thee any aid*]. (S) and **مَا أَحْلَانِي فَلَانَ مِنْ مُعَاوَنَةٍ** [*Such a one did not make me to be destitute of aids*]; **مُعَاوَنٌ** being pl. of **مُعُونَةٌ**: (S, TA.) **مُعُونٌ** is said by Ks to be syn. with **مُعُونَةٌ**; (S;) and he says that it is the only masc. of the measure **مَفْعَلٌ** except **مَكْرُمٌ**. (TA) an ex. of it occurs in a verse of Jemcel cited voce **أَتَى**. Fr says that it is pl. [virtually, though not in the language of the grammarians,] of **مُعُونَةٌ**; (S, TA,) and that there is no sing. of the measure **مَفْعَلٌ**. (S. [On this point, see **أَتَى**, voce **أَتَى**].) — Also *An aid, as meaning an aider, a helper, or an assistant*, (S, Msb, K,) to perform, or accomplish, an affair, (S, Msb;) applied to a single person, (K, TA,) and also to two, (TA,) and to a pl. number, (K, TA,) and to a male, (TA,) and to a female: (K, TA.) and [particularly] *a servant* (Har p. 95) [and *an armed attendant, a guard, or an officer, of a king, and of a prefect of the police, and the like*]; and **عَوَانِيٌّ** is an appellation applied to an **عَوْنٌ** [or *armed attendant, or a guard*,] who accompanies a **سُلْطَانٌ**, without pay, or allowance. (TA in art. **تَارٌ**.) **أَعَوَانٌ** is pl. of **عَوْنٌ**; (Lth, S, Msb, K;) and **عَوِينٌ** is a quasi-pl. n., (K,) said by AA. to be syn. with **أَعَوَانٌ**, and Fr says the like. (TA.) The Arabs say, **جَاءَتِ السَّهَةُ حَاضَةً مَعَهَا**, meaning *When drought comes, [its aid]*

the locusts and the flies and diseases come with it. (TA.) And **عَوْنٌ** signifies *Anything that aids, helps, or assists, one*: for instance, [one says,] **الصَّوْمُ عَوْنٌ الْعِبَادَةِ** [Fasting is the aider of religious service] (Lth, TA.) — See also what next follows.

أَبُو عَوْنٍ with damm, Dates and salt. (K) or **أَبُو عَوْنٍ** [thus, with fet-h,] has the latter meaning; salt being metonymically thus called because its aid is sought for the eating of food. (Har p. 227.)

عَانَةٌ A herd of wild asses (S, K) and a she-ass (K) pl. **عَوْنٌ** (S, K) and some say **عَانَاتٌ** (TA) — And [hence, app.,] **العَانَةُ** is the appellation of † *Certain white stars, beneath the* **سَعْدُ** [pl. of **سَعْدٌ**, q. v.] (K.) = Also The pubes; i. e. the hair of the **رُكْبٌ**; (S, Mṣb, K;) the hair that grows above the anterior pudendum; (Mgh,) or, [as some say,] above that of a woman (TA) or, accord to Az (Mgh, Mṣb, TA) and AHeyth, (TA,) the place of growth of the hair above the anterior pudendum of a man (Mṣb, TA) and of a woman, (TA,) the hair itself being called the **شَعْرَةُ** (Mgh, Mṣb, TA) and the **إِسْبُ**; (Mṣb, TA;) though it is also called **عَانَةٌ** (Mgh, Mṣb) by an extension of the proper meaning (Mgh) or by an ellipsis (Mṣb) the word is originally **عَوْنَةٌ** (Mṣb) and the dim. is **عَوْنِيَّةٌ** (Mgh.) = **فَلَانٌ عَلَى عَانَةِ بَكْرِ بْنِ وَائِلٍ** (Mgh.)

is a saying mentioned by Lh as meaning **جَمَاعَتُهُمْ** [i. e., app., *Such a one is over the collective body, or community, and those who are under the protection, of the tribe of Bekr Ibn-Wā'il*]. and it is said to mean, *he is manager, orderer, or regulator, of their affairs.* (TA.) = And **عَانَةٌ** is said to signify in the dial. of 'Abd-El-Kays *A share of water for land.* (TA.)

عَوَانٌ A beast of the bovine kind, or a cow, (AZ, TA,) or anything, (S, TA,) [i. e.] an animal [of any kind], (IAar, TA,) or a woman, and a beast, (Mṣb,) *Of middle age*, (AZ, IAar, Mṣb, TA,) *between such as is advanced in age and the youthful*, (AZ, TA,) *neither young nor old*; (IAar, TA) so in the Kūr ii 63: (S, TA;) or a cow, and a mare, *that has brought forth after her first-born* (K, TA: [in the CK, **البَكْرُ** is erroneously put for **البُكْرُ**]) and a woman *who has had a husband*; (K, TA;) in the M, v. q. **تَيْبٌ**: (TA.) pl. **عَوْنٌ** (S, Mṣb, K,) originally **عَوْنٌ**. (Mṣb, TA.) **عَوْنٌ** is a prov. [expl. in art. **خَمَرٌ**]. (S, TA.) And **عَوْنٌ** means † *A war in which fighting has occurred once [and is occurring again]*; (S, K;) as though they made the first [fighting] to be a **بَكْرٌ** [or first-born]. (S.) And **عَوْنٌ** + **صَرْبَةٌ** † *A blow inflicted by seizing an opportunity when the object is unaware, and requiring to be repeated* · pl. **صَرْبَاتٌ عَوْنٌ**, occurring in a trad., in which the blows of 'Alee are said to have been not of this kind, but such as are termed **مُبْتَكِرَاتٌ** (L. [See **بَكْرٌ**, last sentence.]) — And **Land watered by rain** (K, TA) *between two por-*

tions of land not so watered (TA) — And [the fem. i. e.] with **عَ**, A tall palm-tree. (S, K.) of the dial. of 'Omān, (AHn, S, TA,) or of the dial. of Azd: (TA) or one standing alone, apart from others. (IAar, TA.)

عَوْنٌ quasi-pl. n. of **عَوْنٌ**, q. v. (K.)

عَوَانَةٌ [fem. of **عَوَانٌ**, q. v. = And] *A certain creeping thing (دَابَّةٌ), less than the قُغْدُ, [or hedgehog]: (K.) accord. to Aṣ, it is like the قُغْدُ, found in the midst of an isolated portion of sand, appearing sometimes, and turning round as though it were grinding, then diving [into the sand], and also called the طَحْسُ [q. v.] (TA.) and, (K, TA,) some say, (TA,) a certain worm in the sand, (K, TA,) that turns round many times. (TA)*

عَوْنِيَّةٌ dim of **عَانَةٌ**, q. v. (Mgh)

عَوْنِيٌّ: see **عَوْنٌ**.

عَانِيَّةٌ Wine (**خَمْرٌ** [in the CK erroneously **خَمَرٌ**]) of 'Aneh (عَانَةٌ), a town on the Euphrates. (S, K.) Zuheyr speaks of the wine of 'Aneh (S, TA) in a verse in which he likens to it the saliva of a woman. (TA) And **عَانِيَّةٌ** is used as a subst. [one says, **لَا يُحِبُّ إِلَّا الْعَانِيَّةَ وَلَا يَصْحَبُ إِلَّا الْحَانِيَّةَ** i. e. [Such a one does not love aught save] the wine of 'Aneh, and [does not associate save with] the vintners. (A, TA.)

مَعَوْنٌ } see **عَوْنٌ**, former half; each in two places.
مَعَانَةٌ }

عَوْنٌ **مَعَوْنٌ**, and the pl. **مَعَاوِنٌ**: see **عَوْنٌ**, former half, in four places. **صَاحِبُ الْمَعُونَةِ** [as used in post-classical times] means *The officer appointed for the rectifying of the affairs of the commonalty*; as though he were the aider of the wronged against the wronger; i. q. **الْوَالِي**; or, as Esh-Shereeshee says, **وَالِي الْحَايَاتِ**. (Har p. 261.) And **دَارُ الْمَعُونَةِ** was the appellation of *The mansion of the شَحْنَةُ* [q. v.], in Cairo. (Abulf. Ann. vol. iii. p. 632.)

مِعْوَانٌ A man who aids, helps, or assists, people much, or often; (S, K;*) or well (K:) pl. **مِعَاوِينٌ**. (TA.) One says, **الْكَرِيمُ مِعْوَانٌ** [The generous is one who aids, &c.]. and **هُمُ مِعَاوِينٌ فِي الْخُطُوبِ** [They are persons who aid, &c., in affairs, or great affairs, or afflictions]. (TA.)

مُتَعَاوِنَةٌ A woman advanced in age, (S, K,) but not unless with fleshiness: (S:) or, accord. to Az, symmetrical, or proportionate, in her make, so that there is no appearance of protrusion, or protuberance, of her form: and accord. to the A, a woman fat, with symmetry, or proportionateness. (TA.) — And **بُرْدُونٌ مُتَعَاوِنٌ** [A hackney] whose strength and age have reached their full states [so I render the explanation **إِذَا لَحِقَتْ قُوَّتُهُ وَسَتْهُ** in which I suppose **لَحِقَتْ** to mean **أَذْرَكَتْ**; as also

مُتَلَاكِحٌ [the fem. of which, applied to a she-camel, is expl. as meaning “strong in make”]. (TA.)

عوه

1. **عَاهُ** **الْمَالِ** (K, TA,) aor. **يَعُوهُ**, (TA,) and **يَعِيَهُ**, (K, TA,) inf n. **عَاهَةٌ** and **عُوهُ** and **عُوُوهُ** (TA) and **عِيَهُ**, (CK, [the only inf. n. there mentioned, and not in my MS. copy of the K nor in the TA,]) *The مال [meaning camels, or cattle,] became smitten with what is termed عَاهَةٌ [i. e. a bane, disease, pest, or murrain]; (K, TA,) as also عِيَهُ. (TA.) And in like manner, عَاهُ الزَّرْعِ, aor. **يَعُوهُ** and **يَعِيَهُ**; (TA;) or عِيَهُ, like **إِيْفٌ**; (S;) or عِيَهُ, of the class of **تَجَبُّ**, (Mṣb; [but this I find not elsewhere, and it is app. a mistake for the well-known form **عِيَهُ**]) *The زرع [or seed-produce] became smitten with what is termed عَاهَةٌ [i. e. a bane, blight, blast, taint, canker, or the like]; (S, Mṣb, TA;) as also عَاهُ. (TA.)**

2. see 4. = **تَعْوِيَةٌ** also signifies *The alighting in the last part of the night* (S, K, TA) *for rest*; (so in a copy of the S,) syn. with **تَغْرِيسٌ**. (S, TA) or both of these words signify [the taking] a slight sleep on the occasion of the morning-rest. (Lth, TA.) — And *The confining oneself in a place.* (K.) You say of any one **عَوَّ** meaning *He confined himself in a place*. (S) or *he remained, stayed, or abode.* (Az, TA.) = And *The calling a young ass by saying عَوَّ*. (K, TA.) You say, **عَوَّ**, inf. n. **تَعْوِيَةٌ**, *He called him to come up with him.* (TA.) And **عِيَهُ بِالرَّحْلِ** *He called, or called out, to the man.* (TA.)

4. **أَعَاهُوا** and **أَعُوهُوا** (S, Mṣb, K,) the latter mentioned by El-Umawee, (S,) and **عَوَّهُوا**, (IAar, K,) *They had their cattle, (S, Mṣb, K,) or their seed-produce, (K,) or their fruits, (TA,) smitten with what is termed عَاهَةٌ [i. e. a bane, such as a disease, pest, or murrain, or a blight, blast, taint, canker, or the like]. (S, Mṣb, K, TA.) — See also 1.*

عَائَةٌ pl. **عَاهُونٌ**: see **عَاهٌ**.

عَاهُ **عَاهُ** A cry by which camels are chidden in order that they may confine themselves to a spot; as also **عِيَهُ**; (K, TA;) and **عَهُ**. (TA.)

عَوَّ **عَوَّ** A cry by which a young ass is called. (K, TA.)

عَاهَةٌ, in which the **ل** is substituted for **ي** accord. to some, and for **و** accord. to others, (Mṣb, TA,) is originally of the measure **فَعْلَةٌ**, with fet-h to the **ع**, (Mṣb,) and is syn. with **أَفَةٌ** [signifying A bane; such as a disease, pest, or murrain; and a blight, blast, taint, canker, or the like. see 1, in two places]. (S, Mṣb, K, TA.) It is said in a trad., **لَا يَبْرِدُنْ ذُو عَاهَةٍ عَلَى مُصَيِّحٍ** i. e. *One whose camels are affected with a bane, such as mange &c., shall not bring them to water immediately after one whose camels are in a healthy, or sound, state.* (TA. [See also art. **صَحٌّ**].)

رَجُلٌ عَاهٌ and عَاهٌ are like مَاهٌ and مَاهٌ, and عَاهٌ is like كَبُشٌ ضَانٌ [so in my original, but correctly عَاهٌ and صَانٌ: both app. mean *A man having some moral bane or malady*] accord to IAr, عَاهُونَ [the pl. of عَاهٌ] signifies persons having in them what occasions suspicion, and what is evil, or corrupt. (TA.)

عَاهَةٌ *A raising of the voice, calling or calling out, or doing so vehemently*: (K) a word from which they form no derivative. (Sgh, TA.)

مَعُوَّةٌ and مَعِيَّةٌ *Smitten with what is termed عَاهَةٌ* [expl. above]. (Msb, TA) applied to مَالٌ [i.e. camels, or cattle]. (TA:) and to زَرْعٌ [or seed-produce]; (Msb, TA,) as also مَعُوَّةٌ [so in my original, a mistranscription for مَعُوَّةٌ] and to a man, as meaning *smitten therewith* [in himself] and مَالِهِ [in his camels, or cattle] and in like manner مَعُوَّةٌ applied to طَعَامٌ [or food]. (TA:) and مَعُوَّةٌ applied to a land (أَرْضٌ), (S, K,) meaning *having what is termed عَاهَةٌ*. (K)

مَعُوَّةٌ *[A cause of what is termed عَاهَةٌ, q. v.]* طَعَامٌ ذُو مَعُوَّةٍ means *Food that affects him who eats it with what is termed عَاهَةٌ*. (IAr, TA)

مَعُوَّةٌ *A place in which one remains, stays, or abides*. (Az, TA.)

مَعُوَّةٌ; and its fem., with ة: see مَعُوَّةٌ.

عوى

For words mentioned under this head in many of the lexicons, see art. عو.

عى

1. عَى بِالْأَمْرِ, (S,) or بِالْأَمْرِ, (MA, Msb, K,) and عَنِ الْأَمْرِ, (MA,) and عَنِ الْأَمْرِ, (MA, and Ham p. 717,) and عَنِ, (S, Msb, K,) [which is the original form,] but عَى is more common, (S, TA,) and عَنِ بِهِ is not allowable, (TA,) first pers. عَيَّيْتُ, (S,) pl. عَيَّيُوا, (S, TA,) like حَيَّيُوا [from حَى and حَيَّيَ], (S,) and عَيَّيُوا also, which is used by a poet, (S, TA,) aor. يَعْيِي, (Msb, TA,) inf. n. عَيَّيَ, (Msb, TA;) as also تَعْيِي, and تَعْيَا, and اسْتَعْيَا; (K;) *He found not the right way, or manner, (S, Msb, K, TA,) that he desired, (K, TA,) or the way, or manner, of his acting [i.e. in which he should act], (TA,) to perform, or accomplish, his, or the, affair: (S, Msb, K, TA:) or he lacked power, strength, or ability, for it; (MA, Mgh, K, TA;) and was unable to perform it, or execute it, thoroughly. (K, TA.)* [Hence,] one says, شَفَاءُ الْعِيِّ السُّؤَالُ † [The remedy of inability is the asking information]. (TA in art. شَفَى.) — And in like manner one says, عَى عَنْ حُجَّتِهِ, (Msb, TA,) and عَيَّيَ, aor. and inf. n. as above, i.e. *He found not the right way, or manner, of adducing*

his argument, plea, or evidence. (Msb, TA.)* — And عَى فِي مَنَظِقِهِ, (S, Msb,) and عَيَّيَ, (S, Msb, K,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) *He found not the right way, or manner, in his expressing of his ideas*. (Msb) or i. q. حَصَرَ; (K;) or [nearly so, i. e.] عَيَّيَ [or عَى] signifies *he was, or became, unable to express his mind, to say what he would, to find words to express what he would say, he faltered in speech; like حَصَرَ, except that the latter denotes what is by reason of shame and confusion of mind, or some [other] accidental cause*. (TA in art. حَصَرَ, from the Expos. of the “Mufassal” of Z:) عَى is the contr. of الْبَيَانُ [q. v.] (S, TA:) or, accord. to Er-Rāghib, it is *an inability that ensues to one who has taken upon himself an affair or a speech*. (TA) One says, جَاءَ بِالْعَى وَالْتَبَّى [app. meaning *He exhibited much impotence of expression*], (S and K and TA in art. تَوَى;) using the latter noun as an imitative sequent to the former [for the purpose of corroboration]. (TA in that art.) — And عَيَّيْتُ *I was ignorant of it*: (K, TA) originally meaning *I was unable to give information respecting it when asked, by reason of ignorance of it*. (TA.) One says, لَا يَعْيِيهِ أَحَدٌ *No one will be ignorant of it*. (TA.)

2: see the next paragraph.

3. مَعَايَا [inf. n. of عَايَا] signifies *The saying, or doing, a thing to [the understanding of] which the right direction is not to be found*: (S) or, as also تَعْيِيَةٌ [inf. n. of عَيَّيَ], *the uttering speech to [the understanding of] which the right direction is not to be found*; (K, TA;) *making one's speech enigmatical, or obscure*; syn. اِلْعَارُ: or *doing a deed to [the understanding of] the way, or manner, of which the right direction is not to be found*. (TA.) One says, اِيَّاكَ وَمَسَائِلَ الْمَعَايَا [Avoid thou the questions of enigmatical, or obscure, diction; for they are difficult to be endured]: and عَايَاهُ, [He addressed to him enigmatical, or obscure, speech, (like حَاجَاهُ, and لَاعَرَهُ,)] inf. n. مَعَايَا. (TA. [See also اَعْيِيَّة.])

4. اَعْيَا [He was, or became, disabled, or incapacitated]: you say, اَعْيَا عَنْ الْجَمَاعِ *he was, or became, disabled, or incapacitated, from copulation*; syn. عَرَسَ. (IKtt, TA in art. عَرَسَ.) — *He was, or became, fatigued, tired, or wearied, (Mgh, Msb, K, TA,) in walking, or going, (S, Msb, K, TA,) said of a man (S) [and of a beast]* You say, اَذْمَرُ اَعْيَا بِهِ بَعِيرُهُ, both meaning the same [i.e. *His camel became jaded, and lagged behind with him*], aor. يَعْيِي, and some incorporate [one عَى into the other, transferring the kesreh of the former عَى to the ع], as is done in a verse of El-Hotai-ah. (TA.) — اَعْيَاهُ *It made him to be without power, or strength, or ability; disabled, or incapacitated, him*; (S, MA, TA,) said of an affair; (S, MA;) and [app. in like manner] of God. (S) It is also said of a disease, meaning *It disabled him, or incapacitated him, from curing it*: (K, TA:) [or] one says of a

difficult disease, for which there is no cure, كَانَهُ اَعْيَا الْاَطْيَاءَ [It is as though it disabled, or incapacitated, the physicians; or frustrated their skill; or baffled them]. (S, TA.) And a poet says, (namely, Amr Ibn-Hassan, TA)

فَإِنَّ الْكُثْرَ اَعْيَانِي قَدِيمًا
وَلَرَأْفَتُ لَدُنْ اَبِي عَلَامٌ

[And, or for, abundance of wealth baffled my attempts to obtain it of old, but I have not been poor from the time of my being a boy] (S, TA:) he means, I have been in a middling condition, not very poor, nor able to collect much wealth but some relate the verse otherwise, saying اَعْيَانِي i. e. “rendered me humble, lowly, or submissive.” — Also *He*, (TA,) or *it*, (Msb,) or *going or journeying*, (MA, K,) *fatigued, tired, or wearied, him*; (MA, Msb, K, TA,) namely, a man, (Msb,) or a camel. (K.) — And you say, of an affair, (S, TA,) or a thing, (MA,) اَعْيَا عَلَيْهِ, (S, MA, TA,) and تَعْيَا, and تَعْيَا, (S, TA,) all meaning the same, (S, TA, PS,) as also اسْتَعْيَا, (TA,) i. e. *It was, or became, difficult, or arduous, to him*; (MA, TA;) or [impracticable, i. e.] *such that he found not the right way, or manner, to perform it, or accomplish it*; (TA;) or *veiled, or hidden*. (MA.) — مَا اَعْيَاهُ [How wanting is he in ability to find the right way, or manner, of acting! or how impotent is he! &c.]. (S and K in art. سَوَى: see 4 in that art.)

5. تَعْيَا عَلَيْهِ: see 1, first sentence. — تَعْيَا عَلَيْهِ: see 4, last sentence but one.

6. تَعْيَا عَلَيْهِ: see 1, first sentence. — تَعْيَا عَلَيْهِ: see 4, last sentence but one.

10. اسْتَعْيَا عَلَيْهِ: see 1, first sentence. — اسْتَعْيَا عَلَيْهِ: see 4, last sentence but one.

عَى and عَيَّيَ, (S, Msb, K, TA,) the former of which is the more common, (TA,) are epithets denoting the agent of the verb in the phrases عَى بِالْأَمْرِ (Msb, K) and عَنِ حُجَّتِهِ (Msb) and عَى فِي مَنَظِقِهِ. [i. e. they signify *Unable to find the right way, or manner, &c., in relation to an affair, and an argument or the like, and in the expression of his ideas; agreeably with the explanations of those phrases in the first paragraph of this art.:*] and عَيَّيَانُ (K) and عَيَّيَا (S, K) signify the same, (S, K,) in relation to an affair and to the expression of one's ideas: (S) the pl. [of عَى] is اَعْيَاءٌ and [of عَيَّيَ] اَعْيِيَاءٌ; (S, K;) Sb says, Yoo has informed us of this; and he says, we have also heard some of the Arabs say اَعْيِيَاءٌ [as above] and اَعْيِيَّة. (S.)

اَعْيَاءٌ *An incurable disease; (K;) a difficult disease, for which there is no cure; as though it disabled, or baffled, (أَعْيَا,) the physicians*. (S.) [Hence,] one says, الدَّاءُ الْعَيَّاءُ الْحَقُّ [The disease for which there is no cure is stupidity]. (TA.) — See also عَيَّيَا.

عَى: see عَى. — Also *A stallion-camel that*

will not cover unless his yard be directed into the vulva. (TA in art. عود.) [See also the next paragraph but one.]

مُعَي see عَى : — and see also عَيَّان.

عَيَّان see عَى : — Also, (S, K,) and عَيَّان (K,) a camel, (S,) a stallion [camel], (K,) that finds not the right way, or manner, to cover: (S, K) or that has never covered, (K, TA,) or impregnated or that does not cover well (TA) [see also عَيَّان:] and in like manner applied to a man (K) or, accord. to Az, both signify the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women. (TA voce عَا, in art. عَى) pl. عَيَّان, formed by considering the augmentative letters as rejected, (K, TA,) if pl. of عَيَّان, but not if pl. of عَيَّان, as it appears to be from what is said in the M. (TA.)

عَا is a prov [meaning *More unable to express what he would say than Baki*]. (S, TA. [See Fieytag's Arab Prov. ii. 146.])

أَعْيَان (K, TA,) [originally أَعْيَان,] like أَحْيَان (TA) [and أَلْحَوَّة, and أَلْغَوَّة], means مَا عَايَتْ بِه صَاحِبُكَ [A saying with which thou addressest thy companion enigmatically, or obscurely; i. e. an enigmatical, or obscure, speech]. (K, TA.)

مُعَي (S, Mshb,) for which one should not say عَيَّان, applied to a man, (S,) and to a camel, (TA,) and مَعَاي and مَعَاي (K, TA, [the latter, erroneously, in the CK, مَعَاي,]) both being pls. of مُعَي (TA,) applied to camels, as also [the fem.] مُعَيَّة (K, TA,) *Fatigued, tired, or wearied, in going, or journeying* (S, Mshb, K, TA.)

عيب

1. عَاب (S, A, O, Mshb, K,) aor. يَعْيب (Mshb,) inf. n. عَيْب (Mshb, TA,) and مَعَاب and مَعَيْب are allowable as inf. ns., (S, O, TA,) *It (a thing, A, TA, or an article of merchandise, S, O, Mshb) was, or became, faulty, unsound, or defective, or had a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss.* (S, A, O, Mshb, K.) [See also 5.] — عَانَه (S, O, Mshb, K,) [aor. as above,] inf. n. عَيْب and عَاب; (TA;) and عَيْب (S, A, O,) or this has an intensive signification, (Mshb,) and تَعْيَب (S, A, O;) *He made, or caused, it (a thing, TA in relation to the first, and A in relation to the second and third, and an article of merchandise, S and O in relation to the first,) to be faulty, unsound, or defective, or to have a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss.* (S, A, O, Mshb, K.) — أَرَدْتُ أَنْ أَعْيَبَا in the Kur [xviii 78], means *I desired to render it faulty, or unsound.* (AHeyth, TA.) — [The same verbs are also often used in relation to a human being as the object.] — And one says عَانَه, [aor. as above,] inf. n. عَيْب and عَاب and مَعَاب and مَعَيْب (MA;) and عَيْب (S, A, O, Mshb,) and تَعْيَب (TA;) meaning *He [found*

fault with him, or it, blamed, upbraided, or reproached, him, or] attributed or imputed to him, or it, or charged him with, or accused him of, a vice, fault, &c. (S, A, MA, O, Mshb, TA.) [The first of these verbs is of very frequent occurrence as meaning thus: one ex. of it occurs in the saying of a poet cited in the S and O in this art.,

أَنَا الرَّحْلُ الَّذِي قَدْ عَثِمُوهُ

*I am the man whom ye have charged with a vice, or fault, &c. And one says, عَابَ عَلَيْهِ وَعَلَنَهُ, meaning *He blamed, or discommended, to him his deed.*] — عَابَ السَّقَاءُ *The skin had milk that had become thick in it.* (O, K, TA.)*

2. عَيَّه see 1, in two places — عَيَّه also signifies *He made, or prepared, or took for himself, what is called an عَيْبَة.* (O.)

5. تَعَيَّب *It was, or became, rendered faulty, unsound, or defective; or such as to have a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss* (A.) [See also 1, first sentence.] — تَعَيَّب: see 1, in two places.

6. تَعَايَبُوا [They found fault, one with another; blamed, upbraided, or reproached, one another]. (S in explanation of الْقَوْمُ.)

عَاب: see the next paragraph.

عَيْب (S, A, O, Mshb, K,) an inf. n. used as a simple subst., (Mshb,) and عَاب [which is also originally an inf. n.] (S, O, Mshb, K) and عَيْبَة (S, O) and مَعَاب (S, O, Mshb, K) and مَعَيْب (S, O, Mshb, K,) i. e. [in a man, and in any animal,] *A vice, [and in the same, and in anything,] a fault or faultiness, an unsoundness, a defect, an imperfection, a blemish, or something amiss, syn. وَصْمَة, (A, K,) and نَقِصَة; (TK;) in Pers. آهو. (PS.)*

or مَعَاب and مَعَابَة signify a place of عَيْب [or vice, fault, &c; app as meaning a ground for عَيْب or finding fault, &c], مَا فِيهِ مَعَاب and مَعَابَة meaning [There is not in him, or it,] عَيْب, or مَوْضِعُ عَيْب; [and so مَعَيْب, as is shown by what follows; and مَعَيْبَة as expl. in Har p. 475, which last and مَعَابَة may be expl. agreeably with analogy as signifying a cause of عَيْب, i. e. a thing for which one is to be found fault with, blamed, upbraided, or reproached; like مَدْمَة;] for [although] مَفْعَل from a triliteral-radical verb such as كَال, aor. يَكِيل, as the measure of a subst. [or n. of place] is with kesr [to the ع], and as the measure of an inf. n. with fet-h, yet it is allowable to use fet-h or kesr in either case, for the Arabs say مَسَار and مَسِير, and مَعَاش and مَعِيش, and مَعَاب and مَعَيْب (S, O;) the pl. of عَيْب is أَعْيَاب [a pl. of mult.] (S, A, O, Mshb) and مَعَايِب [a pl. of pauc.], (Th, TA;) and مَعَايِب [as pl. of مَعَاب or مَعَيْب or مَعَابَة, or as an anomalous pl. of عَيْب like as مَسَائِب is of شَيْن] is syn. with أَعْيَاب. (S, O)

عَيْبَة: see the next preceding paragraph. —

Also *A receptacle in which clothes are put* (S, O, K) and *a receptacle of skin, or leather, in which goods, or utensils, are put* (TA.) and *a رَنْبِل [or receptacle like a basket] of skin, or leather, or the like, (K, TA,) in which reaped corn is conveyed to the threshing-floor* (TA.) or *a thing like the خَرِيطَة [q. v.], of skin, or leather* (Ham p. 362) [it has loops with which it is closed and fastened by the insertion of one into another (see 4 in art. شرح)] pl. عَيْب and عِيَاب and عِيَانَت (S, O, K.) — Hence, (A,) † *The depository of one's secret [or secrets]* (A, O, K.) [and it is used as a sing. and a pl.] one says, هُوَ عَيْبَة فَلَان, † *He is the depository of the secret [or secrets] of such a one* (A) and it is said in a trad., الرُّنَصَارُ كَرِشِي وَعَيْبَتِي (S, O, TA) † *The Ansār are my intimates, and the depository of my secret [or secrets]*. (TA. [See also other explanations in art. كَرِش.] And [in like manner] الْعِيَاب is used as meaning † *The breasts, and the hearts*: (O, K) for, as the Arab deposits in his عَيْبَة the best of his goods, or utensils, and of his clothes, so he conceals in his breast his most particular secrets, which may not be divulged. (O, TA.) Hence, (TA,) a poet says,

وَكَاذَتْ عِيَابُ الْوَدِّ مِنَّا وَمِنْكُمْ

وَإِنْ قِيلَ أَبَاءَ الْعُمُومَةِ تَصَفَّرُ

[And our and your depositories of love, although it be said that we and you are the children of paternal uncles, were near to becoming void]: (O, TA) by عِيَاب الْوَدِّ he means their breasts. (TA.) And بَيْنَنَا وَبَيْنَهُمْ عَيْبَة مَكْفُوفَة, a phrase in the treaty of El-Hodeybiyeh, means † *Between us and them, in respect of this peace, is [determined that there shall be, in each party,] a breast bound to fulfil the terms of this writing, [like the عَيْبَة that is closed and fastened by its loops over its contents,] clear of secret enmity, and perfidy, and deceit: (IAar, O, TA:) or, accord. to some, as related by Sh, evil between us [and them] shall be [as it were] tied up, like as the عَيْبَة is tied up: or there shall be mutual reconciliation, and abstaining from war, like that kind of friendship that subsists between sincere friends who confide in each other.* (Az, TA. [See also art. كَف.] — عَلَيْكَ بِعَيْبَتِكَ, said by 'Aisheh to 'Omar on an occasion of his blaming her, means † *Busy thyself with thine own family, or wife, and let me alone.* (TA.)

عِيَاب: see عَيْبَة.

عِيَاب a pl. of عَيْبَة. (S, O, K.) — Also *The [wooden implement commonly called] مَنْدَف [with which cotton is separated and loosened]*. (O, K:) so says Lth, the only authority for it known (O, TA) to Az. (TA.)

عَيَّاب (S, A, O, Mshb, K) and عَيَّابَة (A, O, K) [but this has a more intensive signification] and عَيْبَة (A, K) *One [who finds fault with others, or] who attributes or imputes to others, or charges them with, or accuses them of, vices, faults, &c., much, or often.* (A and K in explanation of all, and O in explanation of the second.)

عَيَّابَةٌ: see the next preceding paragraph.

عَيْبٌ part. n. of the intrins. v. عَابَ, [1 e. *Being*, or *becoming*, *faulty*, &c.,] applied to an article of merchandise [&c.]. (Msb.) — And also act. part. n. of عَانَهُ. (Msb.) = Also, applied to milk, *Thick*, or *becoming thick*. (O, K.)

مَعَابٌ. see عَيْبٌ, in five places.

مَعِيبٌ see عَيْبٌ, in four places — Also, (S, A, O, Msb, K) and مَعْيُوبٌ (S, O, K,) agreeably with the original form, (S, O,) and مَعْيُوبٌ, [or this has an intensive signification, (see its verb,)] and مَتَعَيْبٌ, (TA,) *Made*, or *caused*, to be *faulty*, *unsound*, or *defective*, or to have a *fault*, &c. (S, A, O, Msb, K, TA [See the verbs.]) — And [*Found fault with*, &c., or] *charged with*, or *accused of*, a *vice*, *fault*, &c. (TA. [See, again, the verbs.])

مَعَابَةٌ see عَيْبٌ, in five places.

مَعْيَبَةٌ see عَيْبٌ.

مَعْيَبٌ }
مَعْيُوبٌ } see مَعِيبٌ.
مَتَعَيْبٌ }

عَيْثٌ

1. عَاثَ, aor. يَعِثُ, inf. n. عَيْثٌ (S, O, K) and عَيْوُثٌ and عَيْثَانٌ, (TA,) *He acted corruptly*; or *made*, or *did*, *mischievous*; syn. أَفْسَدَ: (S, O, K.) or, accord. to Az, *he hastened*, or *was hasty* or *quick*, in so acting (TA.) accord. to Er-Rāghib, عَيْثٌ and عَيْثِي, or عَيْثِي, and عَيْثِي are nearly alike; but عَيْثٌ is mostly used in relation to that which is perceived by sense; and عَيْثِي and عَيْثِي, in relation to that which is perceived by the [mind or] judgment: some say that عَيْثِي is the “acting corruptly in the utmost degree” and some, that it is the “acting wrongfully, injuriously, or unjustly;” and sometimes does not involve the acting corruptly (MF, TA.) Lh says that عَيْثِي is of the dial. of El-Hijāz, and is the [more] approved form; and عَاثَ is of the dial. of the Benoo-Temeem, who say, لَا تَعِثُوا فِي الْأَرْضِ [Act not ye corruptly, or do not ye mischief, in the earth]. (TA.) Hence one says, عَاثَ الذِّئْبُ فِي الْعَمْرِ *The wolf made, or did, mischief among the sheep or goats*; syn. أَفْسَدَ. (S, A, O.) And عَيْثِي جَعَارَ [Do mischief, O she-hyena] a prov. used in declaring a thing to be vain, or false. (K in art. جَعَر.) And عَاثَ فِي مَالِهِ *He dissipated his property*; or *squandered*, and *wasted*, or *ruined*, it. and *he expended it quickly*. (TA.) — عَاثَ, aor. and inf. ns. as above, also signifies *He took without gentleness*. (L.) — And عَاثَ, inf. n. عَيْثٌ, *He ventured upon an affair not caring what he fell upon*. (AA.)

2. عَيْثٌ (S, O, K) inf. n. تَعِثُ (S, O,) *He searched [or groped] for a thing with the hand, without his seeing it*: (S, O, K.) or, said of a blind man, *he searched [or groped] for a thing*.

Bk I.

and, said of a man possessing sight, *he searched [or groped] for a thing in the dark*: written by Kr with غ (L.) [It is said in the TA, in art. عَيْثٌ, that ISd thought عَيْثٌ, with the unpunctuated ع, to be a mistranscription; but that it is correct.] — And hence, عَيْثٌ فِي الْكِمَاةِ *He put his hand into the quiver to search for an arrow* (TA) or *he turned about his hand in the quiver to search for the arrow*. (A) — عَيْثٌ بَفَعْلٍ كَذَا *He set about, began, or commenced, doing such a thing*. (O, K.) — عَيْثٌ طَيْرُهُ [lit] *His birds [from which he augured] became confused to him*; [meaning + his affairs, or case, became confused and perplexing to him]; syn. اِحْتَلَطَتْ عَلَيْهِ. (O, K.) [See also عَمَرَهُ.] — عَيْثٌ فِي السَّامِرِ *He made a mark, or an impression, upon the camel's hump with a knife* (TA.)

5. تَعِثْتِ الْإِبِلَ *The camels drank less than what would satisfy their thirst*. (O, K.)

عَيْثَةٌ *A plain, or soft, tract of land*, (O, K,) *not consisting of sand nor of dust nor of clay*. (O.)

عَيْثِي is like عَجَبًا (K, TA [in the O, like عَجَبِي]) a word expressive of wonder: one says أَعْجَبُ عَجَبًا لَهُ, meaning عَجَبًا لَهُ, for عَجَبًا لَهُ, عَيْثِي لَهُ [I wonder greatly, lit with wondering, at him, or it] (TK.) [but a verse cited in the O indicates that one says عَيْثِي بِهِ] in one copy of the K, عَيْثًا. (TA.)

رَجُلٌ عَيْثَانٌ *A man who acts corruptly*; or *who makes, or does, mischief*. [or rather, *who does so much, or often*] fem., applied to a woman, عَيْثِي. (Seer, TA.)

العَيْوُثُ: see what next follows.

العَيْثُ *The lion*, (A, O, K;) as also الْعَيْوُثُ and الْعَاثُ. (O, K.)

العَاثُ: see what next precedes.

أَعْيَتْ مِنْ حَعَارٍ [More mischievous than the she-hyena]: is a prov. (Meyd, and A and TA in art. جَعَر.)

عِيجٌ

1. عِيجٌ (Lth, O, K, TA) inf. n. عِيجٌ (Lth, O, TA) and عِوُجٌ (Lth, O, TA) and عِوُجٌ [app. عِوُجٌ, (TA.)] *I do not regard it*; *do not care for it*. (Lth, O, TA.) One says, مَا عَاجَ يَقُولُهُ, inf. n. عِيجٌ and عِوُجَةٌ, *He did not regard his saying*. or *he did not believe it*. (ISd, TA.) And مَا أَعِيجُ مِنْ كَلَامِهِ بِشَيْءٍ *I care not for anything of his speech, or of what he says*. (Fr, ISk, S, O:) and the Benoo-Asad say, مَا أَعِيجُ بِكَلَامِهِ [expl in art. عِوُج]; taking it from عَجَبْتُ الْآفَاقَ. (ISk, S) — مَا عَجَبْتُ بِهِ *I was not pleased, well pleased, content, or satisfied, with it*; or *did not approve it*. (IAar, S, O, K.) — مَا عَجَبْتُ بِخَبَرِ فُلَانٍ *I was not satisfied in my mind by the information*

of such a one, and did not deem it certain. (L.) — مَا عَجَبْتُ بِالْمَاءِ *I did not satisfy my thirst with the water* (S, O, K, TA) said by one who has drunk salt water (S, O, TA) or *I did not profit by it* and sometimes the verb is used in this sense in an affirmative phrase. (TA.) And مَا عَجَبْتُ بِالدَّوَاءِ *I did not profit by the medicine*. (S, O, K.) And عَاجَ, aor. يَعِيجُ, [thus used affirmatively,] *He profited by speech, &c.* (TA.) — مَا يَعْجِجُ بِعَلْبِي شَيْءٌ مِنْ كَلَامِكَ [app. meaning *Nothing of thy speech remains in my heart, or mind*, (compare بِالْمَكَانِ, in art. عَوَج.)] is a saying mentioned by IAar. (TA.) — [And it seems that عَاجَ عَلَى الشَّيْءِ signifies *He took to, set about, or commenced, the thing* for Sgh says that] الْإِقْبَالُ عَلَى الشَّيْءِ الْعِيجُ. (O.)

عِيجٌ an inf. n. of 1. (Lth, O, &c.) — Also *Profit, advantage, or utility* (TA) — And [its pl.] أَعْيَاجٌ signifies *Any means of satisfying a man's thirst*: [and عِيجٌ seems to have a similar signification, for it is immediately added,] and one says, اللَّبَنُ عِيجٌ [app. meaning *Milk is a thing that satisfies thirst*]. (O.)

عِيجٌ: see what next precedes.

Quasi عيد

2. عِيدٌ. see 2 in art. عَوْدٌ.

عِيدٌ and عِيدِيَّةٌ and عِيدَانٌ and عِيدٌ see art. عَوْدٌ.

عِيرٌ

1. عَارَ, aor. يَعِيرُ, *He went, or journeyed*. (TA.) — عَارَ فِي الْأَرْضِ, aor. as above, *He went away in, or into, the land, or country* (S.) — And عَارَ (S, O, &c.) aor. as above, (Msb, K,) inf. n. عِيرَ (Msb, TA,) or this is a simple subst., (K,) *He (a horse, S, Mgh, O, Msb, K, and a dog, K) went away (O, K, TA) hither and thither, (O, TA,) which action is also termed مُعَايَرَةٌ [inf. n. of عَايَرَ, (O,) as though he had made his escape (K, TA) from his master, going to and fro: (TA.) and the same is said of news: (IKt, TA) or escaped, or got loose, and went away hither and thither, by reason of his exceeding sprightliness: (S.) or escaped, or got loose, and went away at random. (Msb) or went away hither and thither, by reason of his sprightliness or strayed at random, nothing turning him. (Mgh) or went away at random, far from his master. (TA.) — And عَارَ, (aor. as above, TA,) *He (a man) came and went, (K,) moving to and fro. (TA.) — عَارَ فِي الْقَوْمِ بِضَرْبِهِ بِالسَّيْفِ (S, TA,) inf. n. عِيرَانٌ, (TA,) *He (a man) went and came among the people, (TA,) or did mischief among them, (S,) smiting them with the sword. (S, TA.) — عَارَتِ الْقَصِيدَةُ* + *The ode became current. (K.) — عَارَ, (K,) aor. as above, inf. n. عِيرَ and عِيرَانٌ, (TA,) *He (a camel) left his females****

that were seven months gone with young, and went away to others, (IKtt, L, K,) to cover them. (IKtt, L.) In [some of] the copies of the K, *سَوَّلَهَا* is put in the place of *سَوَّلَهُ*, which latter is the reading in the Tahdheeb of IKtt [and in the CK]. (TA) = *عَارَةٌ*, aor. *يَعِيرُهُ* and *يَعُورُهُ*, (S and K in art. *عور*), or the aor. is not used, or it is scarcely ever used, (TA in the same art.) *He*, or *it*, took, and went away with, him, or *it* (S and K in the same art.) or destroyed him, or *it*. (K and TA in the same art.) See art. *عور*. You say *عَرَّتْ تَوْنَهُ*, *I took*, or *went away with*, his garment. (TA.) And it is said in a prov., *عَيْرَ عَارَةٍ وَتَدَهُ*, *An ass which his peg* [to which he was tethered] *destroyed* [by preventing his escape from wild beasts that attacked him] (Meyd, TA. [See Freytag's Arab Prov., II. 87]) = *عَارَةٌ*, [aor. as above,] also signifies *He blamed*, or *reproached*, him; *found fault with him*; *attributed or imputed to him*, or *charged him with*, or *accused him of*, a vice, or fault, or the like. (S, O, TA.) [See also what next follows.]

2 *عَيْرُهُ كَدًا*, (S, O, Msb, K,) and *عَيْرُهُ بِهِ*, though the former is the more approved, (El-Maazukee, in his Expos. of the Hamaseh, and Msb, and MF,) or the latter is peculiar to the vulgar, (S, and El-Hareere in the Durrat el-Ghowwas,) and should not be used, (O, K,) inf. n. *نَعِيرُ*, (S, O,) *He upbraided him with such a thing*, *reproached him for it*, *declared it to be bad*, *evil*, *abominable*, or *foul*, and *charged him with it* (Msb) [You also say *عَيْرُهُ عَلَى فِعْلِهِ* *He upbraided him*, or *reproached him*, for his deed.] And *عَيْرَ عَلَيْهِ* [is an elliptical phrase, signifying the same; *فِعْلُهُ* or the like being understood or *He upbraided him*; *charged him with acting disgracefully*]. (TA, voce تعريب.) [See also 1, last signification.] = *عَيْرُ الدَّنَابِيرِ*, (K,) inf. n. as above, (TA,) *He neighed the pieces of gold one after another*: (K) and *he put*, or *threw down*, the pieces of gold, one by one, and compared them, one by one. (TA.) The verb is [said to be] used in relation to measuring and weighing; but, says Az, Lth makes a distinction between *عَايَرْتُ* and *عَيْرْتُ*, making the former to relate to a measure of capacity, and the latter to an instrument for weighing and [SM adds,] F mentions the former in art. *عور*, and the latter in the present art. (TA) See also 3, in five places. = And *عَيْرُ الْبَاءِ* *The water became overspread with* [the green substance termed] *طُحْلَبٌ*: (O, K:) but [SM adds,] it is more probably *أَعْتَرُ*, with *أ* and *غ* and *ت*. (TA.)

3. *عَايَرُ الْمِكْيَالِ*, (S, Mgh, and K in art. *عور*), and *عَايَرُ الْمَوَازِينِ*, (S, Mgh,) inf. n. *عَايَرٌ*, (S,) and *عَاوَرَهَا*, (S, K,) and *عَوَرَهَا*, (K,) signify the same, (S, K,) *He measured*, or *compared*, the measures of capacity, (Mgh, K,) and the instruments for weighing, one by, or with, another. (Mgh) One should not say *عَايَرُ*. (S.) The saying *أَسْتَعَارَ دَرَاهِمَ لِيَعِيرَ بِهَا صَنَجَاتِهِ*, meaning, [*He borrowed pieces of money*] *that he might equalize* [with them the weights of his balance], should be, correctly,

لِيَعَايَرُ. (Mgh.) You say *عَايَرْتُ الْمِكْيَالِ*, and *عَايَرْتُ الْمَوَازِينِ*, inf. n. *مُعَايَرَةٌ* and *عَايَرٌ*, meaning *I tried*, or *proved*, the measure of capacity, and the instrument for weighing, [or gauged the former,] *that I might know its correctness* [or incorrectness] this, says Az, is the correct form. one should not say *عَايَرْتُ*, except from *الْعَارُ*, accord to the leading lexicologists. and ISk says, *عَايَرْتُ نَيْنَ*, *عَايَرْتُ* signifies *I tried*, or *proved*, the two measures of capacity, *that I might know their equality* [or inequality] you should not say *عَايَرْتُ*, *عَايَرْتُ*. (Msb.) [But in the TA, *الميزان* and *المكيال* is mentioned without any remark of disapproval, with *عَاوَرَهَا* and *مُعَايَرَةً*. You also say *عَاوَرْتُمَا*, inf. n. *مُعَايَرَةٌ* and *عَايَرٌ*, *He measured*, or *compared*, them two, each by, or with, the other, and examined what [difference] was between them. (K in art. *عور*.) — [Hence, *عَايَر* app. signifies also *He assayed gold* &c.] = See also 1, third sentence.

4 *أَعَارَ الْعَرَسَ*, (S, K,) and *الْكَلْبَ*, (K,) *He* (his master) *made the horse*, and *the dog*, to go away as though he had escaped, or got loose (K.) or made him to escape. (TA) or made him to escape, or get loose, and go away hither and thither, by reason of his exceeding swiftness. (S) = *أَعِيرَ النَّصْلَ* *He made to the iron head or blade of an arrow*, or of a spear, or of a sword, or of a knife, or the like, what is called *عَيْرٌ* (AA, K.) = *أَعَارَتْ حَافِرًا* means *She* (a mare) *raised and shifted a hoof*. — and hence, accord. to Az, *إِعَارَةُ الثِّيَابِ* [The lending of garments] &c. (L, TA. [See 4 in art. *عور*].) = And *أَعَارَهُ* is also said to signify *He fattened him*; namely, a horse — and *He plucked out the hair of his tail*; like *أَعْرَاهُ*. both of which meanings are mentioned by IKtt and others: — and *صَمَرَهُ* [He made him lean, or light of flesh, &c.]; from *عَارَ* "he went and came." (TA.)

5. *هُمْ يَتَعَيَّرُونَ مِنْ جِيرَانِهِمُ الْأَمْتَعَةَ* is said to mean *يَسْتَعِيرُونَ* [i. e. *They ask of their neighbours the loan of the household-goods, &c*] but Az says that the word used by the Arabs is *يَتَعَوَّرُونَ*. (TA. [See 10 in art. *عور*].)

6. *تَعَايَرُوا* *They blamed*, *upbraided*, or *reproached*, one another; *found fault*, one with another; *تَعَايَرُوا*, (S, O, Msb,) or *تَعَايَرُوا*, (S, O, Msb,) or they reviled, or vilified, one another; syn. *تَسَابَّوْا*. (AZ.)

10. *استعار سَهْمًا مِنْ كَيْلَانِهِ*: see art. *عور*.

عَارٌ *A disgrace*; *a shame*; *a thing that occasions one's being reviled*; *a vice*, or fault, or the like; (S, O;) *a thing for which one is*, or *is to be*, *blamed*, or *dispraised*; (B, in TA, art. *عور*;) *anything that necessarily occasions blame or reproach*, (Msb, K,) or *disgrace*: (Msb:) pl. *أَعْيَارٌ*. (TA.) and *مُعَايَرٌ*, (S, O, K,) of which the sing. is app. *مُعَايَرَةٌ*, (O,) [is syn. with *أَعْيَارٌ*, for it] signifies *things for which one is*, or *is to be*, *blamed*,

upbraided, *reproached*, or *found fault with*, syn. *مُعَايَبٌ*. (S, O, K.)

عَيْرٌ The ass, (S, O, Msb, K;) both the wild and the domestic; (S, O, Msb;) its predominant application is to the former. (K) so called because he goes away hither and thither (*يَعِيرُ*) in the desert (TA) fem. with *ة* (S, Msb) pl. [of pauc] *أَعْيَارٌ*, (S, O, Msb, K,) and [of mult] *عَايَرٌ* and *عُيُورٌ* (K) and *عُيُورَةٌ* (S, O, Msb, K) and *عَيْرَةٌ* (O) and *مُعَيُورَةٌ*, (S, O, K,) like *مَسِيُوحَةٌ* &c., or this is [properly speaking] a quasi-pl. n., (TA,) and *مُعَيُورِي*, [also a quasi-pl. n.,] (Az, TA,) and pl. *عَيْرَاتٌ* (O) and *عِيَارَاتٌ* (K) [Dim. *عَيْرِي*, q. v. inf. n.] — It is said in a prov., relating to contentment with that which is present and forgetting what is absent, *إِنْ ذَهَبَ الْعَيْرُ فَعَيْرٌ فِي الرِّبَاطِ* [If the ass has gone away, there is an ass in the tether] (A'Obeyd.)

— You say also, of a place in which is no good, *هُوَ كَحُفِّ عَيْرٍ* [It is like the belly of an ass], (S, TA,) or *كَحُفِّ الْعَيْرِ* [like the belly of the ass], (TA,) because there is nothing in his belly of which any use is made. (S, TA) or this originated from the saying *هُوَ أَحْلَى مِنْ جَوْفِ حِمَارٍ* [It is more empty than the valley of Himar], (S, O, TA,) for *حِمَارٌ* was the name of a certain unbeliever, who possessed a valley, which, for his infidelity, God rendered waste and unproductive; (O, TA;) and Imra-el-Kays, (O, TA,) as some say, but correctly Taabbata-sharrā, (O,) quoting the above-mentioned saying, has substituted *العير* for *حِمَارٌ*, for the sake of the metre. (O, TA.)

— One says also *أَدْلُ مِنَ الْعَيْرِ* *More vile than the ass*. (TA.) [But this is doubtful see the same phrase expl. differently later in this paragraph. The wild ass is superior to every other kind of animal that is an object of the chase: (see *قُرْأَ*) and hence, app., the signification here next following] — *عَيْرٌ* also signifies *A lord*, or *chief*, (S, O, K,) of a people: (S, O.) *a king* (K:) pl. *أَعْيَارٌ*. (O) — The saying (S, K) of the people of Syria, used by them proverbially, (TA,) *عَيْرٌ بَعِيرٌ وَرِيَادَةٌ عَشْرَةٌ* [A lord for a lord, or a lord is succeeded by a lord, and an increase of ten] is expl. by the fact that, when the Khaleefeh of the sons of Umeiyeh died, and another arose, he increased their stipends by ten dirhems. (S, O, K.) so they said thus on that occasion. (O, TA.) — *عَيْرُ السَّرَاةِ* is an appellation of *A certain bird*, (S, O, K, TA,) resembling the pigeon, (S, O, TA,) short in the legs, which are covered with feathers, yellow in the legs and bill, having the eye bordered with black, of a clear colour inclining to greenness, or dark dust-colour, (*خَضْرَاءُ*) yellow in the belly and the part beneath its wings and the inner part of its tail; as though it were a variegated bird: pl. *عُيُورُ السَّرَاةِ*: *السَّرَاةُ* being a place in the district of Et-Táif. they assert that this bird eats three hundred figs, from the time of their coming forth from among the leaves, small; and in like manner, grapes. (TA.) = Also *The prominence*, or *ridge*, in the middle of the iron head

or blade of an arrow or of a spear or of a sword or of a knife or the like. (S, O) [See **دُنَابُ**] — The prominent line, (S, O, TA,) like a little wall, (TA,) in the middle of a leaf; its middle rib. (S, O, TA) — The spine, i. e. the prominent part, in the middle of the scapula, or shoulder-blade. (S, O) — The prominent, or projecting, bone in the middle of the hand pl **أَعْبَارُ** (TA.) [In the K, it is expl. simply by **العظمُ النَّابِغُ** وَسَطَهَا. but this is a wrong reading, app. occasioned by an omission, which is supplied in the TA, though somewhat awkwardly it seems that we should read **وَمِنْ الْكَفِّ الْعَظْمُ النَّابِغُ وَسَطَهَا**, or, more probably, **وَمِنْ الْكَفِّ الْخَبِغِ**, for I incline to think that **الْكَفِّ** in the TA is a mistake for **الْكُفِّ**, and that the last signification of **عير**, given here, is doubtful] — The prominence, or protuberance, in the upper, or convex, part, or back, of the foot. (S, O, TA.) — Any prominent, or protuberant, bone in the body. (TA) — An edge, or a ridge, of a rock, naturally prominent. (TA) — Anything prominent, or protuberant, in an even thing, (K,) or in the middle of an even thing [or surface]. (TA.) — Each of the two portions of flesh and sinew next the back bone, one on either side thereof both together are called **عَيْرَانِ**. (K, TA.) [So called because it forms a kind of ridge.] — The prominent, or protuberant, part at the pupil (**نُؤُفُ**) of the eye. (AA, TA) or the lid of the eye (S, O, K) or the inner angle [for **مَأْفَى**, in the CK, I read **مَأْفَى**, as in other copies of the K,] of the eye. (Th, K) or the image that is seen in the black of the eye when a thing faces it, (Aboo-Tálib, L, K, *) also called **تَعْبَةُ** (Aboo-Tálib, L) or the eye-bull (TA) or a looking from the outer angle (**لَحْظُ** [or perhaps this signifies here the outer angle itself]) of the eye. (K.) Hence the saying, (S, O,) **فَعَلْتُ ذَاكَ** [I did that before a look from the outer angle of the eye. (S, O, K +) or before he winked [or could wink], **عير** meaning the “image that is seen in the black of the eye,” and **مَا جَرَى**, “what moved,” i. e., “the eye itself:” (Aboo-Tálib.) or before I looked [or could look] at thee; not used with a negative: (Th:) nor do you say **أَفْعَلْتُ ذَاكَ** [instead of **فَعَلْتُ** in this phrase]: (AO, S.) or **عير** here signifies the wild ass. (Lh.) You say also **فَلَنْ أَتَيْتَكَ فَلَ** **عَيْرٍ وَمَا جَرَى**, meaning *I came to thee before a sleeper awoke [or could awake].* (AA, TA) — The **وَدَّ** [or **tragus**] which is in the inner part of the ear: (S:) [see **وَدَّ**.] or the part of the interior of the ear which is below the **فَرْعُ** [or upper portion thereof], (K,) in a man and in a horse, like the **عَيْرُ** [of the head] of an arrow: (TA.) or the **عَيْرَانِ** are the **مَتَانِ** [app. meaning the two backs, though the word may have some other application in this case,] of the two ears of a horse: pl. **عَيْرَاتُ**. (TA.) — A wooden pin, peg, or stake, which is fixed in the ground or in a wall. (S, O, K.) Hence, as some say, the prov. **فَلَنْ أَذُلَّ مِنْ** **الْعَيْرِ** [Such a one is more vile than the wooden pin,

or peg, of a tent &c.]. (TA) [See another explanation above. and see also **مَدَلَّةُ**.] Hence also, accord. to some, (TA,) one says, **مَا أَدْرَى أَيُّ مَنْ صَرَبَ الْعَيْرُ هُوَ**, meaning *I know not what one of mankind is he.* (Yankoub, S, O, K, TA) And hence too, as some say, the saying of El-Háarith Ibn-Hillizel, (O, TA,)

زَعَمُوا أَنَّ كُلَّ مَنْ صَرَبَ الْعَيْرُ
رَمَوَالٍ نَا وَأَنَا الْوَلَاءُ

of which Aboo-Amr Ibn-El-Alà said that he had passed away, or died, who knew the meaning of this verse, (S, O, TA,) and which is differently related, some saying **رَمَوَالٍ لَهَا**, and some saying **رَمَوَالٍ الْوَلَاءُ** (TA) but various meanings are assigned to **العير** in this instance; and some expl. it as a proper name (O, TA) and some, relating this verse, say **العيرُ** [q. v.] (TA) [the following explanation of the verse has been given as preferable to others] They (the **أشْكَمِ**, mentioned two verses before,) have asserted that all who have hunted the wild ass are the sons of our paternal uncle, and that we are the relations of them, **الْوَلَاءُ** being for **أَصْحَابُ وَلَائِهِمْ** meaning that we are responsible for their crimes, or offences, as though we were their heirs. (EM p 261) — Also *A certain piece of wood which is in the fore part of the [vehicle called] هَوْدَجُ*. (O, K.) — And *A drum* (O, K) And so, as some say, in the verse cited above. (O, TA.) — And *A mountain* (K) And also the name of *A mountain of El-Medeench* (K, TA) and, as some say, of *a mountain of Melikeh* (TA.) — And **الْأَعْبَارُ** (of which the sing is **العيرُ**, TA) is a name of *Certain bright stars in the track of the feet of سهيل [or Canopus]* (O, K)

عَيْرُ *A caravan; syn. قَائِلَةٌ; of the fem. gen.* (K) from **عَارَ** “he journeyed.” (TA.) or *camels that carry provision of corn.* (S, Mgh, O, Msh, K) then generally applied to *any caravan:* (Mgh, Msh) or *a caravan of asses;* and then extended to any caravan; as though pl. of **عَيْرٌ**, being originally and regularly of the measure **فَعْلٌ**, [i. e. **عَيْرٌ**,] like **سَقْفٌ** as pl. of **سَقْفٌ**; (TA;) but it has no proper sing.: (K.) or *any beasts upon which provision of corn is brought, whether camels or asses or mules.* (K:) the **عير** mentioned in the Kur xii. 94 consisted of asses; and the assertion of him who says that **عير** is applied specially to camels is false (AHeyth, O, TA) Nuseyr cites the poet Aboo-Amr El-Asadee as applying this appellation to asses; and says that camels are not so called unless employed for bringing provision of corn. (AHeyth, TA.) IAr says that it is applied to *camels bearing burdens, and not bearing burdens:* (Az.) but camels are not thus called that bring corn for their owners: (TA, voce **رِكَابُ**;) pl. **عَيْرَاتُ**, (O, K,) with **إ** and **ت** because it is of the fem. gender, and, being a subst., with the **ي** movent, accord. to the dial. of Hudheyl, for they say **جَوَزَاتُ** and **بَيْضَاتُ**; (Sb;) and **عَيْرَاتُ** (S, K) is allowable, (S,) and is the regular form, and occurs in a trad., meaning

horses or the like, and camels carrying merchandise. (TA.)

عَيْرَانَةُ applied to a he-camel, (O,) and **عَيْرَانَةٌ** applied to a she-camel, (S, O, K,) *Resembling the [wild] ass (العيرُ) in quickness and briskness* (S, O.) or the latter, *swift, with briskness,* (K, TA,) so termed because of her frequent going round about [or to and fro], rather than as being likened to the [wild] ass. and also *hard, or hardy.* (TA)

عَيْرَانُ see **عَائِرٌ** in art. **عور**.

عَيْرٌ and **مِعْيَارٌ** are syn.; (S,) both signify [*A standard of measure or weight,] a thing with which another thing is measured, or compared, and equalized,* (Mgh,) [and with which it is assayed] or *a thing with which measures of capacity are measured, compared, or equalized.* (Lth) the **عَيْرُ** of a thing is *that which is made, or appointed, a standard thereof, by which to regulate or adjust it,* expl. by **لَهُ بِظَاهَرٍ لَهُ**. (Msh.) — The **عَيْرُ** of dirhems, and of **deenárs**, is [*The rate, or standard, of fineness,*] the quantity of pure silver, and of pure gold, that is put into them. (Mgh) — [See also 1.]

عَيْرَةٌ *Currency of a poem.* (K.)

فَلَانٌ عَيْرٌ وَحْدَهُ [dim of **عَيْرٌ**]. You say, **عَيْرٌ** + *Such a one is a person who is pleased with his own opinion;* (S, O, K;) an expression of dispraise; (S,) like as **نَسِيحٌ وَحْدَهُ** is one of praise. (TA.) or *a person who does not consult others, nor mix with them, yet in whom is ignobleness and weakness,* as also **جَحْبُشٌ وَحْدَهُ** [q. v.] (Az) or *a person who eats by himself.* (Th, K.) You may also say **عَيْرٌ**, like **نَسِيحٌ** for **نَسِيحٌ**; but you should not say **عَوِيرٌ**, nor **نَوِيرٌ**. (S, O)

عَيْرٌ see **عَائِرٌ**.

عَيْرٌ see the next paragraph, in five places.

عَائِرٌ *That goes to and fro, and round about;* as also **عَيْرٌ**: both are applied [to a man and] also to a dog. (TA) and the latter is also expl. as follows: a man (TA) often coming and going (K, TA) in the land: (TA) often going round about, (Fr, S, Msh, K,) often in motion, (Fr, S, Msh,) and sharp, or quick, of intellect. (S, K:) it is used as an epithet of praise and as one of dispraise: for instance, applied to a boy, it signifies *brisk in obeying God, and brisk in acts of disobedience.* (IAar.) and **عَيْرٌ**, applied to a horse, signifies *brisk, lively, or sprightly.* (IAar:) and **عَيْرٌ**, so applied, *mischievous, and that is brisk, lively, or sprightly, so that he goes on one side of the way, and then turns to the other side:* (TA.) and, applied to a man, *that goes to and fro without work* (Ajnas en-Nátfée, Mgh.) or *that leaves himself to follow his natural desire, not restraining himself.* (IAmb, Mgh, Msh.) It is said in a prov., **كَلْتُ عَائِرٌ خَيْرٌ مِنْ أَسَدٍ رَائِي**, *A dog going to and fro and round about is better [as a guard] than a lion lying down.* (TA) You say also **شَاةٌ عَائِرَةٌ** *A sheep that goes to and fro between*

two flocks, not knowing which of them to follow to such is a hypocrite likened (TA.) And نَافَّةٌ A she-camel that goes forth from the other camels in order that the stallion may cover her (S, O, TA.) And حَمَلٌ عَائِرٌ A he-camel that leaves the females seven months gone with young, and goes to others. (S.) And عَيَّارٌ بِأَوْصَالٍ A horse that goes away hither and thither, by reason of his sprightliness (S, O) or a lion that goes away with the joints, or whole bones, of men to his thicket (IB.) عَيَّارٌ is an appellation given to The lion, (S, O, K,) because of his coming and going in search of his prey. (S, O.) — قَصْبَةٌ عَائِرَةٌ † An ode having currency. (O) — سَهْمٌ عَائِرٌ An arrow from an unknown shooter (Msb. [Mentioned also in art عور.]) And تَمْرَةٌ عَائِرَةٌ A fallen fruit, of which the owner is not known. (TA.) = عَائِرُ الْعَيْبِ, and عَائِرَةٌ عَيْنٍ, &c. see art. عور.

عَائِرٌ The Arabs have not uttered a verse more current than it. (A, O, TA.)

مُعَارٌ A horse, (S, K,) and a dog, (K,) made to go away as though he had escaped, or got loose (K:) or made to escape (TA) or made to escape, or get loose, and go away hither and thither, by reason of his exceeding sprightliness. (S) It is also expl. as signifying, applied to a horse, Fattened and having the hair of his tail plucked out. these two explanations mentioned by IKtt and others and made lean, or light of flesh. (TA. [See 4, last sentence.]) See also the next paragraph.

مُعَارٌ, (O, K,) as though originally مُعِيرٌ, from عَارٌ, aor. يُعِيرُ. (Az, O,) A horse that turns away from the road with his rider. (O, K.) Hence the saying of Bishr Ibn-Abee-Házim, (K,) or Kházim, as written by Sgh, (TA,) not Et-Tirmáhi, J having made a mistake [in ascribing it to him (but in one of my copies of the S it is ascribed to Bishr Ibn-Abee-Házim and in the other to a poet unnamed)],

* أَحَقُّ الْحَيْلِ بِالرَّكْضِ الْبِعَارُ *
[The most deserving, of horses, of being urged to run by the striking with the foot is he that turns away from the road with his rider]. (K.) Aboo-'Obeyd, (so in my copies of the S,) or Aboo-'Obeydeh, (so in the K and TA,) says that the people, in relating this, say الْمُعَارُ, [deriving it] from الْعَارِيَّةُ; which is a mistake: (S, K, TA:) the truth being that this is a mistake as to the damm and the derivation; which is the saying of IAar alone, and is mentioned by IB also. (TA.) or the last word is الْمُعَارُ. (TA in art. غور, q. v.)

نَصْلٌ مُعِيرٌ An iron head or blade, of an arrow or of a spear or of a sword or of a knife or the like, having what is termed عَيْرٌ. (AHn, from AA.) And مُعِيرَةٌ, and كَفٌّ مُعِيرَةٌ, [so in the TA, but more probably مُعِيرَةٌ and مُعِيرَةٌ,] A كَفٌّ [or hand] having what is so termed. (TA. [But I think that

كَفٌّ is here a mistranscription for كَتِفٌ: see عَيْرٌ])

إِبْنَةُ مُعِيرٍ Calamity, (K, TA,) and hardship. (TA.) And نَكَاتٌ مُعِيرَةٌ Calamities, (S, O, TA,) and hardships. (TA.)

مُعِيرَةٌ, and the pl. مُعَايِرٌ. see عَارٌ.

مُعِيرٌ [or كَفٌّ?] see مُعِيرٌ.

عَيَّارٌ: see عَيَّارٌ.

مُعِيرٌ and مُعِيرَةٌ. see عَيْرٌ, first sentence.

مُسْتَعِيرٌ Resembling the عَيْرٌ [i. e. ass, or wild ass,] in make. (O, K.)

عيش

5. تَغَيَّسَتِ الْإِبِلُ The camels were, or became, [of the colour termed عَيْسٌ. or] white inclining to black. (O, K.)

عَيْسٌ (S, TA) and عَيْسَةٌ, the latter of the measure فُعْلَةٌ, [originally عَيْسَةٌ] like ضَهَبٌ and كَهْمَةٌ, (Lth, O, TA,) Whiteness in a camel, mixed with somewhat of [the red hue termed] سُقْرَةٌ; (S, TA;) [i. e., a reddish whiteness.] or [a dingy whiteness,] whiteness in which is a mixture of clearness with slight darkness: (TA) [or a yellowish whiteness: see أَعْيَسٌ.]

عَيْسَةٌ. see the next preceding paragraph.

أَعْيَسٌ A camel of a white colour mixed with somewhat of [the red hue termed] سُقْرَةٌ, (S, O, K,*) [i. e., reddish white] or [dingy white,] white with a slight darkness (Msb) or inclining to yellow; [i. e., yellowish white] (IAar) fem. عَيْسَاءُ. pl. عَيْسٌ. (S, O, Msb, K:) the camels thus termed are said to be of good breed. (S, O.) Also A gazelle, or an antelope, and a bull, [app meaning a wild bull,] in which is [a hue such as is termed] أَدْمَةٌ. (TA.) And you say رَجُلٌ أَعْيَسٌ A man having white hair. (TA.) And رَسْمٌ أَعْيَسٌ A white mark, trace, relic, or remain. (TA.) — الْعَيْسَاءُ The female locust. (S, O, K.)

عيش

1. عَاشَ, (S, A, O, Msb, K,) aor. يُعِيشُ, inf. n. عَيْشٌ (S, O, Msb, K) and مَعَاشٌ and مَعِيشٌ (S, O, K) and عَيْشُوشَةٌ and عَيْشَةٌ (O, K) and in the dial of El-Azd مَعُوشَةٌ (K in art. عوش, and TA,) He lived; (S, A, O, K;) [he passed life in a particular manner or state.] he became possessed of life. (Msb.) You say, عَاشَ فُلَانٌ Such a one lived a pleasant [life, (if we regard عَيْشَةٌ as a simple inf. n., as it is said to be above,) or] state [or sort] of life. (A.) [See also عَيْشَةٌ, below.]

2: see 4.

3. مُعَايَسَةٌ, inf. n. عَايَشَ, He lived with him; like as you say عَاشَرَهُ. (TA.)

4. اَعَاتَهُ He (God, S, A) made him to live; (S, A, O, K,) as also عَيْتَهُ, (O, K,) inf. n. اَعَاتَهُ اللَّهُ عَيْسَةً رَاضِيَةً, (TA.) You say, اَعَاتَهُ اللَّهُ عَيْسَةً رَاضِيَةً, [God made him to live a pleasant life, or state or sort of life] (S.)

5. تَعَيَّنَ He constrained himself to obtain the means of life. (S) or he had what was barely sufficient, of sustenance, nothing remaining over, and above it. (TA.)

6. تَعَايَسُوا [They lived together; one with another] You say, تَعَايَسُوا بِاللِّفَةِ وَمَوَدَّةٍ [They lived together with sociableness and affection]. (A, TA.)

عَيْسٌ [an inf. n. of 1. — As a subst.,] Life: (S, O, K) or particularly animal life. (Kull p. 262.) It is said in a prov., أَنْتَ مَرَّةٌ عَيْسٌ وَمَرَّةٌ جَيْشٌ, meaning, Thou art at one time in an easy state of life, and at one time in the state of life of warriors. (A'Obeyd, as cited in the TA: [but for عَيْشٌ عَزِيزٌ, in my original, we should perhaps read عَيْشٌ عَزِيزٌ, i. e. a difficult state of life.] or thou benefitest at one time, and injurest at another. (TA.) And a man to whom IAar said "How is such a one?" answered عَيْشٌ وَجَيْشٌ, meaning At one time with me, and at one time against me. (TA.) [See also Freytag's Arab. Prov. i. 70 and ii. 699.] — Also, I. q. مَعِيشَةٌ, in senses pointed out below (K.) see the latter, in four places — And [hence,] Wheat, or other food; syn. طَعَامٌ; (IDrd, A, O, K,) in the dial. of El-Hijáz, (A,) or of El-Yemen: (IDrd, O, TA) and seed-produce, in the dial of El-Hijáz: (A, TA) and bread, (K,) in the dial. of Egypt. (TA.)

عَيْشَةٌ [see 1, in two places. —] A state, (A,) or sort, (TA,) of life. (A, TA.) You say, عَاشَ عَيْسَةً, and عَيْسَةً سَوِيَّةً, He lived a good sort of life, and an evil sort of life. (TA.)

عَيَّاشٌ: see the paragraph here following.

عَائِشٌ [Living:] having life and in like manner, but in an intensive sense, [app. meaning having much of the means of life, or living well,] عَائِشٌ: fem. of the former with ة. (Msb.) — A man in a good state or condition [of life]. (Lth, A, O, K.)

مَعَاشٌ and مَعِيشٌ may be used as substantives as well as inf. ns, like مَعَاتٌ and مَعِيبٌ; (S, O, TA;) and signify, like مَعِيشَةٌ, That whereby one lives: or that [place and time] in which one lives: (TA:) [or rather, they have both these significations; but مَعَاشٌ has generally the latter; whereas مَعِيشَةٌ, q. v, and مَعِيشٌ, are generally used in the former sense, or one similar to it.] مَعَاشٌ also signifies the place of subsistence; or the known, or usual, place thereof: and the time wherein one seeks sustenance. (TA.) Thus, (TA,) مَعَاشُ الْخَلْقِ [The earth is the place of subsistence of mankind, or of the created beings]. (A, O, TA.) And النَّهَارُ مَعَاشٌ The day is the time for seeking sustenance: as in the Kur, lxxviii. 11. (O, TA.) See also مَعِيشَةٌ, in two places.

مَعِيشَ . see مَعِيشَة , in four places . and مَعَاشَ .

مَعِيشَة inf. n. of عَاشَ [q. v.] . (K) — Also *Victuals, living, sustenance, or food and drink by which one lives*, (Lth, A, O, K,) as also مَعِيشَ (A,) whence you say that dates are the عِيشَ of such a family (TA) *that whereby life subsists, the means of life or subsistence*, (A, K,) as also مَعِيشَ (A, TA) *that whereby one lives*, as also مَعِيشَ (A, K, TA) and مَعَاشَ and مَعِيشَ (TA,) or [the state] *wherein one lives*, (A, K, TA,) as also مَعِيشَ (A) and مَعَاشَ and مَعِيشَ (TA) *the means of obtaining that whereby one lives* (Aboo-Is-hāk, TA) *the gain, or earnings, by means of which a man lives*; (Mgh, Msb,) as also مَعِيشَ: (Msb) the pl. is مَعَايِشَ (S, O, Msb,) accord. to general opinion, (Msb,) without ء, (S, O, Msb,) when formed from the original of the sing., which is مَعِيشَة , of the measure مَفْعَلَة; (S, O,) or because it is from عَاشَ , so that the measure of the pl. is مَفَاعِلَ: (Msb) but when it is formed from the secondary form of the sing., it is with ء, [مَعَايِشَ], being in this case likened to مَفْعَلَة , like as مَصَائِبُ is with ء because the ي [in its sing.] is quiescent; but some of the grammarians hold this latter pl. to be incorrect (S, O) all the Bagree grammarians hold it to be so. (TA:) or, accord. to some, مَعِيشَ and مَعِيشَة are from مَعِشَ ; and the pl. in question is therefore of the measure مَفَاعِلَ , with ء. (Msb.) — مَعِيشَة صَكُّ The punishment of the grave (O, K) so, accord. to most of the expositors, in the Kur xx. 123: or, as some say, [strait sustenance] in the fire of hell (O, TA)

مُعِيشَ One who constrains himself to obtain the means of life (TA) or who has what is barely sufficient, of sustenance, nothing remaining over and above it. (Lth, A, O, K.)

عِيش

عِيشَ A dense, or tangled wood, a numerous collection of dense, or tangled, trees: (S, O, K:) or [lots-trees of the species called] سِدْر (AHn, O, TA) collected together in one place, (AHn, O,) of which the lower parts are dense, or tangled (AHn, TA:) or dense, or tangled, trees, some growing in, or among, the lower parts of others. (TA) pl. [of pauc.] أَعْيَاشَ and [of mult.] عِيشَانُ: (O, K) also what are collected together (AHn, O, K, TA) in a place, (AHn, O, TA,) and are near together, and dense, or tangled, (AHn, O, K, TA,) of [trees of the kinds called] عِضَاهُ (O, K,) or of [the trees called] سِدْر and عَوْسَجَ and نَبْعَ and سَكَمَ and all kinds of عِضَاهُ: so says 'Omárah, (O, TA,) and AHn says the like: (TA:) or (K) what are dense, or tangled, and numerous, (El-Kilábee, O, TA,) of thick and tough trees, (El-Kilábee, O, K, TA,) such as the سَكَمَ and طَلْحَ and سَيَالَ and سِدْرَ and سَمَرَ and عَوْسَجَ and عِضَاهُ. (El-Kilábee, O, TA.) — Also A place of growth of the best of trees: (Lth, A,

O, K) or, as some say, the lower parts of trees (TA.) — And hence, (A,) A stock, or race (S, A, K.) You say, هُوَ مِنْ عِصَى نَبِي هَاتِمٍ He is of the stock, or race, of Banno-Háthim. (A) And عِصَاهُ مَا أَكْرَمَ عِصَاهُ How generous, or noble, are his fathers, or ancestors, and paternal and maternal uncles, and the people of his house' (TA.) And it is said in a prov., وَإِنْ كَانَ أَتْنًا عِصْكَ مِنْكَ وَإِنْ كَانَ أَتْنًا 1. e. Thy stock is an appertenance of thine though it be thorny and intricate or confused (AZ, O, TA.) meaning, accord. to A'Obeid, those who are connected with thee by origin are thy kinsmen, although they follow a different way of life have patience, therefore, for thou canst not remove them from thee (Meyd) [see Freytag's Arab Prov., n. 95.] implying dispraise or, accord. to AHeyth, عِصَى أَتْنٍ denotes praise; force of resistance, or inaccessibleness or unapproachableness, and numerousness, being meant thereby. (O, TA.) You say also, هُوَ مِنْ عِصَى صَدَقٍ He is of a good, or an excellent, stock. (Sh, O, TA.) — جِئْ بِهِ مِنْ عِصْكَ means Bring thou it from wherever it is. (TA.)

عِصَا: see عَوِيشَ, (in art. عَوْسَ,) last sentence.

مَعِيشَ A place of growth [app., as seems to be implied in the S, of trees such as are termed عِيشَ]. (S, O, K)

مُعِيشَ Any one who is hard, or difficult, with respect to that which another desires of him (O, K) app. originally مِعْوَاشَ: mentioned in the L in art. عَوْسَ. (TA.)

عِيط

1. عِيطُ, aor. تَعِيطُ and تَعُوطُ (K,) inf. n. عِيطُ [perhaps a mistake for عِيطُ, which see below, like عَلَبُ and طَلَبُ], (TA,) She (a woman, TA) was, or became, long in the neck, (K, TA,) with justness of stature, (TA;) as also تَعِيطُ and تَعُوطُ. (K.) = See also art. عَوْطَ.

5: see above: = and see also عَاطُتُ in art. عَوْطَ.

8. see عَاطُتُ in art. عَوْطَ, in three places.

عِيطُ Length of the neck; (S, O, K, TA;) to which some add, with justness of stature. (TA.)

عِيطُ: see عَوْطَةُ and عَاطُتُ, in art. عَوْطَ.

عِيطُ: see عَاطُتُ.

عَاطُتُ: see art. عَوْطَ.

أَعِيطُ Long in the neck; (S, O, K;) accord. to some, with justness of stature; (TA,) applied to a camel; (S, O;) as also عِيطُ. (TA) fem. عِيطَاءُ (S, O, K;) applied to a she-camel; (S;) and to a woman, in the sense expl. above: (Mgh) pl. عِيطُ. (TA.) — Long in the head and neck; (K;) which is ugly. (TA.) — Tall; the fem. being applied in this sense to a mare; and the pl. to horses: (TA:) high; lofty; (S, O, K, TA;) applied to †a mountain; (TA;) and the fem. to †a [mountain such as is termed] قَارَة (S, O, TA,)

and to †[such as is termed] a هُصْبَة; (TA,) and the masc. also, in this sense, to †a palace, or the like, (S, O, K, TA,) and to †[or might, or nobility, or the like] (O, K, TA) The pl. also signifies Excellent, and youthful, camels, (O, K, TA,) between the حَقَّة and the رِبَاعِيَّة. (O, TA.) — †Refusing; resisting, withstanding (K, TA) applied to a man, and to a wild ass. (TA)

مُعَاطُ, and with ة. see عَاطُتُ in art. عَوْطَ, in four places.

عِيف

1. عَافَ, aor. يَافُ, (S, Mgh, O, Mgh, K,) and يَافُ, (Fr, O, K,) inf. n. عِيفَ, (S, Mgh, O,) or عِيفَة, (Mgh, [but probably a mistanscription for the former,]) or both, or the latter is a simple subst., and the former is an inf. n., also عِيفَ and عِيفَانُ, (ISd, K,) He (a man, S, O, Mgh, [and any animal,]) disliked it, or loathed it, (S, Mgh, O, Mgh, K,) namely, food, (S, O, Mgh, K,) or water, (Mgh,) or beverage, (S, O, Mgh, K,) and would not drink it, (S, O, K,) and sometimes it is said in relation to other things, (K,) but mostly in relation to food (ISd, TA) and أَغْنَاهُ signifies the same as عَافَ. (TA.) A poet says, (namely, Anas Ibn-Mudrik, O, TA, and so in a copy of the S,)

* إِبْنِي وَقَلْبِي سُلَيْكًا نَرَّ أَغْنَاهُ *
* كَالْبُورِ يَضْرِبُ لَمَّا عَافَتِ النُّقْرَ *

[Verily I, in the case of my slaying Suleyk and then giving the blood-mt for slaying him, am like the bull that is beaten when the cows loathe the water]: for when the cows hold back from entering into the water and drinking, they are not beaten, because they have milk, but only the bull is beaten, in order that they may be frightened, and therefore drink. (S, O, TA. [See also the Ham, p. 416, where the former hemistich is somewhat differently related.]) And hence the saying, هَذَا مِمَّا بَعَاثَهُ الطَّبْعُ [This is of the things that the natural disposition dislikes, or loathes]. (Mgh.) = عِيفُ الطَّيْرِ, aor. أَعِيفُ, inf. n. عِيفَة, I augured from the birds, (S, O, K, TA,) good or evil, (O, K, TA,) taking warning, or the like, by considering their names, and their places of alighting (S, O, K, TA) and of passage, (TA,) and their cries: thus, correctly, as in the T and S and M and L, 1. e. وَأَصْوَاتُهَا; for which the authors of the O and K have substituted وَأَوَائِهَا, deceived by the word مَسَاقِط in what goes before. and the verb is used in like manner in relation to gazelles or other animals passing with the right side, or the left side, turned towards the spectator: (TA) عِيفَةُ primarily signifies the man's throwing a pebble at a bird, or crying out at it; and, if it turn its right side towards him in flying, the auguring good from it; and if its left side, evil: (Har p. 308:) or, accord. to Az, it signifies the seeing a bird, (TA,) or a raven, or crow, (Mgh, TA,) or the like, (Mgh,) and auguring evil [or good] therefrom: (Mgh, TA:) and also the saying [a thing] conjecturally, or surmising; without

seeing anything: and it is said in a trad. to be *مِنْ الْجِبْتِ* [expl. in art. *حست*]. the verb in *عِفْتُ الطَّيْرَ*, as ISd says, is originally *عِفْتُ*. (TA.) = *عَافَتِ الطَّيْرُ*, aor. *تَعِيفُ*, inf. n. *عَيْفٌ*, (S, O, K,) is like *عَافَت* having for its aor. *تَعَوَّفَ* and inf. n. *عَوُفٌ*, (K, TA,) i. e. (TA) *The birds circled over the water, or over carcasses or corpses, and went to and fro, not going away, desiring to alight.* (S, O, TA. [See also art. *عوف*].)

4. *أَعَاوَا* [They became in the condition of finding that] their beasts disliked, or loathed, the water, and would not drink it. (ISk, O, K.)

[5. *تَعِيفُ* is probably used as signifying *He practised عِافَة*, i. e. *auguration from birds*, &c. see its part. n., below]

8 see 1, first sentence. = Accord. to Ibn-'Abbād, (O,) *اعْتَاَفَ* signifies *He furnished himself with provisions for journeying.* (O, K.)

عَيْفَة is a term employed in the case when a woman brings forth and her milk is suppressed in her breast, wherefore her fellow-wife, or female neighbour, draws it, by the single sucking and the two suckings: (Nh, O, L, K, TA but in the K, *فَتَرَصَّعَهَا* is erroneously put for *فَتَرَصَّعَهُ*; and *الْمَرَّةِ* and *الْمَرَّتَيْنِ* are put for *الْمَرَّةِ* and *الْمَرَّتَيْنِ* TA) thus in the saying of El-Mugheerih, (O, K, TA,) as expl. by himself, (O, TA,) *لَا تُحَرِّمُ الْعَيْفَةَ* [i. e. *The woman's sucking once and twice in drawing the breast of another woman whose milk is suppressed after child-birth will not render unlawful the marriage of either of them to a relation of the other, nor the marriage of a relation of either to a relation of the other, as the case of regular or continued sucking of a child does*]: (O, K, TA: [but in the O and CK, *تُحَرِّمُ* is erroneously put for *تُحَرِّمُ*: see a similar saying voce *مَزَّة*]) the action is performed in order that the obstructed channels by which the milk issues may become opened: and it is thus termed because the woman loathes it. (Az, O, K) A'Obeid says, We know not *الْعَيْفَةَ* in sucking the breast, but think it to be *الْحَيْفَةُ*: his saying thus, however, is disapproved by Az (O, K, TA.) = *عَيْفَة* is also the subst. from *عَافَتِ الطَّيْرُ* [q. v., app. signifying *A circling of birds over the water, &c.*]. (S, O, K.)

عَيْفَة A good thing: (O:) or the choice, or best, or excellent, of camels or cattle or other property: (K:) like *عَيْمَة*. (O, K.)

العِيفُ and *الطَّرِيدَةُ* are *Two games* (Sh, O, K) of the boys of the Arabs of the desert. (Sh, O: [see the latter of these words]) or the former is what is called *الغَمِيصَاءُ*, or, as in some of the copies of the K, *الغَمِيصَاءُ*. (K, TA. [But I do not find elsewhere *الغَمِيصَاءُ* as the name of a game, nor *الغَمِيصَاءُ* in any sense])

عَيْوُفٌ: see *عَائِفٌ*. Applied to a camel, it means *That smells the water and then leaves it, though thirsty.* (S, O, K.)

عَائِفٌ: see *عَائِفٌ*.

عَيْفَانٌ, like *تَيْفَانٌ*, (O, K,) or *عَيْفَانٌ*, like *تَيْفَانٌ*, (so in the CK,) One whose natural disposition, (O, K,) and habit, or wont, (K,) it is to dislike, or loathe, a thing. (O, K.)

عَائِفٌ *Disliking, or loathing, food or beverage* (S, TA) and *عَيْوُفٌ* and *عَيْفَانٌ*, applied to a man, signify the same as *عَائِفٌ* [app in this sense: see an ex. of the former in a verse of Ibn-Mukbil cited voce *سَوَفَ*, last sentence] (TA) = *Auguring, or divining*, (S, O, K,) from birds or other things. (O, K.) — *كَانَ عَائِفًا*, said of Shureyh, in a trad. of Ibn-Screen, means *He was true in conjecture and opinion*: like the saying, of him who is right in his opinion, *مَا هُوَ إِلَّا كَاهِنٌ*, and of him who is eloquent in his speech, *مَا هُوَ إِلَّا سَاحِرٌ*. (TA.) = *طَبَّرَ عَائِفَةً* *Birds circling over water, or over carcasses or corpses, and going to and fro, not going away, desiring to alight.* (S, O.) And *نُسُورُ عَوَائِفَ* [Vultures] *circling over the slain, and going to and fro.* (TA.)

مَعِيفٌ, applied to food [and beverage], *Disliked, or loathed.* (Mshb.)

مُتَعِيفٌ One who practises auguration from birds [q. v.]. (Har p. 564.)

عيق

1 *عَيْقٌ* [as inf. n. of *عَاقٌ* having *يَعِيقُ* for its aor.] is syn. with *عَوُقٌ* [as inf. n. of *عَاقٌ* having *يَعَوُقُ* for its aor], (O, K, TA,) signifying *The act of hindering, preventing, impeding, withholding, or turning back or away.* (TA)

2. *عَيْقٌ*, inf. n. *تُعِيقُ*, *He raised his voice, called or called out, cried or cried out, or vociferated* (O, K.)

عَيْقٌ A share of water. (L, K.)

عَيْقِي (in the CK *عَيْقِي*) A cry used in chiding. (Ibn-'Abbād, O, K.)

عَيْقَة The shore, and side, of the sea. (A'Obeid, S, O, K) pl. *عَيْقَاتٌ*. (TA.) — And *An open, or a wide, space of ground, in front, or extending from the sides, of a house or a yard, or court.* (TA.)

عَيْقٌ } see art. *عوق*.
عَيْقِي }

عيل

1. *عَالٌ*, aor. *يَعِيلُ*, inf. n. *عَيْلَة* (S, Mgh, O, Mshb, K) [afterwards said in the K to be the subst. from this verb] and *عَيْوُلٌ* (S, O, K) and *عَيْوُلٌ* (TA) and *عَيْلٌ* and *مَعِيلٌ* (K;) and *عَالٌ*, aor. *يَعُولُ*; (Ks, TA in art. *عول*;) and *عَالٌ*; (K in that art.;) *He was, or became, poor*, (S, Mgh, O, Mshb, K,) and *in want*. (S, O.) So in the saying *مَا لَهُ مَالٌ وَعَالٌ*, [of which see another

explanation in art. *عول*,] a form of imprecation. (TA.) It is said in a trad., *وَلَا يَعْجِلُ* i. e. [One following the right course] has not become poor [nor will he become poor]. (TA.) And one says, *لَا يَعْجِلُ أَحَدٌ عَلَى الْقَصْدِ* [and لَا يَعْجِلُ, expl. in art. *عول*] (Yoo, TA.) — See also 4. = *عَالِي*, (S, O, K,) aor. as above, (S, O,) inf. n. *عَيْلٌ* and *مَعِيلٌ*, *It (a thing) was, or became, wanted by me, and unattainable to me* (S, O, K) mentioned by El-Ahmar (S, O) — And *عَالِ الصَّائِلَةِ*, (S, O, K,) aor as above, inf. n. *عَيْلٌ* and *عَيْلَانٌ*, (S, O,) *He knew not where to seek the stray beast.* (S, O, K.) = *عَالٌ*, (S, O,) or *عَالٌ فِي مَسِيهِ*, (K,) aor as above, inf. n. *عَيْلٌ*, (S, O,) said of a horse, (S, O, TA,) and of a man, (S, TA,) *He inclined from side to side in his gait*, (S, O, K,) and (when said of a man, S) *was proud, haughty, or self-conceited, therein* (S, K) the doing so in a horse is commended, as indicative of his generousness (TA) and *تَعِيلٌ* signifies the same, (O, K,) said of a man. (O.) — And *عَالٌ فِي الْأَرْضِ*, (O, K,) aor. as above, (O,) inf. n. *عَيْلٌ* and *عَيْوُلٌ* and *عَيْوُلٌ*, thus in the K, i. e. with *ḍamm* and *fet-h*, but in the M [عَيْوُلٌ and عَيْوُلٌ, i. e.] with *ḍamm* and *kesr*, [of the like whereof there are many instances, one of them in the first sentence above,] (TA,) *He (a man, O) went, or went away, (O, K,) and round about, (K, TA, but not in the CK,) in the land; (O, K,) or journeyed therein seeking sustenance, or for the purpose of traffic, syn. صَرَبَ فِيهَا: so says I Amb. (O.) — عَالُ الْمِيرَانِ*, aor *يَعِيلُ* and *يَعُولُ*, inf. n. *عَيْلٌ* and *عَيْوُلٌ*: see art. *عول*.

2. *عَيْلٌ* as intrans see 4; and see also 1 in art. *عول*, fourth sentence = *عَيْلَ عِيَالِهِ* *He neglected his family, or household*: (TA, and K in art. *عول*.) or *تَعْيِيلٌ* signifies the *feeding badly*. (S, O.) See also 2 in art. *عول*, second sentence. — And see 1 in that art, first sentence — *عَيْلٌ* *He (a man) left his horse alone, or by himself, to pasture where he would, without a pastor, in the desert.* (S, O.)

4. *عَالٌ* *He (a man) had a family, or household; so accord to Akh: or he had a numerous family or household*; (S, O, TA;) as also *أَعْيَلُ*, and *عَالٌ*, and *عَيْلٌ*. (TA) [See also 1 in art. *عول*, fourth sentence.] — And see the first sentence of the present art. — Also, said of a wolf, (O, K,) and of a lion, and of a leopard, (K,) *He sought, or sought after, (O, K,) a thing, (O,) or prey.* (K.) — See also 4 in art. *عول*, last sentence.

5. see 1, latter half.

عَيْلٌ: see *عَيْلَة*: = and see also *عَائِلٌ*.

عَيْلٌ *The propounding of one's narration, and talk, to him who does not desire it and whom it does not concern*; (O, K;) [and so, app., *عَيْلٌ*; for it is said that] this is what is meant in the saying of the Prophet, *إِنَّ مِنَ الْقَوْلِ عَيْلًا*, or, as some relate it, *عَيْلًا*: [whence it seems that both

readings mean *Verily of what is said is the propounding of one's narration, &c.*] so says Saasā'ah. (O)

عَالَةٌ see the next paragraph. [=And see عَائِلٌ, of which it is a pl.] = See also art. عول.

عَيْلَةٌ [mentioned above as an inf. n., and also said in the K to be a subst.,] *Poverty*, (S, O, K,) and *want*, thus in the Kur ix 28, as also عَالَةٌ, (S, O,) and عَائِلَةٌ, and thus accord. to one reading in the Kur ix. 28, and accord. to IAar, عَيْلٌ, with kسر, is syn. with عَيْلَةٌ. (TA) = It is also a pl. [or rather a quasi-pl. n.] of عَائِلٌ q. v. (S, TA.) = طَالَ عَيْلَتِي إِيَّاكَ means *Long has continued my feeding, nourishing, or sustaining, thee* (O, K) [But this app. belongs to art. عول see the first sentence in that art.]

عَيْلٌ A woman that weeps [or wails] for the dead. (AA, O) [But this also app. belongs to art. عول.] = Also a pl. of عَائِلٌ [q. v.] (S, O, K)

عَيْلَانُ The male hyena. (S, O, K)

عَيْالٌ a pl. of which the sing. is عَيْلٌ and of which the pl. is عَائِلٌ, this last being a pl. pl. see art. عول. = See also عَيْلٌ, above.

عَيْالَةٌ The fodder, or provender, of a بَرْدُون [or hackney]; as also مَعَالَةٌ. (Fr, O, K.)

عَيْالٌ That inclines from side to side in gait, and is proud, haughty, or self-conceited, therein (S, O, TA,) as also عَائِلٌ, of which عَيْلَةٌ is a pl. [or rather a quasi-pl. n.]: (IAar, TA) the former applied to a horse, (S, TA,) and to a lion: (S, O, TA) and so with ة applied to a woman. (K, TA.) Respecting the saying of Hokeym Ibn-Mo'eyeh Er-Raba'ee, cited by Sb,

* فِيهَا عَيَائِلٌ أَسْوَدٌ وَنَمْرٌ

Ibn-Es-Seeráfee says, it is as though he said فِيهَا مَتَسَحِّرَاتٌ &c. [i. e. *In it are such as walk with a proud gait and an inclining from side to side, of lions and of leopards*]; making عَيَائِلٌ to be pl. of عَيْالٌ; not of عَيْلٌ; (O, TA,) of which latter, as signifying *seeking* [prey, like مُعِيلٌ], it is also [said to be] an anomalous pl.: (TA:) but Abou-Mohammad Ibn-El-Aarabee says that Ibn-Es-Seeráfee has miswritten عَيَائِلٌ, and that it is correctly عَيَائِلٌ, with the pointed غ, an anomalous pl. of غَيْلٌ [signifying "a thicket," &c.; so that the meaning is, *in it are thickets the lurking-places of lions and of leopards*]. (O, TA.)

عَائِلٌ Poor, (S, Mgh, O, Msh, K,) and needy, or in want; (S, O;) occurring in the Kur xciii. 8, (TA;) as also عَيْلٌ, (TA,) and مُعِيلٌ: (Ibn-El-Kelbee, TA) pl. of the first عَائِلَةٌ, (Mgh, O, Msh, K,) [originally] of the measure فَعْلَةٌ, like كَامَرٌ pl. of كَامَرٌ, (Msh,) and عَيْلٌ (K) and عَيْلَى (S, O, K) and [quasi-pl. ns.] عَيْلَةٌ (S, TA) and عَيْلٌ. (IAar, TA.) = See also عَيْالٌ.

عَيْلَةٌ see عَائِلَةٌ.

عَيْلٌ, originally of the measure فَعْلٌ: (ISd, TA in art. عول) see عَيْالٌ, in two places, in art. عول. = See also عَائِلٌ. = And see مُعِيلٌ: and عَيْالٌ.

مُعِيلٌ see عَائِلٌ. — Also A man having a family, or household, and so مُعِيلٌ (TA) or having a numerous family or household; and in like manner, with ة, applied to a woman. (S, O, TA.) [See also art. عول.] — Also, applied to a wolf, a lion, and a leopard, *Seeking, or seeking after, prey*, (K, TA,) and so عَيْلٌ. (TA.)

مُعِيلٌ see مُعِيلٌ in this art., and also in art. عول.

مُعِيلٌ see art. عول.

مَعَالَةٌ see عَائِلَةٌ.

عير

1. عَامَرٌ, aor. يَعمِرُ and يَعمَرُ, inf. n. عَمِيمَةٌ (S, K) and عَيْرٌ, (thus in copies of the K,) or عَيْرٌ, thus accord. to Lth, (TA,) *He* (a man, S) *desired, or desired eagerly, or longed for, milk* (S, K) and *he thirsted* (K [like عَامَرٌ]) [or *thirsted vehemently* (see عَمِيمَةٌ, below)] or, accord. to ISk, عَامَرٌ means *he* (a man) *desired, or longed for, milk very immoderately* (S) or *he betook himself to milk, or the milk, and desired it eagerly, or longed for it*; like اسْتَسَنَّ إِلَيْهِ. (TA in art. شن.) — And عَامَرُ الْقَوْمِ *The people, or party, became scant in milk, their milk became little in quantity* or, accord. to Lh, عَامَرٌ signifies *he lacked milk; or became destitute thereof*, (TA,) [and] thus عَامَرٌ signifies (K) and عَامَرُوا *they became scant in milk, or their milk became little in quantity*, (K, TA,) *their camels having died*. (TA) مَا لَهُ أَمْرٌ وَعَامَرٌ is a form of imprecation, meaning [*What aileth him?*] *May his wife and his cattle die*, (TA,) [so that he shall have no wife and no milk, or and be eagerly desirous of milk]

4. عَامَهُ اللَّهُ *God left him [or made him to be] without milk* (S, K.) And أَعَامَهُ بَنُو فُلَانٍ *The sons of such a one took our milk [or our milch cattle]* (TA) And أَصَابَتْنَا سَنَةٌ أَعَامَتَنَا *[A year, or year of drought, that deprived us of our milk, or of our milch cattle, befell us]*. (TA.) = See also 1, in two places.

8. اعْتَامَرٌ (S, K,) aor. يَعتَامِرُ, inf. n. اِعتِمَامٌ, (TA,) *He took*, (S, K,) or *chose*, (T, TA,) *the choice, or best, or excellent, of the camels or other property*. (T, S, K, TA.) Tarafah says,

* أَرَى الْمَوْتَ يَعتَامِرُ الْكَرَامَ وَيَصْطَفِي
* عَقِيلَةَ مَالِ الْفَاحِشِ الْمُسْتَدِيرِ

[*I see that death chooses the generous, and selects the most excellent of the property of the tenacious niggard*] (TA.) [See also اِعتِمَاهُ, in art. ععى.] — And اِعتَامَهُ signifies also قَصَدَهُ [i. e. *He tended, betook himself, or directed himself, or his*

course or aim, to, or towards, him, or it, &c.]; like اِعتِمَاهُ. (TA.)

عَمِيمَةٌ [mentioned above as an inf. n.] *Desire, or eager desire, or longing, for milk*. (S, K.) or *vehemence of desire, or of longing, for milk, so that one cannot endure with patience the want of it*. (TA) It is said in a trad., كَانَ يَبْعُودُ مِنْ الْعَيْمَةِ وَالْعَيْمَةِ وَالْأَيْمَةِ [He used to pray for protection from] *vehemence of desire, or of longing, for milk, so as not to be able to endure with patience the want of it, and vehemence of thirst; and the remaining long without a wife*. (TA) — And *Thirst*: (K) or, as some say, *vehemence thereof*, and so عَمِيمَةٌ, as mentioned above. (TA.)

عَمِيمَةٌ The choice, or best, or excellent, (Az, S, K, TA,) of camels or cattle or other property, (S, K, TA,) like عَيْمَةٌ, (O and K in art. ععى,) and عَيْمَةٌ, (S in art. ععى,) or, accord. to Az, of anything pl. عَمِيمٌ. (TA)

عَمِيَانٌ *Desiring, or desiring eagerly, or longing for, milk*. fem. عَمِيِي: (S, K) the former applied to a man, and the latter, to a woman. (S) pl. عَمَامٌ and عَمَامِي, like عَطَاشٌ and عَطَاشِي. (TA.) And [hence] one says رَحُلٌ عَمِيَانٌ أَيْمَانٌ meaning *A man whose camels have gone [so that he is in want of milk] and whose wife has died*. (S, K.) and AZ mentions, on the authority of Et-Tufeyl Ibn-Yezed, اِمْرَأَةٌ عَمِيِي أَيْمِي *a woman who has no camels, or the like, and whose husband has died*. (TA.) — And *Thirsty* (K.) [or *vehemently thirsty*. (See عَمِيمَةٌ.)]

عَيَامٌ The day, syn. نَهَارٌ: (K) mentioned by Az, on the authority of El-Muarrj. (TA.) One says, طَابَ الْعَيَامُ i. e. السَّهَارُ [The day became pleasant]. (TA.) [See عَامَرٌ, last sentence; in art. عوم.]

عَامَرٌ مُعِيمٌ A long [or tedious] year. (K:) or, as some say, a year of vehement عَمِيمَةٌ [i. e. *desire, or longing, for milk; or thirst*]: mentioned on the authority of Lh. (TA.) [See also art. عوم.]

عين

1. عَيْنٌ [app. as inf. n. of عَانَ, agreeably with analogy, (like as أُذُنٌ is of أُذِنَ, and أَنْفٌ of أَنْفَ, &c.) aor. يَعينُ,] signifies *The hitting, or hurting, [another] in the eye*. (K.) — And *The smiting with the [evil] eye*. (K) which is said in a trad. to be a reality. (TA.) You say, عَنَتُ الرَّحْلَ *I smote the man with my [evil] eye*. (S.) And اِنَّاكَ لَحَمِيمٌ وَلَا أَعْيُنُكَ meaning [*Verily thou art beautiful, and may I not smite thee with the [evil] eye; and اِنَّاكَ لَحَمِيمٌ, meaning and I will not smite thee &c.* (Lh, TA.) And اِنَّاكَ لَحَمِيمٌ (a man) smote the مال [i. e. cattle, or camels, &c.] with an [evil] eye: (S:) or اِنَّاكَ لَحَمِيمٌ, and اِنَّاكَ لَحَمِيمٌ, and اِنَّاكَ لَحَمِيمٌ, he raised his eyes towards the camels, looking at them, and expanded his hand over his eyebrow like as does he who shades his eyes from the sun, (K, TA,) to smite them

with an [evil] eye, (K, *TA,) and he so smote them. (TA) — عَانٌ عَلَيْهِ (S, TA,) aor. نَعِينُ (S) inf. n. عِيَانَةٌ; (S, TA, [in one of my copies of the S, عِيَانَةٌ;]) and لَنَا عَانٌ; both signify *He was, or became, a spy, or scout, for us.* (S, TA) [Golus mentions also يَعِينُ, construed with لَ, in this sense, as from the S, in which I do not find it] And one says, اِدْهَتْ قَاعِنٌ لَنَا مَرَلًا, meaning *Go thou, and look for, or seek, a place of alighting for us.* (S) and Lh says the like, making the verb trans (TA) And بَعْتَنَا عَنَا يَعْتَانَا, and يَعْتَانُ لَنَا, (K, TA,) and يَعْتَانَا, (K, TA, but omitted in the CK,) and يَعْتَانُ لَنَا (El-Hejeer, TA,) inf. n. عِيَانَةٌ, (K, TA,) with fet-h; (TA; [in the CK عِيَانَةٌ;]) i. e. [We sent a spy, or scout,] to bring us information. (K, TA.) [See also عِيَانٌ — عَانُ الدَّمْعِ, and الْمَاءِ, (S,) inf. n. عِيَانٌ (S, K) and عَيْنٌ, (K, TA,) *The tears, and + the water, flowed.* (S, K,*) And عَانَتِ الْبُتْرُ, inf. n. عَيْنٌ, *The well had in it much water.* (TA.) — And حَفَرْتُ حَتَّى عَيْنُ + I dug until I reached the springs, or sources: (S, TA.) and in like manner one says, اُعْيَنْتُ الْمَاءَ [I reached the water]. (S) or, accord to the T, one says, حَفَرَ عَيْنًا, meaning [The digger dug,] and reached the springs, or sources. (TA) — عَيْنٌ, (K,) inf. n. عَيْنٌ, (S, K, [not, as in the CK, with the ي quiescent,]) and عِيَةً, (Lh, *K,) [He was wide in the eye: or large and wide therein (see اُعْيَنْتُ) or] he was large in the black of the eye, with width [of the eye itself]. (K)

2. عَيْنُ الثُّؤْلُوزَةِ + He bored, perforated, or pierced, the pearl; (S, K, TA;) as though he made to it an eye. (TA.) — عَيْنُ الْقِرْبَةِ He poured water into the skin in order that the stitches might become closed (S, K, TA) by swelling, (S,) it being new: and سَرَّهَا [q. v.] signifies the same, as mentioned by As. (TA) — تَعْيِينُ الشَّيْءِ signifies + The individuating of a thing, or particularizing it, i. e. the distinguishing it from the generality, or aggregate. (S, Msb, TA.) [عِيَةً means + He individuated it, &c. and he particularized, or specified, it by words; mentioned it particularly, or specially. And كَذَا عَيْنُ لَهُ كَذَا + He appointed, or prescribed, for him, or he assigned to him, particularly, such a thing. and عَيْنُ عَلَيْهِ كَذَا He appointed against him, or imposed upon him, particularly, such a thing] You say, عَيَّنْتُ الْبَالَا لِرَيْدٍ + I assigned the property particularly, or specially, to Zeyd. (Msb.) And مَا عَيَّنِي بَشِيءٌ وَأَتَيْتُ فَلَانًا فَمَا عَيْنَ لِي بَشِيءٌ i. e. + [I came to such a one,] and he did not give me anything: (Lh, TA:) or, as some say, he did not direct me to anything. (TA.) And عَيْنُ السَّارِقِ + He distinguished, or singled out, the thief from among the suspected persons: or, as some say, he manifested against the thief his theft. (TA.) And عَيَّنْتُ الْبَيْتَ فِي الصَّوْمِ + I purposed the performance of a particular fast. (Msb) — عَيْنُ فَلَانٍ He told such a one to his face of his vices,

or faults, or the like. (Lh, S, K) — عَيْنُ الْحَرْبِ (Lh, S, K) = اَدَارَهَا q. v. [He, or it, stirred war, or conflict, or the war or conflict, between us, or among us] so in the K in the L, اَدَارَهَا [perhaps for اَدَارَهَا, but more probably, I think, for اَدَارَهَا]. (TA) — عَيْنُ الشَّجَرِ + The trees became beautiful and bright, and blossomed (K, TA) — عَيْنُ الرَّحْلِ = الشَّلْبُ i. e. الشَّلْبُ [meaning for payment in advance, accord. to all the explanations that I find of الشَّلْبُ as used in buying and selling; but accord to the TK, upon credit, i. e. for payment at a future period, agreeably with an explanation of عِيَةً in the A and Mgh; see this word in its place, and see also 8] or he so gave [or sold]. (K) — And (K) عَسَ التَّاجِرُ, (Msb, K, TA,) accord to Az, (Msb, TA,) The merchant, or trader, sold (Msb, K, TA) to a man (Msb, TA) a commodity for a certain price to be paid at a certain period, and then bought it of him for less than that price (Msb, K, TA) with ready money (Msb.) — عَيْنُ الْعَيْنِ, (K, TA,) inf. n. تَعْيِينٌ, (TA,) He wrote the letter ع. (K, TA.) One says, عَيْنُ عَيْنًا حَسَنَةً He made [or wrote] a beautiful ع. (Th, TA.)

3. مُعَايَنَةٌ, inf. n. عِيَانٌ, (S, Msb) and مُعَايَنَةٌ, (Msb,) I saw it [or him] with my eye [or eyes, ocularly, or before my eyes], (S,) [or I viewed with my eye, and faced, or confronted, him, or it; for] مُعَايَنَةُ signifies the viewing with the eye, and facing, or confronting. (TA.) [See also 5.] You say, لَقِيَهُ عِيَانًا, thus in copies of the K, but in some copies عِيَةً, with fet-h to the second and third letters and with kesr to the ع, and thus accord to Lh, (TA,) i. e. [He met him] eye to eye (مُعَايَنَةً), [or face to face,] not doubting of his seeing him. (K, TA) — See also 1. — مُعَايَنَةٌ signifies also + The dealing in buying and selling with ready money [which is termed عَيْنٌ]. (KL) — See also عَيْنٌ, in the third quarter of the paragraph.

4. see 1, former half — and last sentence but one, in three places — مَا أَعْيَنَهُ How evil-eyed is he! (K, *TK.)

5. تَعَيَّنَ He saw him, or it, or he looked, or looked at or towards, [or eyed,] trying whether he could see, him, or it; syn. اُنْصَرَّ. (TA.) He saw him (a man) with certainty. (K.) [See also 3.] — تَعَيَّنَ الْإِبِلُ, see 1, former half, in two places — تَعَيَّنَ, said of a man, also signifies He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame, (تَسَوَّرَ, for which تَسَوَّرَ is erroneously put in the copies of the K, TA,) or, accord. to some copies, تَسَوَّرَ [app. as syn. with, or perhaps a mistake for, تَسَوَّرَ, meaning he contracted his eye to look,] (TK,) and acted leisurely, or waited, or waited patiently, to smite a thing with his [evil] eye. (K, TA.) — Said of a skin, + It had then circles, or rings, or round places, [likened to eyes,] (Fr, S, TA,) rendering it faulty: (S.) or, said of a water-skin, it was, or became,

thin by reason of oldness (TA) [or it became lacerated, or worn in holes, as is shown by what here follows] One says also, تَعَيَّنَتْ أَحْقَافُ الْإِبِلِ, meaning + The feet of the camels became lacerated [in the soles], or worn in holes, or blistered, like the water-skin of which one says تَعَيَّنَ. (IAar, TA.) — تَعَيَّنَ also signifies + It was, or became, clear, or distinct (KL) — And + It was or became, individuated, or particularized; i. e., distinguished from the generality, or aggregate. (KL) [Thus signifying, it is quasi-pass of عِيَةً. Hence it means + It had, or assumed, the quality of individuality. And + It was, or became, particularized, or specified, by words, mentioned particularly, or specially. And تَعَيَّنَ لَهُ + It was appointed, or prescribed, for him, or was assigned to him, particularly or peculiarly. And تَعَيَّنَ عَلَيْهِ + It was appointed against him, or imposed upon him, particularly. And hence,] one says, تَعَيَّنَ عَلَيْهِ الشَّيْءُ, meaning لَوْمَةٌ عَلَيْهِ [i. e. + The thing was, or became, incumbent, or obligatory, on him in particular]. (S, K.) — See also the next paragraph.

8 see 1, in four places. — اَعْتَانَ الشَّيْءَ + He took the عَيْنُ of the thing, (S,) the choice, or best, thereof (S, TA. [See also 8 in art. عَوْن]) — And He bought the thing upon credit, for payment at a future time (S, Msb, KL, TA.) [i. e.] اَعْتَانَ signifies he took upon credit, for payment at a future time; (Mgh; [in which it is expl. by the words أَحَدًا بِالْعِيَةِ, and in which عِيَةً in a sale is expl. as meaning نَسِيئَةً;]) and so تَعَيَّنَ; (KL;) [but Mtr says,] the saying حَرِيرًا تَعَيَّنَ عَلَى حَرِيرًا as meaning اِسْتَرَهُ بِبَيْعِ الْعِيَةِ [or اِسْتَرَهُ] I have not found. (Mgh) [See also عَيْنُ الرَّجُلِ expl. as meaning “The man took بِالْعِيَةِ.”]

عَيْنٌ is a homonym, applying to various things: (Msb.) in the K, forty-seven meanings are assigned to it; but it is said by MF that its meanings exceed a hundred. those occurring in the Kur-án are seventeen. (TA.) By that which is app. its primary application, and which is by many affirmed to be so, (TA,) عَيْنُ signifies The eye; the organ of sight; (S, Mgh, Msb, K, TA; [in the S expl. by حَاسَةُ الرُّؤْيَةِ, evidently used in this sense; in the Mgh, by الْمُبْصَرَةُ; in the Msb and K, by الْبَاصِرَةُ; and in a later place in the K, by حَاسَةُ الرُّؤْيَةِ, app. as meaning the sense of sight;]) also denoted [emphatically] by the term الْجَارِحَةُ [i. e. the organ]; (TA,) it is that with which the looker sees; (ISK, TA;) and is of a human being and of any other animal: (TA:) it is of the fem. gender. (S, K.) and the pl. [of mult] is عَيُونٌ, (S, Mgh, Msb, K,) also pronounced عَيُونٌ, (K, [in which وَتَكْسَرُ immediately following عَيُونٌ, has been erroneously supposed by Golus and Freytag to relate to the sing.,]) and [of pauc.] اُعْيَانٌ and اُعْيُنٌ, (S, Mgh, Msb, K,) which last is asserted by Lh to be sometimes a pl. of mult, as it is in the Kur vii. [178 and] 194; (TA;) and pl. pl. اُعْيَانَاتُ (K:) the dim. is عَيْيْنَةٌ. (S.)

Hence the saying in a trad. of 'Alec, **قَاسَ عَيْنًا** [He measured the reach of an eye by means of an egg upon which he made lines]. (Mgh) And [hence also] one says, **بَعَيْنَ** [lit With some eye I will assuredly see thee] it is said to one whom you send, and require to be quick, and means **† pause not for anything, for it is as though I were looking at thee.** (TA) [See also art. **رَأَى**.] And **لَقَيْتُهُ عَيْنَ** [I met him so that] I saw him with [or before] my eye, he not seeing me (S, TA.) [And **رَأَيْتُهُ عَيْنًا** or **عُتِّيتُهُ عَيْنًا**, which see in art. **عَس**. And **أَعْطَيْتُهُ عَيْنًا** and **عُتِّيتُهُ عَيْنًا**, which also see in art. **عَس**.] And **رَأَيْتُهُ عَيْنًا** I saw him, or it, obviously, nearly (TA, voce **عَرَضَ**, q v.) And **هَآ هُوَ عَرَضَ عَيْنَ** [or **عَرَضَ عَيْنَ**?] i. e. [Lo, he, or it, is] near [before thee]: and in like manner, **هُوَ مِثِّي عَيْنَ عَيْنَ** [or **عَيْنَ عَيْنَ**? i. e. He is near before me]. (K) And **أَوَّلَ دِي عَيْنَ** and **لَقَيْتُهُ أَوَّلَ عَيْنَ** (S, K,) and **عَائِثَةً** (TA,) I met him, or it, the first thing (S, K, TA) and before every [other] thing, as also **أَدْنَى عَائِثَةٍ** and **أَوَّلَ عَائِثَةٍ** (S) or this last means **the nearest thing perceived by the eye** (TA.) And **عَمَدًا عَلَى** and **فَعَلْتُ ذَاكَ عَمْدًا عَيْنَ** **† I did that purposely, with seriousness, or earnestness, and certainty** (S) or **عَمْدًا عَلَى** and **عَمْدًا عَيْنَ** (K, TA,) and **عَمْدًا عَيْنَ** and **عَمْدًا عَيْنَ** (K,) or **عَمْدًا عَيْنَ** and **عَمْدًا عَيْنَ** (TA,) **† He did that purposely, (Lh, K, TA,) with seriousness, or earnestness, and certainty** (K.) And **هُوَ عَمْدٌ عَيْنَ** **† He is like the slave to thee as long as thou seest him, (S, K, TA,) but not when thou art absent; and so **هُوَ عَمْدٌ عَيْنَ**: (S) or he is a man who pretends, or feigns, to thee, his doing that which he does not perform. (TA.) and (K, TA) in this sense, (TA,) one says also, **هُوَ صَدِيقٌ عَيْنَ** i. e. **† [He is a friend, or a true friend,] as long as thou seest him: (K, TA:) and **هُوَ أَحْوَجُ عَيْنَ** † He is one who acts as a friend hypocritically with thee. (TA.) **أَنْتَ عَلَى عَيْنِي** is said in relation to honouring and protecting: (S, K, TA:) [accordingly I would render it **† Thou art entitled to be honoured and protected by me above my eye: for the eye is esteemed the most excellent of the organs, (as is said in this art. in the TA,) and it is that which most needs protection:] **أَنْتَ عَلَى رَأْسِي** is said in relation to honouring only. (TA.) And the Arabs say, **عَلَى عَيْنِي قَصْدٌ زَيْدًا**, meaning thereby the regarding with solicitude mixed with fear [so that I would render it **† As one to be regarded with solicitude mixed with fear above my eye I made Zeyd the object to which my mind was directed]. (TA) [See another ex. of **عَلَى عَيْنِي** (in which it cannot be rendered as above) in a later part of this paragraph.] **نَعِمَ اللَّهُ بِكَ عَيْنًا** [in the CK, **نَعِمَ**, which is wrong,] means the same as **أَنْعَمًا**. (K. [See both in art. **نَعِمَ**.]) **قَرَّةَ الْعَيْنِ** [signifying **مَا قَرَّتْ**********

بِهِ الْعَيْنُ, as expl. in the M and K in art. **قَر**, i. e. **That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed, &c.,**] is a phrase used as meaning **† A man's child or offspring** (TA.) **فَقَأَ عَيْنَهُ** [properly signifying **He put out his eye, or blinded it, &c.,**] means [sometimes] **† he struck him, or struck him vehemently with a broad thing, or with anything, or slapped him with his hand (صَكَّهُ) or he was rough, rude, or ungentle, to him in speech. (TA) **أَلْدَى فِيهِ** means **Thy head** (TA. [There mentioned preceded by **لا تحرمين** thus dubiously, and perhaps incorrectly, written. What it means, or should be, I know not.] **† عَيْنُ الْبُورِ** [The eye of the Bull;] the great red star [α] that is upon the southern eye of Taurus, and also [more commonly] called **الدُّنْبَانُ**. (Kzw, Descr. of Taurus) . [And **عَيْنُ الرَّامِي** † The eye of Sagittarius; app the two stars ν, on the eye thereof] **† عَيْنُ الْقَرِّ** [The buphthalmum, or ox-eye,] the [plant called] **بَهَار** [q v.]. (S in art **بهر**) And **عَيْنُ الْقَرِّ** † A sort of grapes, (S, K, TA,) black, (K, TA,) but not intensely so, large in the berries, (TA,) and round, (K, TA,) which are converted into raisins, and are not very sweet. so says AHn. thus called as being likened to the eyes of the animals termed **نَقَر**. (TA:) they are found in Syria. (S) or said by some to be peculiar to Syria (TA) And **عَيْنُ الْإِجَاصِ** [or plums] (K, TA) thus called for the same reason. (TA.) **† عَيْنُ الْهَرِّ** [Cat's-eye;] a certain stone, well known, of no utility. (TA.) **† عَيْنُ النَّارِ** means **† He made an opening in the live coals of the fire, that had become compacted; in order that it might burn up well. (See 1 in art **سَخَو** and **سَخَى**.)** — And **عَيْنٌ** signifies also **† The عَيْنُ** [i. e. eye] of the needle such as is narrow is termed **عَيْنٌ صَعِيَّةٌ** [in which the latter word is app. a proper name, and, as such and of the fem. gender, imperfectly decl., i. e., in this case, written **صَعِيَّةٌ**. (TA) — Also, as being likened to the organ [of sight] in form, or appearance, **† A [small round hole or] place of perforation in a [leathern water-bag such as is called] مَزَادَةٌ**. (TA.) And **† Then circles, or rings, or round places, in a skin, (S, K, TA,) which are a fault therein, (S, TA,) like **أَعْيُنُ** [or eyes, or one of such thin circles &c.] being likened to the organ [of sight] in form. (TA.) [See 10] And (K) **† A fault, or defect, (K, TA,) of this description, in a skin. (TA) — And **† The small hollow or cavity of the knee, (S, K; in [some of] the copies of the latter of which, **الرُّكْبَةُ** is erroneously put for **الرُّكْبَةُ**; TA;) likened to the socket of the eye. (TA:) each knee has **عَيْنَانِ** [i. e. two small hollows or cavities, the articular depressions for the condyles of the femur], in the fore part thereof, at [the joint of] the سَاقِ. (S, TA) — And **† The piece of skin [or small leathern receptacle] in which are put the بَدَقُ [or bullets] (K, TA) that are shot from the قَوْسِ [app. meaning the large kind of cross-bow, called **ballista**: (K, TA:) likened to the organ [of**********

sight] in form. (TA.) — [In the B, accord. to the TA, it is also expl. as meaning the **سَام** but this, I think, is most probably a mistranscription for **سَام** (q v.) as signifying **† The hollow, or cavity, in the ground, thus called, in which water remains, or stagnates, and collects**] And **† The place [or aperture] whence the water of a قَنَاة** [i. e. pipe, or the like,] pours forth (K, TA) as being likened to the organ [of sight] because of the water that is in it. (TA.) And, (K, TA,) for the same reason, (TA,) **† The place whence issues the water of a well. (TA) — And, (S, Msh, K, &c.,) for the same reason, as is said by El-Rāghib, (TA,) **† The عَيْنِ, (S, Msh,) or source, or spring, (K, TA,) of water, (S, Msh, K, TA,) that wells forth from the earth, or ground, and runs (TA) [and accord to the Msh, it app signifies a running spring] of the fem. gender (TA) pl **عَيْنُونَ** and **أَعْيُنُ**, (Msh, K,) and accord to ISk, sometimes the Arabs said, as a pl. thereof, **أَعْيَانُ**, but this is rare (Msh.) Hence a saying, in a trad, cited and expl voce **سَاهَرُ**. (TA.) Also **† Abundance of water of a well (TA) — And **† A drop of water. (TA) **عَيْنُ الْمَاءِ** [originally signifying “the source of water,”] accord. to Th, means **† Life for men, thus in the following verse**********

أُولَٰئِكَ عَيْنُ الْمَاءِ فِيهِمْ وَعِنْدَهُمْ

مِنَ الْخَبِيعَةِ الْمَحَاةِ وَالْمَتَحَوَّلِ

† [Those, life for men is among them; and with them are the means of safety, and the place of removal, from fear] accord. to the A, **عَيْنُ الْمَاءِ means good, or means of attaining good, and provision of corn, or abundance of the produce of the earth, are among them (TA) — Also **† The عَيْنُ [meaning eye, or bud, (thus called in the present day,)] of a tree. (Es-Subkee, TA) — [And **† Sprouting herbage; as being likened to the eye or eyes.] one says, **نَظَرَتِ الْبِلَادُ بَعَيْنَيْنِ** [lit **† The lands looked with an eye or with two eyes], meaning, **had their herbage come forth. (K) or it is said when their herbage comes forth. pr, as in the A, when that which cattle depasture comes forth without [as yet] becoming firm [in the ground, or firmly rooted] taken from the saying of the Arabs, **سَقَطَتِ الْجَبْهَةُ** إِذَا سَقَطَتِ الصُّورَةُ نَظَرَتِ الْأَرْضُ بِأَحَدِي عَيْنَيْهَا فَإِذَا سَقَطَتِ الصُّورَةُ نَظَرَتْ بِهِنَّ جَمِيعًا** † [lit. When El-Jebbeh (the 10th Mansion of the Moon) sets aurorally (i. e. about the 11th of Feb., O.S.), the land looks with one of its eyes; then, when Es-Sarfeh (the 12th Mansion) sets aurorally (about the 9th of March), it looks with both of them]. (TA. [See also art. **نَظَر**.]) **† عَيْنٌ also, (S, Msh, K, &c.,) as being likened to the organ of sight, (TA,) signifies **† A spy, and **دُو الْعَيْنَيْنِ** [in the CK **دُو الْعَيْنَيْنِ**], in like manner, signifies the spy, (S, K, TA,) and **دُو الْعَيْنَيْنِ** likewise, and **دُو الْعَيْنَيْنِ** (TA:) he who looks for a people, or party: (M, TA:) the watcher, or observer; (S, K, TA;) or the scout: (S, Msh, K, TA:) masc. and fem.: (M, TA.) accord. to the opinion of ISd, made by some to accord with a part [i. e. the eye], and************

therefore fem.; and by some, to accord with the whole [person], and therefore masc (TA) pl. **عُيُونٌ** and **أَعْيُنٌ**, and, accord. to ISk, sometimes **أَعْيَانٌ**. (Msb.) — And **مُكَاشَفٌ** [app. as meaning + *A discoverer, or revealer, of tidings &c*] (Es-Subkee, TA.) = [And + *An eye as meaning a look, i. e. an act of looking and hence, a stroke of an evil eye: or, simply, an evil eye a meaning of frequent occurrence.*] **أَصَانَتْ** **عَيْنٌ** [An evil eye smote such a one] is said of a person when an enemy or an envier has looked at him and produced such an effect upon him that he has fallen sick in consequence thereof (TA.) [**عَيْنُ الْكَمَالِ** is applied to an eye believed to have the power of killing by its glance. see an ex voce **فَقَأَ**.] — And + *Sight with the eye [or before the eyes, or ocular view]* thus in the saying, **لَا أَطْلُبُ أَثَرَ نَعْدَ عَيْنٍ** [I will not seek a trace, or vestige, (or, as we rather say in English, a shadow,) after an ocular view] (S, TA) or the meaning is, after suffering a reality, or substance, to escape me (Har pp. 120 and 174. [this latter rendering being agreeable with explanations of **عَيْنٌ** which will be found in a later part of this paragraph.]) i. e. I will not leave the thing when I see it ocularly, and seek the trace, or vestige, thereof, after its [the thing's] disappearing from me and the origin of it was the fact that a man saw the slayer of his brother, and when he desued to slay him, he [the latter] said, "I will ransom myself with a hundred she-camels;" whereupon he [the other] said, **لَسْتُ** **عَيْنٍ**; and slew him (TA.) it is a prov., thus, or, as some relate it, **لَا تَطْلُبُ**. (Har p 120) — And + *Look, or view.* (K, TA.) It is said in the Kur [xx. 40], **وَالنَّصْعَ عَلَى عَيْنِي**, (S, TA,) and it has been expl. as there having this meaning [i. e. + *And this I did that thou mightest be reared and nourished in my view*], as in the B; or, as Th says, *that thou mightest be reared where I should see thee*: (TA:) or the meaning is, + *in my watch, or guard*, (Bd, Jel,) and *my keeping, or protection*. (Jel. [It is implied by the context in the S, that **عَيْنِي** is said in this instance in relation to honouring and protecting, as it is in a phrase mentioned in the first quarter of this paragraph, but my rendering of it there is obviously inapplicable here. See also 1 in art. صنع.]) And in like manner it has been expl. as used in the Kur [xi 39], **وَأَصْنَعُ الْفُلْكَ**, **وَأَصْنَعُ** [And make thou the ark in our view]. (TA.) [In like manner, also,] **عَيْنٌ عَلَى أَعْيُنٍ** [In like manner, also,] **عَيْنٌ عَلَى مَنَظَرِهِمْ**, in the Kur [xxi. 62], means **عَيْنٌ عَلَى مَنَظَرِهِمْ**, [i. e. Then bring ye him in the view of the people, **مَنْظَرٌ** being here evidently an inf. n.] (B, TA) or [bring ye him] openly, or conspicuously. (Jel.) = And + *The مَنَظَرُ [as meaning aspect, or outward appearance],* (S, K,) and **شَاهِدٌ** [meaning the same as being an evidence of the intrinsic qualities], (S,) of a man. (S, K.) So in the saying of El-Hajjaj to El-Hasan [El-Basree, when he (the former) had asked **مَا أَمَدُكَ** "What was the time of thy birth?" and the latter

had answered (see **أَمَدٌ**), **لَعَيْنُكَ أَكْثَرُ مِنْ أَمَدِكَ**, [Verily thy aspect is greater than thy age], + **سَيِّدُكَ** meaning **أَمَدُكَ**. (S.) And it is said in a prov.,

إِنَّ الْحَوَادَّ عَيْنُهُ فَرَارَةٌ

+ [Verily the fleet and excellent horse, his aspect is (equivalent to) the examination of his teeth] (S, TA [accord. to the latter, **عَيْنُهُ** meaning **شَاهِدُهُ**]) i. e. his external appearance renders it needless for thee to try him and to examine his teeth. (S and K in art. **فَرَّ**, q. v.) = Also, [by a synecdoche, as when it means "a spy,"] + *A human being* (K) and *any one* (S, K) [in which sense, as when it means "a spy," it may be masc or fem.] and *human beings* (S:) or *a company [of people]*; (K,) as also **عَيْنٌ** (S, K) and the *people of a house or dwelling* (K) and so **عَيْنٌ**; (S, K,) and the *people of a town or country*, as also **عَيْنٌ**. (K.) One says, **مَا بِنَا عَيْنٌ** + *There is not in it any one*; (S, K, TA,) [i. e. **بِالدَّارِ** in the house, or dwelling,] as also **عَيْنٌ**, (TA,) and **عَائِنٌ** (S, TA,) and **عَائِنَةٌ** (TA) and **مَا بِنَا عَيْنٌ تَطْرِفُ** [virtually meaning the same, but lit. *There is not in it an eye twinkling*]. (TA) And **مَا رَأَيْتُ ثَمَرًا عَائِنَةً** i. e. + [I saw not there] a human being. (TA) And **لَكُنْ** **عَيْنٌ** + *A town, or country, having few human beings*, (S,) or *few people* (TA) = And + *A lord, chief, or chief personage* (K, TA) in [some of] the copies of the K, **السَّيِّدُ** or **السَّيِّدُ** is erroneously put for **السَّيِّدُ**. (TA:) the *great, or great and noble, person of a people or party* (K, TA) and the *head, chief, or commander, of an army*. (TA) the pl. is **أَعْيَانٌ**: (TA) which signifies [*lords, chiefs, or chief personages &c.* and] the *eminent, or high-born, or noble, individuals* (S, Mgh, Msb, TA) of a people, or party, (S, Mgh,) or of men; (Msb,) and the *most excellent persons*. (TA.) — Hence, (Mgh, Msb,) as pl. of **عَيْنٌ**, (K,) **أَعْيَانٌ** signifies also + *Brothers from the same father and mother*: (S, Mgh, Msb, K) this brotherhood is termed **مُعَايَنَةٌ**. (S, K) and **أَوْلَادُ الْأَعْيَانِ** means *the sons of the same father and mother*. (Msb in art. **عَلَّ**. [See **عَلَّةٌ**].) — Also, the sing., + *The choice, or best*, (S, Mgh, Msb, K,) of a thing, (S, K,) or of goods, or household-goods, or furniture and utensils, (Mgh, Msb, TA,) and of camels, or cattle, or other property, (TA,) and so **عَيْنَةٌ** (S, K, TA,) of which the pl. is **عَيْنٌ**, (TA,) like **عِمَّةٌ**. (S) **عَيْنَةُ الْحَبْلِ** signifies + *the fleet and excellent of horses*. (Lh, TA.) And + *Highly prized, in much request, or excellent*. (TA.) And, as applied to a **deenár**, + *Outweighing, so that the balance inclines with it*. (TA) — And + *q. مَالٌ*, (K, TA,) [i. e. *Property, or such as consists of camels or cattle,*] when of a choice, or of the best, sort. (TA.) = And + *Such as is ready, or at hand*, (K, TA,) *present*, (TA,) or *within one's power, or reach*, (S, TA,) of property. (S, K, TA.) And + *Anything present, or ready*, (K, TA,) *found before one*. (TA.) You say, **بَعْتُهُ عَيْنًا يَعْجِنُ** + *I sold it ready mer-*

chandise for ready money. (Msb.) — [Hence,] + *Ready money, cash or simply money syn.* **عَرَضٌ** (T, Mgh, Msb, TA) *not عَرَضٌ* [q. v.]: (Mgh) and sometimes, **دَرَاهِمٌ**. (Msb) So in the saying **عَيْنٌ عَيْرٌ دَيْنٌ** + [*Ready money, not debt*] (TA) And [hence also] one says, **اِسْتَرَيْتُ** **بِالدَّيْنِ أَوْ بِالْعَيْنِ** + [*Didst thou buy on credit or with ready money?*] (Msb) — And + *A present gift*. (Mgh, TA) So in the saying (Mgh, TA) of a rájiz (TA) satirizing a man, (Mgh,)

وَعَيْتُهُ كَالْكَالِيَةِ الصَّامِرِ

[And his present gift is a thing not hoped for, like the unseen debt of which the payment is deferred by the creditor] meaning, his present gift is like the absent that is not hoped for. (Mgh, TA.) [And hence, app.,] **عَيْنٌ مِنْ عِيُونٍ**, **عَيْنٌ**, occurring in a trad, means **عَيْنٌ مِنْ حَوَاصٍ**, **عَيْنٌ** [i. e. + *A particular, or special, gift of God bestowed upon him*]. (TA.) — Also + *A deenár*: (S, K) or *deenárs*, (Az, TA,) [i. e. *coined gold*, (Mgh, Msb, TA) different from **وَرَقٌ** [which signifies "coined silver" or "duhems"]. (Mgh.) They said, **عَلَيْهِ مِائَةُ عَيْنًا** + [*On him is incumbent the payment of a hundred deenárs*] but properly one should say **عَيْنٌ**, because it is identical with what precedes it. (Sb, TA) — And The half of a **deenár** [app. deducted] from seven **deenárs** (K, TA) mentioned by Az. (TA) — And + *Gold*, (K, TA,) in a general sense; as being likened to the organ [of sight], in that the former is the most excellent of the metals, like as the latter is the most excellent of the organs. (TA) = And + *The sun itself*, (A, K, TA,) as being likened to the organ [of sight], because the former is the most noble of the stars, like as the latter is the most noble of the organs: (TA) or (K, TA) the *عين of the sun*; (S, Mgh, TA,) i. e. the *شُعَاعُ thereof*; (K, TA,) [meaning *its rays, or beams*,] upon which the eye will not remain fixed (TA) or [more commonly] the **عَيْنُ** means the **فَرْصُ** [q. v., that is *dish*] of the sun (KL) [Using it in the first of these senses,] one says, **طَلَعَتِ الْعَيْنُ** + [*The sun rose*], and **عَانَتِ الْعَيْنُ** [The sun set]. (Lh, TA) = And + *A thing's نفس* [i. e. *its self*]; (S, Mgh, Msb, K, TA,) and its **ذَاتُ** [which means the same]; (K, TA) and its **شَخْصٌ**, which means nearly, or rather exactly, the same as its **ذَاتُ**; (TA;) [and likewise a man's *person*, as does also **عِيَانٌ**, (see exs in Har pp. 20 and 45,) and the *material substance of a thing*,] and its **أَصْلُ** [as meaning its *essence, or constituent substance*] (TA:) pl. **أَعْيَانٌ**, (Mgh, Msb, TA,) not **أَعْيُنٌ** nor **عِيُونٌ**. (Mgh, TA) One says, **هُوَ هُوَ عَيْنًا** and **هُوَ هُوَ عَيْنًا** + [*It is it itself, or he is he himself*]: (S, TA) **بِ** when prefixed to **عَيْنٌ**, [thus] used as a corroborative, being redundant. (Mughnee in art. **بِ**) And **لَا أَحَدٌ إِلَّا دِرْهَمِي بَعِيَّتِهِ** + [*I will not take aught save my dirhem itself*]. (S) And **أَخَذْتُ مَالِي** **بِعَيْنِي** + *I took my property itself*. (Msb.) And **دَرَاهِمُكَ بِأَعْيَانِهَا** (Lh, TA) and **دَرَاهِمُكَ** (Lh, Mgh, Msb, TA) + *These are thy dirhems*

themselves] And هُمْ إِخْوَانُكَ بِأَعْيَانِهِمْ [They are thy brothers themselves] (Msb) And عَيْنُ الرَّبِّ occurs in a triad as meaning *Usury itself* (TA) [مَوْضِعُ بَعْيِهِ, a phrase very frequently occurring in the L and TA &c, means *A certain, or particular, place* and in a similar manner بَعْيِهِ is used after the mention of a plant &c.] One says also حَاءٌ بِالْأَمْرِ مِنْ عَيْنٍ صَافِيَةٍ ١ c + [He brought forth, brought to light, or declared, the affair] from its very essence (TA) And بِالْحَقِّ بَعْيِهِ means *With truth, clearly and manifestly* (TA) [In grammar, اسْمُ عَيْنٍ means *A real substantive, the name of a real thing*, also termed ذَاتٌ, and sometimes termed عَيْنٌ alone opposed to اسْمٌ مَعْنَى ١. c. an ideal substantive.] = عَيْنٌ تَافِيَةٌ means *A certain, or sure, news or information*. (A and TA in art. تَعَب) = And الْعَيْنُ [sometimes] signifies *A knowledge*, [or rather *sure, or certain, and manifest, knowledge*], which is also termed عَيْنُ الْيَقِينِ. (TA.) = And *Might* (الْعَيْنُ) (TA) — And *Health and safety* (الْعَافِيَةُ). (TA.) — And *Thrust*, and so الْعَيْنُ. (TA in art. عَيْن.) = And *The صورة* [which generally means *form*, or the like but it has many other significations; one of which is *essence*, before mentioned as a meaning of عَيْنُ]. (TA.) = And it signifies also التَّاحِيَةُ [app as meaning *The part, or point, towards which one directs himself*]. (K, TA) or, accord to some, particularly *that of the قَبْلَةُ* [i. e. *that towards which one directs his face in prayer*]. (TA:) [or] it signifies also *the true direction of the قَبْلَةُ*: (K, TA:) or *the part that is on the right of the قَبْلَةُ of El-'Irak* [whence] one says, نَسَأَتِ السَّحَابَةُ مِنْ قِبَلِ الْعَيْنِ + [The cloud rose from the part on the right of the قَبْلَةُ of El-'Irak]. (S [see also حَسَفُ.]) or this means, *from the direction of the قَبْلَةُ of El-'Irak*; and the Arabs say that this scarcely ever, or never, breaks its promise [of giving rain]. when it rises from the direction of the sea, and then goes northward, one says عَيْنٌ عُدِيَّةٌ; and this is usually most disposed to rain: (TA.) عُدِيَّةٌ is a dim. of magnification, meaning *abounding with water*. (TA in art. عَدَق.) Also *The clouds (سَحَابٌ) that have come from the direction of the قَبْلَةُ*: (K, TA) or, *from the direction of the قَبْلَةُ of El-'Irak* or, *from the right thereof*. (K, TA:) and it is said in the B to signify [simply] السَّحَابُ [the clouds]; (TA,) and so الْعَيْنُ. (TA in art. غَيْن.) And, accord. to Th, مَطَرُ الْعَيْنِ signifies *The rain that is from the direction of the قَبْلَةُ*: or, *from the direction of the قَبْلَةُ of El-'Irak* or, *from the right thereof*. (TA.) The saying of the Arabs مَطَرْنَا بِالْعَيْنِ + [We were, or have been, rained upon by the عَيْنِ] is allowed by some, but disapproved by others. (TA.) — And [hence, app.,] *The rain that continues during some days*, (S, K, TA,) some say *five*, and some say *sw*, or *more*, (TA,) without clearing away. (S, K, TA.)

= عَيْنٌ signifies also *Usury*, syn رِبَا; (K, TA; [see also عَيْنُ الرِّبَا above,]) and so عَيْنَةٌ. (TA.) = And *An inclining in the balance*, (Kh, Mgh, K, TA,) said to be the case in which one of the two scales thereof outweighs the other (TA) one says, فِي الْمِيزَانِ عَيْنٌ, meaning *In the balance is an unevenness*, (S, TA,) a little inclining in the tongue thereof and the word is fem (TA) — And *The tongue [or cock, itself,] of the balance*. (TA) — And *A scale of a balance*, i. e. *either of the two scales thereof* (TA) = Also *A small نَيْتٌ [meaning partition, or part divided from the rest,] in a chest*. (TA) — And *A مِحْسَةٌ [app. meaning a thing in which حَسْتِيس, or dry herbage, is put]* (TA) — [And *Either half, or one side, of a حَرْج, or pair of saddle-bags*] = And *A certain bird*, (K, TA,) yellow in the belly, أَحْصَرُ [generally in a case of this kind meaning *of a dungh, or dark, ash-colour or dust-colour*] in the back, of the size of the [species of collared turtle-dove called] قُمْرِي. (TA) = Also [The letter ع,] one of the letters of the alphabet, (S, K,) of those termed حُلُقِيَّةٌ and مَحْبُورَةٌ. (K [See art. ع.]) — And *The middle [radical letter] of a word [of the triliteral-radical class, the root of such a word being represented by فَعَلَ]*. (TA.) — In the calculation by means of the letters ا, ب, ح, د, &c., it denotes *Seventy*. (TA.)

عَيْنٌ, originally عَيْنٌ, pl. of أَعْيُنُ [q v]: (S, K) = and also, (as a contraction of عَيْنٌ, IB, TA,) pl. of عَيَانٌ. (AA, S, IB.) [and of عَيُونُ.]

أَعْيُنُ The quality denoted by the epithet عَيْنٌ [q v; i. e. *width in the eye, &c.*]; (S,) and so عَيْنَةٌ. (Lh, TA.) [See also 1, last sentence; where both are mentioned as inf. ns.] = See also عَيْنٌ, in the third quarter of the paragraph, in four places. = And see the paragraph here following.

عَيْنَةٌ: see the next preceding paragraph. — Also *The part that surrounds the eye* of a ewe, (K, TA;) like the مَخَجِر of a human being. (TA.) — And *Goodly appearance*: so in the saying, هَذَا تَوْبُ عَيْنَةٍ [This is a garment of goodly appearance]. (S, K) — See also عَيْنٌ, latter half, in three places. — Also ٢. q. سَلَفٌ [in buying and selling, i. e. *Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description* or *payment for a commodity to be delivered at a certain future period with something additional to the equivalent of the current price at the time of such payment* or *a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain future period*: but it seems to be in most cases used in one or another of the senses expl. in what here follows]. (S, Mgh, Msb, K, TA.) And one says, بَاعَهُ بِعَيْنَةٍ meaning بَيْسِيَّةٌ [i. e. *He sold*

it upon credit, for payment at a future time] (A, Mgh. [see 8]) or, as some say, [and more commonly,] الْعَيْنَةُ is *the buying what one has sold for less than that for which one has sold it* and عَيْنٌ signifies the same (Mgh) or, accord. to Az, *the selling a commodity for a certain price to be paid at a certain period, and then buying it for less than that price with ready money* [see 2, last quarter] this is unlawful when the buyer makes it a condition with the seller that he shall buy it for a certain price, but when there is no condition between them, it is allowable accord to Esh-Sháfi'ee, though forbidden by some others, and he used to call it the sister of usury and the sale of a commodity by the purchaser [thereof upon credit] to other than the seller of it, on the spot (lit in the sitting-place), is also termed عَيْسَةٌ, but is lawful by common consent: (Msb.) or it is *the case of a man's coming to another man to ask of him a loan, which the latter does not desire to grant, coveting profit, which is not to be obtained by a loan, wherefore he says, "I will sell to thee this garment for twelve dirhems upon credit, for payment at a certain time, and its value is ten [which thou mayest obtain by selling it for ready money]."* (KT in some copies of which the word thus expl. is [erroneously] written رَزْنَةٌ instead of الْعَيْنَةُ.) [See also رَزْنَةٌ. The word is generally held to be derived from عَيْنٌ as signifying "ready money" or "ready merchandise."] — Also *The مَادَّةُ [meaning accession to the strength or forces] of war*: (K, TA) used in this sense in a verse of Ibn-Mukbil [in which it is shown to be so used as being likened to the accession, to the quantity of milk, which has collected and become added to that previously left in the udder. see مَادَّةُ]. (TA.)

لَقِيَهُ عَيْنَةً: see 3.

عَيْنُونُ A certain plant, found in El-Andalus, that attenuates the humours of the body, when cooked with figs. (TA.)

عَيَانٌ an inf. n. of 3. (S, Msb.) — [And *Clear, evident, manifest, open, or public*: thus, by the Pers. word آسَنَارُ, the KL explains عَيَان, which, in my copy of that work, is written عَيَان, evidently, I think, a mistranscription for عَيَان, an inf. n. of 3, used in the sense of a pass part. n., agreeably with a well-known license, lit. meaning *ocularly seen* — see صَمَارٌ, under which I have rendered its contrary by "unseen, not apparent."] — See also عَيْنٌ, latter half. = Also *A certain iron thing among the appertinances of the قَدَانِ*, (S, K,) or قَدَانٌ [i. e. *plough*], this word (قَدَان) written in the copies of the S, [as in the K.] with tesheed to the د, but, as IB says, it is without tesheed when signifying the implement with which ploughing is performed. accord. to AA, the لُؤْمَةُ, i. e. the سَّةُ [or *share*] with which the earth is ploughed up, is called the عَيَان when it is upon the قَدَان [or *plough*] or, accord. to the M, the عَيَان is a ring at the extremity of the لُؤْمَةُ and the سَلْبُ [app. a mistranscription] and the

دُحْرَان [two pieces of wood upon which the share is bound] (TA) pl. [of pauc.] أَعْيَنَة and [of mult.] عَيْن, with two dammehs, (K,) or عَيْن, originally of the measure فَعْل [i. e. عَيْن]; (S,) accord. to AA, عَيْن, with kesr only, accord. to IB, عَيْن, with two dammehs, and, when the ي is made quiescent, عَيْن, not عَيْن. (TA.) — اِبْنَا means Two birds, (K, TA,) from the flight, or alighting-places, or cries, &c., of which, the Arabs augur: (TA) or two lines which are marked upon the ground (S, K) by the عَائِف [or augurer], by means of which one augurs, from the flight, &c., of birds; (S,) or which are made for the purpose of auguring; (TA;) then the augurer says, اِبْنَى عَيْنَانِ اُسْرَعَا الْبَيَانِ [O two sons of 'Iyán, hasten ye the manifestation]. (K,* TA [see 1 in art. خَط]) in the copies of the K, اِنَا is here erroneously put for اِبْنَى or, as some say اِنَا عَيْنَانِ means two well-known divining-arrows: (TA) and when it is known that the gaming arrow of him who plays therewith wins, one says, حَرَى اِنَا عَيْنَانِ [app. meaning The two sons of 'Iyán have hastened, i. e. the two arrows so termed; as seems to be indicated by a verse cited in the L (in which it is followed by the words بِالسَّوَاءِ النَّصَبِ with the roast meat not thoroughly cooked), and also by what here follows]: (S, L, K, TA) these [arrows] being called اِنَا عَيْنَانِ because by means of them the people [playing at the game called الْمَيْسَر] see the winning and the food [i. e. the hastily-cooked flesh of the slaughtered camel]. (L, TA.)

رَحَلُ عَيْنٍ (K, TA) and عَيْنَانِ (TA) A man who smites vehemently with the [evil] eye, as also مَعْيَانِ (K, TA) pl. [of the first] عَيْن and عَيْن. (K.)

ذُو الْعَيْنَيْنِ and ذُو الْعَيْنَيْنِ: see عَيْنَة, in the former half of the paragraph.

عَيْن: see the next paragraph, in two places.

رَجُلٌ عَيْنٌ A man quick to weep. (TA.) — And سَفَاءُ عَيْنٍ (S, K,) and عَيْنٌ (K,) the latter less common, and said to be the only instance of an epithet of the measure فَعْل with an infirm [medial] radical, or it may be of the measure فَعُول or فَعُول, and in either of these two cases not without a parallel, (TA,) and مَتَّعَيْنٌ (S, K,) + A skin, for water, or for milk, having thin circles, or rings, or round places, [likened to eyes], rendering it faulty. (S.) or of which the water runs forth: (Lh, K,) or new; (K,) or thus عَيْن and عَيْن, in the dial. of Teyi; and so قِرْنَةُ عَيْنٍ in that dial. the pl. of عَيْن applied to a skin is عَيَائِن, with hemzeh because the place thereof is near to the end. (TA.)

عَيْن: see عَيْن.

عَائِنٌ Smitten with the [evil] eye. (S, TA.) — And فَلَاحُ عَيْنٍ: (S.) or so مَاءُ عَيْنٍ; from

عَيْنُ الْمَاءِ. (TA) — See also عَيْن, third quarter.

عَائِنَة: see عَيْن, first quarter, in two places — and again, third quarter, in two places. — One says also, رَأَيْتُ عَائِنَةً مِنْ أَصْحَابِهِ, meaning I saw a party of his companions who saw me. (TA.) — And رَأَيْتُ عَائِنَةً بِعَائِنَةِ الْعَدَا I saw him where the eyes of the enemy were seeing him. (TA.) — And عَائِنَةُ عَائِنَةٍ The herds, or flocks, or herds and flocks, (أَمْوَالُ) and pastors, of the sons of such a one. (S.)

أَعَيْنَ A man wide in the eye (S, Mgh) or large and wide therein. (Lh, TA) or large in the black of the eye, with width [of the eye itself]. (K) * fem. عَيْنَاءُ; (S;) which is applied to a woman as meaning beautiful and wide in the eyes (Msb) pl. عَيْنِي (S, Msb), originally عَيْنِي. (S.) — Hence, (S,) عَيْن is an appellation of Wild oxen; (S, K, TA,) as an epithet in which the quality of a subst. predominates. (TA.) and أَعَيْنُ, of the wild bull, (S, ISd, K,) which one should not call تَوْرُ أَعَيْنُ: (ISd, K.) and عَيْنَاءُ, of the wild cow. (S) and women are likened to these wild animals. (TA.) — عَيْنَاءُ also signifies, applied to a sheep or goat (شَاة), Of which the eyes are black and the rest white; and some say, or the converse thereof, in this sense used as an epithet. (TA.) — And † A good, or beautiful, word or saying; likened to a woman beautiful and wide in the eyes, (Msb,) opposed to عَوْرَاءُ. (AHeyth, A and TA in art. عَوْر) — And, applied to a قَافِيَة, i. q. نَافِذَة (K) [i. e., accord. to the TK, which is followed by Freytag, applied to a rhyme as meaning Having what is termed نَعَاذ. (see De Sacy's A. Gr., sec. ed., n. 657:) but this explanation may be conjectural; and, if so, the meaning may be + penetrating, or effective, as applied to a verse or an ode]. — And 2. q. حَضْرَاءُ (K) [accord. to the TK as an epithet applied to land, and meaning † Black; likened to the eye of the buffalo; for سَوَادٌ was sometimes termed by the Arabs حَضْرَاءُ. but this explanation also may be conjectural; and I rather think that it is so, and that by حَضْرَاءُ is here meant + a bucket with which water has been drawn long, so that it has become green or blackish; (see أَحْضَرُ,) agreeably with the following explanation, which is immediately subjoined in the K]. — And A water-skin (قِرْبَة) ready to become lacerated, or rent, (K, TA, [see دَعَيْنُ]) and worn out. (TA.)

مَعَانٌ [A place in which one is seen]. One says, الْقَوْمُ مِنْكَ مَعَانٌ [in which the last word is app. a mistranscription, for مَعَانٍ, as in Har p. 22.] The people, or party, are [in a place] where thou seest them with thine eye. (TA.) — And A place of alighting or abode, (K, TA,) and one in which one is known to be. (TA.) So in the saying, اَلْكُوْفَةُ مَعَانٌ مَاءٌ [El-Koofeh is a place of our alighting or abode, &c.]. (TA.)

مَعِينٌ Smitten with the [evil] eye; as also مَعْيُونٌ, the complete form (S, TA) or, accord. to Ez-Zejjajee, the former has this meaning, but مَعْيُونٌ means اَلَّذِي فِيهِ عَيْنٌ [in which the last word is probably a mistranscription for عَيْتٌ, so that the meaning is, in whom is a fault, or defect] (L, TA.) A poet says, (S,) namely, 'Abbás, (TA,)

* قَدْ كَانَ قَوْمُكَ يَحْسُونُكَ سَيِّدًا *
* وَإِحَالُ أَتَكَ سَيِّدُ مَعْيُونٍ *

[Thy people, or party, used to reckon thee a chief; but I think that thou art a chief smitten with the evil eye, or, perhaps, in whom is a fault, or defect]. (S, TA.) — مَاءٌ مَعِينٌ and مَعْيُونٌ (S, K) + Water of which one has reached the springs, or sources, by digging (S) or water that is apparent (طَاهِرٌ, for which the CK has طَاهِرٌ), (K, TA,) seen by the eye, (TA,) running upon the surface of the earth. (K, TA) Bedr Ibn-'Amir El-Hudhalee says,

* مَاءٌ يَجْمَعُ لِحَاظٍ مَعْيُونٍ *

[meaning Water collecting for a digger, of which the springs have been reached by digging]; the last word, it is said, being put by him in the gen. case because of the proximity [to a word in that case, agreeably with a poetic license of which there are many exs.], for by rule it should be مَعْيُونٌ, as it is an epithet relating to مَاءٌ: but respecting the measure of مَعِينٌ, which IB derives from عَيْنُ الْمَاءِ, and explains as meaning having the source apparent, there are differences of opinion; some say that it is an instance of مَفْعُول, though not having a verb; and some, that it is of the measure فَعِيل, from الْمَعْنُ signifying “the drawing” of water. (TA.) In the saying, اِنْ تَنْزَحَ كَانَتِ الْبُئْرُ مَعِيًا لَا تَنْزَحَ, meaning [If the well be one] having a running spring, [that will not be entirely exhausted,] مَعِيًا is made masc. to accord with the word [بُئْرُ, which is masc. in form though fem. by usage]; or it is thus because it is imagined to be of the measure فَعِيل, in the sense of the measure مَفْعُول; or because it is for ذَاتِ مَعِينٍ, i. e. [having] water running upon the surface of the earth. (Mgh.) In the Kur xxxvii. 44, [and in like manner in lvi 18,] مَعِين is used as meaning + Wine running upon the surface of the earth, like rivers of water. (Jel.) — عَيْنٌ مَعْيُونَةٌ means + A spring, or source, having a continual increase of water. (Abou-Sa'eed, TA.)

مَعِينٌ + A garment figured with eyes: (S in art. بَرَج.) or a garment in the figuring of which are small تَرَابِيع [app. meaning quadrangular forms (in the CK تَرَبِيع)] like the eyes of wild animals. (K.) — And + A bull having a blackness between his eyes: (K:) or a bull; so called because of the largeness of his eyes: or so called because having spots of black and white, as though there were eyes upon his skin. (Ham p. 293.) —

And † Locusts (حَرَاد) which, when stripped of the integument, are seen to be white and red mentioned by Az in art. **يَع**, on the authority of ISh (TA) = [Also, as pass part n. of 2, † *Individuated, or particularized, i.e. distinguished from the generality, or aggregate &c.* see the verb Hence] **بَيَّعَ مُعَيَّنَةً** means [*A distinct, particular, or special, purpose, lit.] a purpose made distinct* and it is allowable for one to attribute the action to the purpose, tropically, and thus to

say **بَيَّعَ مُعَيَّنَةً** [A distinguishing purpose], using the act. part. n. (Msb.)

مُعَيَّنٌ see an ex. of its fem. in what next precedes.

مُعَيَّنٌ see **عَيُّونٌ**. [And see also **مُعْتَانٌ**]

مُعَيُّونٌ and its fem.: see **مُعَيِّنٌ**, in six places

مُعْتَانٌ An explorer of a people or party, who is sent before to seek for herbage and water and the

places where rain has fallen, (K, TA, [in the CK, **الْمُعْتَانُ** is erroneously put for **الْمُعَيَّنُ**]) and who searches for news or tidings (TA.)

مُعَيِّنٌ see **عَيْنٌ**.

عِيه

For the verbs (1 and 2) and other words belonging to this art., see art. **عَوِه**.

END OF THE FIFTH PART OF BOOK I.

